

# **Gita Enlightened**

YOGI MAHAJAN

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Dedicated to Her  
Holiness  
Shri Mataji Nirmala Devi

**D**aring 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  
gar-dens of Almighty's Glory.

Praise be to Her, Salutations, O Mother of the  
Uni-verse.

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.

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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

Though, I was blessed with everything early in life, yet, somewhere in my heart I was missing something in my evolutionary process. I could not quite put my finger on it. As I leafed the Gita, I was astonished by Lord Krishna's words – you are the Spirit.

“Who...me? No way! What's he talking about?”

It is hard for the brain to accept something that is not rational. But what cannot be known by the rational can be experienced by the heart.

Experience is true learning.

A five-year experiment in living off the grid - isolation, renunciation and asceticism ended abruptly on a chance meeting with Her Holiness Shri Mataji Nirmala Devi. “How can you find the meaning of life by leaving it?”

Through her simple and loving guidance I understood that the meaning of life is as simple as

breathing, but it is difficult for a complicated mind to understand something as simple as the Spirit.

The Gita tells us that the Spirit is a living process. But to connect with it, we have to put our attention inside. However, even if we try, we cannot put our attention inside because our brain is wired to take the attention outside - not inside. Hence, something has to happen in our awareness for it to go inside. And that happening is self realization. This is the reason why Lord Krishna, Lord Jesus Christ, and Lord Buddha spoke of self realization. Without Self-realization the Spirit escapes our attention.

This commentary should not be considered as a literal translation of the Gita, but a humble attempt to share its essence. Its essence is universal, and was also unambiguously communicated by Raja Janak, Lord Buddha, Lord Mahavira, Abraham, Moses, Lord Jesus Christ, Prophet Mohammad, Zarathustra, Lao Ste, Confucius, Socrates and Guru Nanak. Though apart, they spoke in one voice. Unfortunately, the followers complicated their essence, and thus grew up as enemies of other versions.

The seeds planted by Lord Krishna in the human awareness have made us understand that we are one Spirit in different bodies. This unique awareness not only gives us the tools to master ourselves, but also to transform a broken world with the power of our compassion.

- Yogi Mahajan



# Introduction to Mahabharata

by Her Holiness Shri Mataji Nirmala  
Devi

**T**o 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; Mos-lem. 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 Kaura-vas. 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 any-one 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 all right. 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

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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

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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.

# Chapter One

## Dharma

The theater of a devastating war is set in the battlefield of Kurushetra in north India between the cousins, the Kurus and the Pandavas. The Kuru King is very anxious to know the proceedings of the battle between his sons the Kurus, and his nephews the Pandavas. But he is blind and therefore confined to his palace.

At the time of Lord Krishna, perhaps there were not so many matured seekers who could get Self-realization 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 Sanjay, the charioteer of the Kuru King who is blessed by occult power to hear and see the battle long distance, and thus the king asks him to narrate the battle scenario.).

*In the arena of dharma, in the arena of Kurukshetra, where my sons and the sons of Pandu have assembled, tell me what is happening, O Sanjaya? (1)*

Sanjaya reports, *Upon the approach of the Pandava army, the Kuru Prince Duryodhana addresses his mentor, Dronacharya. 'O Guru! Observe the Pandava army is led by your wise disciple Drupada's son Dhrstadyumna.(2-3)*

*Observe the great heroes Bhima and Arjuna, and mighty warriors Vuyudhana, Virata and Drupada, Dhrstaketu, Cektana and the great Kashi King. Also the valorous Puru-jit, Kuntibhoja, Saibya, Yudhamanyu, Uttamauja, the son of Subhadra and Draupadi. (4 - 6)*

*Now allow me to acquaint you with the heroes of our army; your esteemed self, the invincible Bhishma, Karna, Kripa. Also Asvathama, Vikarna, Somadatta's son and many other valiant heroes who are ready to stake their lives for me. They are highly skilled and well equipped with various weapons. (7-9)*

*Under the umbrella of Bhishma, our army is well pro-ected. Whereas, under the umbrella of Bhima their army is vulnerable.' Thus digging their heels our army is invulnerable. (10-11)*

*To inspire Duryodhna, the mighty Bhishma roared like a lion and blew his conch.(12)*



*Suddenly there is a tremendous surge of drum beat, conches and kettledrums in the Kuru ranks. (13)*

*Thereafter, seated in their chariot drawn by white horses, Shri Krishna blew his Pancajanya conch and Arjuna, his Devadatta conch. Bhima blew his Paundra conch. Prince Yu-dhishtira, the son of Kunti, blew his Anantavijaya, Nakula and Sahadeva blew their Sughosa and Manipuspaka respectively. (14-16)*

*The kashi King- the commander of the archers, Sikhandi  
- the brave, Dhrstadyumna, Virata, Satyaki, Drupada and Draupadi's sons, the mighty armed Subhadra blew their respective conchs. (17-18)*

*Their terrific echo tore across the sky, the earth trembled and the hearts of Dhritarashtra's sons were terror stricken." (19)*

It is a strange paradox that the message of dharma should be delivered on a battlefield. Discourses on dharma are usually given from pulpits of churches, temples and mosques but instead lord Krishna chooses to deliver it on the battle field. The battle field is akin to a Chess board; if we hold front at one point, the opponent attacks from somewhere else, and just as we fend off the attack he strikes from another end! Such is a battle, where, though

soldiers die, the war comes to an end. However, in the struggle between a person and his desires, the war does not end.

Prince Arjuna is not aware of this war raging inside him. Hence, Lord Krishna shows him. He scales up the struggle inside Arjuna's head to a high definition screen of Kurukshetra. This allows Arjuna to see more clearly the pixels of conflict that otherwise contrive to escape him.

*Draw up my chariot, O Krishna, between the two armies so that I may inspect the men who are assembled in the enemy ranks, mongering for war. (20-23)*

*Shri Krishna parked his chariot between the two armies facing Bhishma, Drona and all the commanders. (24-25)*

*Observing before him his uncles, fathers, grandfathers, gurus, brothers, sons, grandsons, friends and fathers-in-laws, Arjuna was overcome with remorse and lamented, '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? (26-32)*

Prince Arjuna is ushered in the battlefield, where he sees his friends, uncles, cousins and kinsmen in the enemy lines. Upon facing them, a storm brews in his mind, 'If our people are going to be killed in battle, what use is such a war?'

He came to the battlefield to fight, but blinded by emotions he banishes the thought of war.

*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! (33- 35).*

From whatever angle we look, our own perspective defines the scenery we see. As Arjuna looks through the lens of his emotions, he sees only one side of the coin. But life is both. Hence, he does not know what he is up against.

Much like Arjuna, we too are unaware of what we are up against. We are reluctant to face ourselves - we talk of peace but are not prepared to deal with the evil that destroys peace. We try to run away from ourselves in the hope of finding peace in the serenity of snow-clad mountains. In

the refuge of Noah's Ark we think we are safe while the rest of the world drowns. But how can we escape the tsunami raging next door?

*Arjuna argues: What happiness can be ours, O Krishna, if we slay our kinsmen? Only sin will arise from this bloodshed. Hence, it is not right to kill our kinsmen.(36-37)*

Our Lord Jesus Christ said, 'if someone slaps you offer him the other cheek'. In a deeper sense, if we do good to the wrong doer, it purifies our heart of the malice.

When the tenth guru of Sikhs, Guru Govind Singh, faced aggression from the Mughals, he meditated long and deep. He then concluded that when all other means fail it is righteous to draw the sword, but there should be no malice in the heart. The other condition the Guru laid was that we have to fight the person perpetrating the evil but not his family and innocent people.

We have to bear in mind that the battle of Kurukshetra is not about territory, power or revenge, but Dharma! Lord Krishna tried everything possible to appease and reconcile the Kurus. When much was lost and much more was at stake, he had no choice but to call upon Arjuna to draw his sword. However, he bore no malice in his heart. Moreover, the families of the Kurus and the innocent people were protected.

The power of choice that rests in our Spirit is sensitive to Dharma. Her compassion is so great that it keeps on forgiving up to a point, but she does not compromise her Dharma. 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.

*Arjuna says: Those who are blinded by greed cannot see the consequence of the destruction of family and friends. But we who have the discretion to see it should avert this sin. 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). (38- 41)*

*When the foundation of the family is destroyed it brings hell to both the perished and those who destroy it, as the de-parted souls do not receive the offerings of the rice and water. (42)*

*As a consequence of destruction of family, the traditional*

*laws of cast and social order are destroyed. It is said that the consequence of such deed is hell.*  
(43-44)

Our social order rests on the scaffolding of the family unit. If the family unit is uprooted, the society caves in. Through the passage of time a set of unwritten values wove into the warp and weft of the society. The mother emerged as the nucleus, and the bonding force. Because of his greater physical strength, the father emerged as the breadwinner. The grandparents and elders became the fount of age-old wisdom and guidance. While men protected and cherished their family, women developed emotional strength in the warm glow of their husband's protection. The fact that nature intended women as the primary nurturer also gives them greater emotional strength to bear the challenges of life.

Both the parents are indispensable to the growth of the progeny. A child who is denied love becomes insecure. Psychology teaches us that the child's mind is receptive to all the thoughts and feelings of the mother from the stage of a 4-month-old embryo in the womb. Her traumas affect the child. Therefore, the tranquility of the mother is central to the balanced growth of the child.

Children get perverted when they are unable to open their hearts or feel unloved and rejected. It is

not difficult to understand that a woman has a more vital function to perform, than man because she has the earth quality to bear. Where the bearing power is exhausted, the scaffolding of the society collapses - the family unit breaks, traditions crumble, and people are driven to the point of no return. Under such circumstances, only a mother's love can bring home the lost ones. Total self-sacrifice underlines that bearing power - a sacrifice which only motherhood has the capacity to build. Her sacrifice cannot be measured nor weighed. It is unconditional and spontaneous. It is encoded in the DNA passed on to her from the Primordial Mother. Perhaps, that is the reason why the mother image has been worshipped since the beginning of time. It is precisely this DNA of motherhood that is Arjuna's worry because war crushes the scaffolding of the family unit that the mother provides.

And it is precisely Lord Krishna's worry too - the only difference is that Arjuna does not know how to unwrap the package, whereas Lord Krishna does. Thus, Lord Krishna is the guiding force to map the DNA of love and unity.

*It is indeed a pity that despite our power of discretion we are enticed by greed and power, and thus misled to commit the sin of slaying our kinsfolk. I would rather cast my arms and die at the hands of Dhritarastra's sons." Thus expressing his remorse Arjuna cast away his bow*

*and arrow, and sorrow-fully resumed his seat.*  
(45-47)

Arjuna felt it wrong to fight his own kith and kin. Thus, in his limited vision, he decided to rather die than to destroy the Kauravas. Imagine the stage for the greatest war is set - a war of such magnitude that has never been seen, a war whose results were far more devastating than either of the World Wars. The preparations, the colossal momentum, and Arjuna drops his bow, and suddenly brings it all to a grinding halt, "I will not fight."



## Chapter Two

**S**anjaya reports:

*Shri Krishna addressed Prince Arjuna who was thus depressed and filled with remorse, 'In this hour of crisis whereof is this attachment born? It is disgraceful, and does not behoove a person of a noble mind, nor leads to heaven. Therefore get rid of this feebleness and stand up and fight. (1-3)*

*Arjuna responded, 'O Krishna! How can I take up arms against Bhishma and Drona who I hold in the highest esteem? I would rather live in this world by begging than killing them. Whereas, by slaying them how will I find pleasure in the spoils stained with their blood?' (4-5)*

Arjuna contemplates that a victory gained from killing his beloved ones would be futile. Hence, he

prefers to give up the life of a warrior than live a life haunted by guilt.

*I am not convinced which is the better of the two paths – to fight or not to fight? Or who will be victorious? If we kill the sons of Dhritarashtra's sons confronting us, we will not desire to survive them.(6)*

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

The road of the inward journey is torturous and sharper than a sword. Hence, a traveler without a guide is bound to lose his way. Arjuna is indeed fortunate to have found a guide like Lord Krishna. Such a guide comes after many lives of seeking. But if Arjuna's cup is already full how can Lord Krishna fill it. Arjuna's relations and friends are tied up inside his head. They rule his attention, and dissuade him from killing them. Lord Krishna endeavors to free his attention from their shackles, but Arjuna sees only one side of life through his narrow perspective.

If we only see one side of life and draw conclusions about reality, it is not mean it is reality. We cannot trust our emotional response to someone or something. Shifting to a rational view of the situation may save us from being taken for a ride. It is far too serious a matter for us to take lightly and accept someone as a guru. A person who has greed and lust, and who is incapable of making us our own guru cannot be a genuine teacher. Of course, pseudo intellectuals may not be that sensitive and may fall prey to the false ones.

Fortunately, in the ancient Indian tradition, people seeking salvation knew the signs of a real guru. Arjuna had heard of the powers of Lord Krishna as a child, and also had personal experiences of his powers. It is with such verified faith (shradha) and not blind faith that Arjuna takes refuge in him. In fact, if Arjuna did not grab Lord Krishna's hand, he would've surely missed the bus.

Arjuna's implicit faith in his guru places a huge responsibility on Lord Krishna's shoulders.

The guru- disciple relationship is a sum of many parts, and unless the disciple listens to his guru with intensity and pure intelligence he cannot

become his own guru. In Arjuna's case the heart and the head is at odds. Lord Krishna as his guru can only take him to the water but cannot make him drink.

*Even if I gain all the riches and kingdoms on earth or sovereignty over the gods, nothing can remove the sorrow besieging my senses. I will not fight! (8-9)*

Shri Krishna beckons Arjuna,

*You mourn for those who are not worthy of your grief. The wise grieve neither the dead nor the living. For when was the time when I was not or you were not, or these kings were not, or in the future they will not be? (10-12)*

Lord Krishna opens a window, but Arjuna is not prepared to look out – he closes his eyes like a child. Interestingly, Lord Krishna does not pressurize him to open his eyes but engages him in a friendly dialogue where he raises his awareness to a level where he can open them of his own free will. Thus, layer by layer, Lord Krishna endeavors to remove the blinkers from Arjuna's eyes.

He comforts him saying he should not grieve because of his attachment to the outward shell of the body. He reveals that those who die only pass from one body to the other, and hence, there is nothing to mourn.

*Just as the body passes through childhood, old age, likewise, the Atma leaves this body and passes on to another. The wise are not deluded by this. (13)*

Arjuna lives alone in his mind. But nobody makes it alone. Hence, Lord Krishna reminds him of the old friend he had long forgotten - Atma. Atma is the self or the soul. It is spoken in different ways according to the plane from which it is contemplated. For instance, the Romans spoke of it as Anima and the Greeks as Pnuma. In the Bible it is the Spirit, Ruah in Hebrew and Ruh in Arabic. These labels changed with time but basically Atma and Spirit are the two names of one truth – the self that gravitates towards its creator. To avoid confusion we will henceforth refer to it as the Spirit.

Arjuna's Spirit loves him more than he loves himself. Her compassion is so powerful, discreet,

understanding and forbearing that if Arjuna befriends her, he would no more be deluded by childhood, old age and death.

Birth and death are not apart from each other - every birth brings death and every death brings new life. Just as a seed manifests itself into a tree and then the tree ends up being a seed again, likewise, the Spirit leaves the body and passes on to another body.

*The experience of cold and heat, pleasure and pain arise from sensory contact. But these are transitory and do not endure. Therefore, O Arjun! Bear with them. (14)*

Whatever we perceive through the senses is transitory because the senses cannot perceive the absolute truth. If what we perceive through the senses was the truth then there would be nothing further to seek.

*The one who remains the same in happiness and sorrow, and is not deluded by the senses, such a wise person is worthy of salvation. (15)*

*That which is illusionary has no existence, and that which has existence never ceases to be. Both*

*these aspects have been known to the wise seers.  
(16)*

*That by which this whole universe is pervaded  
is indestructible. No one can destroy this  
immutable Being. But the body of the  
indestructible, immutable being perishes. Hence,  
O Arjun, fight! (17-18)*

*The one who thinks that it slays or can be  
slain; both are mistaken because it neither slays  
nor is slain. (19)*

*The Atma is neither born nor does it die, or  
being manifested it does not cease to manifest. It  
does not take birth; it is eternal, innate and  
primordial. The one who knows this, how can he  
kill anyone or be killed?”(20-21)*

*Like a person discards worn out clothes for  
new ones, similarly, the Atma gives up the worn  
out body for a new one. (22)*

The Spirit resides as a guest in the mansion of the body. When the mansion perishes, it migrates to the next one. For instance, after the bird becomes an egg it leaves its shell behind. Likewise, once we are reborn as the Spirit we leave the mind behind. Thus, stitching the attention to the Spirit is the way forward for

enrichment, transformation, enlightenment and freedom.

*The Atma cannot be cut by weapons, fire cannot burn it, water cannot wet it, nor can the wind dry it. Because it is eternal, unchanging, perennial, all-pervading and immovable like a tree. It is unmanifest, unchanging and beyond the intellect. Thus perceive its true nature and do not grieve. (23-25)*

The Spirit cannot be cut, burnt made wet or dried. It is in comfort with itself. It does not seek satisfaction outside as it is itself the source of contentment.

The Upanishads adopts an analytical process of progressively negating all names and forms in order to arrive at its true nature - "It is neither the mind, intelligence, ego, attention, prana, the elements, the organs, senses nor pleasure and pain, vice and virtue. It is a combination of pure consciousness and eternal bliss."

If one can perceive the subtle Spirit behind the body, then such a person will not grieve when the body perishes. Such a person knows that the body, which eats, breathes, moves and does physical action is bound to the outside and dependent on material support. The Spirit is satisfied in itself and fulfilled by itself. The one who knows the



Spirit as the true self cannot be lured by the temptations and upheavals of the body and mind.

*Even if you believe that the spirit is born and dies, you should not grieve because what is born must die, and it is in-avoidable that what dies must be reborn. Hence you should not grieve for what is inevitable. (26-27)*

*In the beginning, before birth all creatures were unmanifest. In the middle, after birth they manifest. In the end, after death they again become unmanifest. Hence, what is there to grieve? (28)*

*Some perceive the spirit in wonderment. Some speak about it as a marvel. Others listen about it in amazement, and yet even after hearing about it none realize it. (29)*

The Spirit is the perfect reflection of the divine. Those who know it become speechless, And those who do not know spin yarns about it.

Kabira refers to the Spirit as the beloved:

“My beloved fled the body.

But I did not resist.

This body has ten doors.

I don't know which window was open.

Kamali, Kabir's daughter laments;

I was much better off unwed,  
Than being wed to this body.”

*O Arjuna! The spirit residing in the body of every being is eternal and indestructible. Therefore you should not grieve for any being. (30)*

Lord Krishna tutors Arjuna on the eternal nature of the Spirit. Its inherent nature is indestructible. The vehicle of the body grows old and fades but death cannot surmount the Spirit because it is the attention of God within us.

As the Spirit is eternal, it migrates to the next body uninterrupted, and hence, there is nothing to grieve.

*Moreover, mindful of your dharma, you should not waiver. There is no higher duty for a Kshatriya (warrior cast) than to fight for his Dharma (laws of human sustenance). (31)*

The human race is heading towards evolution. However, it cannot evolve without the light of Dharma. The advent of Lord Krishna was a pioneering breakthrough - for the first time an

incarnation gave a decisive interpretation of Dharma.

However, in modern Kurukshetra Dharma means different things to different people. Shri Mataji Nirmala Devi, the founder of Sahaja Yoga gives a clear understanding of Dharma: “Dharma is the sustenance of all things that are born or created. It is super nature that gives valencies to atoms in an element. For instance, Carbon has four valences. Gold has the property that it is not tarnishable. Similarly, human beings have ten valences whose property is dharma. In the case of chemical combinations if one valence is missing it becomes negative and then combines with another chemical. Thus, there are negative and positive valencies, but dharma is the point where the gravity of sin does not act.”

Thus, it is clear that Dharma was inbuilt in us since we became carbon. That is, Dharma is not relative to one's perception. For instance, it is known that alcohol diminishes consciousness. Anything anti-consciousness is absolutely negative - it cannot be argued about. Likewise, whatever hampers our evolutionary spiral is adharmic, negative and evil, and what accelerates it is Dharmic, positive and good. Thus, it is evident that positive and negative are absolute opposites - there is nothing in between. The compassion of the Spirit stands on the positive pole, whereas, falsehood stands on the negative pole - there is nothing in between. We may not be aware of it, but there is a great war going on inside us, and that war is the war of these polarities.

Unless the Spirit shakes off the falsehood covering it, she cannot rest in peace. So, whether we like it or not, the Spirit has to defend her power of compassion. Only talking sweetly is not her idea of compassion. For instance, if a mother scolds her child it does not mean she doesn't love him. In fact, she cannot exist without love. Her love is such that it does not allow her to rest till her child is corrected. Her innate Dharma impels her to destroy the negativity in order for the positivity to come out in her child. Likewise, Arjuna cannot be at peace with himself till he defends his Dharma. He has to comb out the withering weeds and then the flowers can come out.

But Arjuna's attention is elsewhere. He is torn between the two voices inside his head - one says, 'yes' the other says, 'no'. One says, 'do it', the other says, 'don't do it'. But he does not know which voice is the truest guide. However, he has no choice but to take sides. Those like him, who pride themselves in remaining neutral think that they can escape the fire raging next door. But there is no place for complacency. If we do not rise on the cusp of evolution, we will fall in the mire of involution.

The battle of Kurukshetra illustrates the struggle of the evolutionary process. There are two players in the field - the Spirit and the ego. If one player slackens, the other accelerates. Lord Krishna plays a proactive role in accelerating the Spirit. But there is

no aggression in the Spirit - she is accelerated by her compassion to liberate herself from the tyranny of the ego.

Lord Krishna endeavors to mobilize Arjuna's attention towards his evolutionary track. But to mobilize his attention Arjuna can no more remain insensitive to the valency of his Dharma as a warrior. His Dharma is to fight for righteousness.

Admittedly, Dharma can be used by hypocrites. In modern times Dharma, which was set to prevent human beings from diverging from the evolutionary track, is being used by fanatics to work out their satanic plans of destroying world peace. But they should not be allowed to do so.

Arjuna's argument is fueled by his attachment to his kith and kin. Though most of his relatives were evil, and some were supporting the evil doers, yet he is attached to them. But good is good and evil is evil. Evil cannot be good - they are absolute opposites. Hence, those who support evil are in the same boat as the evil doers. Leonardo da Vinci said something similar, "He who does not punish evil commands it to be done."

However, Lord Krishna does not suggest that Arjuna should kill everyone, but that he must fight evil, aggressive and depraved people, despite his attachment to them. For the benevolence (Kshema)

of their subjects as well as of the Kuruvas, he must stand by the Pandavas and defend Dharma.

Here one starts wondering how to know who is right and who is wrong. However, if we watch the compass of Dharma the needle points towards the gravity of compassion. Hence, a religion that does not point towards compassion in thoughts, actions and deeds is a blind alley.

For instance, a person may be religious but that does not stop him from committing sin. However, when the innate Dharma is awakened within, a person cannot do anything illicit. The innate Dharma is compassion itself, and as it starts flowing Arjuna cannot commit any violence even if he kills, because the doer is someone else!

We have to bear in mind that religion is not a brand, cult or a group of people who believe in something because they are born in it. Neither is it a belief in some sort of a brand. This kind of brand satisfaction is pointless, absurd and mostly dangerous. After all, whatever our forefathers have been doing and claiming did not transform them anyway! What is the use of doing the same thing again and again like a slave or a copycat!

On the contrary, these slavish bindings take people to absurd limits. That is how people who follow various religions have grown up to be

enemies of each other. Either they are on an ego trip of destroying others or on a super-ego nonsense of destroying themselves. Either they become violent or docile cabbages. The so called religions stagnate at emotional or mental levels and this explains the decline of religion.

Gradually, as ignorance is being dispelled fewer people are sticking to theological precepts.

However, the beauty of the Gita is that it reveals the essence of Dharma out of ugly norms that settle around it. Lord Krishna flouted all such dated and rigid ideas to make way for our inner compass of Dharma to navigate our boat ashore.

*Indeed, for a Kshatriya it is fortunate that such an opportunity opens the door of heaven. If now you do not stand for your dharma and fight, then you will fall from your dharma and incur sin. (32-33)*

In the time of a crisis there is no sin greater than non-adherence to one's Dharma. This argument of Lord Krishna should not be mistaken for Jihad. The real Jihad is the fight within. We should bear in mind that Lord Krishna is no war monger - he did not initiate the battle of Kurukshetra for territory, power, revenge, religion, random killing or conversion - he

initiated it out of compassion for the protection of the chastity of womanhood.

In a deeper sense the chastity of womanhood is no different from the chastity of the Spirit. The Spirit sustains Dharma. In the epic of Mahabharata when the Kuru prince publicly defiled the chastity of the Pandava princess Draupadi, it challenged her Spirit. When the Spirit is attacked, the foundation of dharma is imperiled, and Lord Krishna intervenes to protect it.

Cancer spreads not from the outside but from the malignancy within a society. Likewise, in modern times the destruction of our society is not triggered by nuclear weapons but by the chastity of women and children being defiled. On this point the society cannot remain neutral, and on this is based the philosophy of Lord Krishna. He reminds Arjuna of his duty as a warrior to defend Dharma. If his Dharma necessitates the taking up of arms, then he should not desist. Should he desist, the Judas hiding behind the mask of his kith and kin will not spare him.

Dante warns; “The darkest place in hell is reserved for those who maintain neutrality in times of moral crisis.” Conversely, it makes no difference if a warrior who dies defending his Dharma gains a password to heaven. Nor does it matter if he



succeeds or fails - what matters is that he abides by his Dharma.

This message of Lord Krishna also provides inspiration for terminally ill patients and the handicapped that give up hope and contemplate suicide. The greatest mistake is to give up hope.

Dharma cannot be revealed in clearer words than in the philosophy of Lord Krishna, and it is precisely this that makes it both the highest work of philosophy and the greatest scientific treatise. His message has been beautifully expounded by Zen. The Gita lay buried under the weight of the priesthood. Zen picked up its fallen leaves and brought them back to life. It 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 in thoughtless awareness.

However, in modern times, those who believe that they are fighting in the name of God are really working out their ego or their own desires. This is the reason why fanatics cannot see their own aggression on others. Even those who say they are surrendered to Lord Krishna are very much under an illusion because they try to handle him instead of him handling them. So how are we to judge?

It is not possible to judge with the mind. Without being connected to the Divine how can they surrender to him? When a person is connected he starts talking in third person, knowing that a greater power works through him - he does no effort, because he becomes a non- doer (Akarmi).

At the very outset one has to know that Lord Krishna was not an incarnation of a king like Lord Rama but an incarnation of Divine diplomacy. The Gita is one of the examples of his divine diplomacy. After self realization one can read between the lines and understand that surrender to the Lord is not possible without the connection with the all- pervading power of Divine love.

*“Moreover, if you desist from fighting posterity will recount your disgrace, and for an esteemed persona like you, disgrace is worse than*

*death. They will recount that out of cowardice you fled the battlefield, and even those who hold you in high esteem will belittle you. Furthermore, your enemies will defame you. What can be worse than this?" (34-36)*

Reminding Arjuna of his duty as a warrior, Lord Krishna warns him of the ill fame that would follow him if he abstains from battle. He tackles his male pride, and chides him for unmanliness and faintheartedness.

All the arguments of Arjuna were to justify his decision not to fight. One might say that he was filled with cowardice (karpanya) and he tried to escape the war. Or perhaps those who shy away from facing themselves escape into the subconscious.

No doubt Arjuna was a great warrior but from the window of his mind war appeared to be futile and pointless.

*Either you will die in the battle and attain heaven or you will be victorious and rule the earth. Therefore rise and fight, O Arjuna. (37)*

*Do not react to happiness or unhappiness, gain or loss, victory or defeat but prepare to*

*fight. When you battle in the state of detachment you will incur no sin. (38)*

*O Arjuna! I have revealed to you the wisdom of Sankhya. Now hear the wisdom of yoga, and if it penetrates your intelligence then you will be redeemed from the bondage. (39)*

Here Sankhya should not be confused with the Sankhya philosophy that was propounded much later. Lord Krishna refers to it as the path of wisdom and insight. Likewise, yoga should not be mistaken for Hatha Yoga (Patanjali Yoga); Lord Krishna refers to Karma Yoga.

No system of yoga can work till it connects to the mains. That is just to say we have to be connected to the all pervading power of divine love. If the Yoga is performed in the right spirit it redeems us from bondage.

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

Even a little Dharma leaves an imprint or ‘samskara’ in the mind. The samskars sown in childhood help nourish a child’s interests. Often one’s preferences in food are determined by the flavors that the taste buds acquire in infancy. Thus, different people have different likes and dislikes.

However, 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 pull the person down to the baser level.

Thus, not all conditionings are to be discarded or accepted. All human beings do not have the same samskaras, but as they grow they might acquire the conditioning of the society they live in. Some people could have such powerful samskaras that despite the surrounding negativity, they mature in the glory of their virtues. The residue of such samskaras gradually develops the sensitivity of the inner being.

The stamp of childhood samskaras is never erased. If childhood foundations are strong, even with a little effort the person can go into life like a warrior. Nothing can stop him from achieving his goal. For instance, Buddha walked into the jaws of death, but even death could not match the power of his seeking.

Likewise, the one who stands on dharma and strives 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 multiple and endless.*  
(41)

As we see our reflection in the pond and start admiring it, we get lost in the process. Similarly, when we think of someone, we get lost in judging him. At a given moment we are besieged by a volley of thoughts, and if we don't control them, they control us.

As thoughts take charge of the mind, their fluctuations make the mind restless. It goes to show that the mind is not absolute but relative. How can the relative measure the absolute? To measure the absolute we have to seek an instrument beyond the mind.

It begs the question: what is that instrument? Is it Mr. Ego? But the ego is a blind spot that cannot see itself. It actually acts against the good conditioning, and seldom against the bad ones. The negative conditionings cushions and pampers one's ego, creating a mirage of happiness that's as fleeting as a bubble.

Not only that, it justifies everything - why should I not be selfish?' We should bear in mind that it is the ego that gets angry, and it is the ego that hates. Hence, we cannot rely on such a flawed instrument. So what is the perfect instrument? The perfect instrument is built within us since our creation - the Spirit.

*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. (42-43)*

We should bear in mind that none of the scriptures were written by any of the incarnations. Buddha did not write any book. The Bible was not written by Lord Jesus Christ. The holy Koran was written several years after the death of the Prophet Mohammad. The Vedas were recited from generation to generation till they were inked. Hence, there could be plenty of space for alterations as can be seen in the case of Gita.

Moreover, by reading the scriptures we do not taste the ambrosia. The tedious rituals are merely clever devices of the priesthood to perpetuate their tentacles. For instance, 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 bought for the dead?

Buddha saw people talk of God, and use it for their own purpose; hence, he decided not to talk of him. But it did not stop his followers from using his name for their own purpose. Nothing can stop the devil from quoting scriptures. Nothing could stop

the crusaders from holding the Bible in one hand and the sword in the other, or the terrorist from holding the holy Koran in one hand and arms in the other. The façade of religion is the most respectable and hence, the least suspected place for the devil to hide. Hence, it not surprising that Marx pointed, ‘religion is the opium of the masses.’

The ‘opium thugs’ don’t need a course at Harvard to pontificate. They peddle religion for everything under the sun – money, sex, power and terrorism. These opportunists distorted the teachings of the prophets, and ruined their dream in to a nightmare and pecuniary adventurism

*It does not penetrate the intelligence of those whose attention is eclipsed by pleasure and power. The three- fold gunas propounded by the Vedas bound us to cause and effect. Break through this duality through detachment, purity and self-realization. (44-45)*

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

Knowledge of the scriptures does not purify the mind. In science a hypothesis is propounded and then experimented upon before being accepted. Likewise, a seeker should treat the scriptures as a



hypothesis, and not accept till he experiences them.

Nonetheless, the intellect that is curious to accumulate the knowledge of the scriptures gets confused if it bites more than it can chew. Scriptures may be a prescription that a seeker crams, but they are worthless to the enlightened one. What is their knowledge to the one who has tasted the ambrosia?

In fact, what he knows cannot be expressed in any scripture. Scriptures talk of the drop of water, whereas the enlightened one knows the ocean. Socrates who was considered to be the most knowledgeable person said, “Yes, I am most knowledgeable, because I know that I know nothing whereas you do not know that.”

Saint Kabir, was an illiterate weaver. He had never read any scripture, but was one of the greatest masters of the 16th century.

*You have the right to action alone but not to its fruits. Hence do not be motivated by reward of the fruits nor be attached to inaction. (47)*

If we are to perform action without seeking its fruit we have to change the track inside our head. This may be rather hard for the modern brain. However, we may learn something from rural Indian women who have the gift of balancing pitchers of water atop their head. Despite all the clutter, their attention is eternalized, and that is what grounds them. Likewise, it is possible to eternalize our attention while performing action if we are detached to its fruit.

Loa Tse says it all:

“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)

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

There is a radical difference between fantasy about the future and the reality. According to Neuroscientists the past and future only exist as ideas in the mind. It goes to show that time and space are not

the basic properties of the universe; rather they are products of our own mind.

But Neuro-scientists forgot to answer the question what is the mind?

It is generally accepted that the mind controls the mind, we are made of the mind, and that it begets who we are. But it is also argued that it is a grey area that means different things to different people. Nonetheless, the discovery of Neuro-scientist clarifies that consciousness is not mind, awareness is not mind, and nor is attention the mind.

When the Sufi saint Bulleh Shah roamed the countryside in search of a master, his attention was caught by a gardener sowing fresh saplings. He enquired, “What is the mind?”

The gardener laughed, “Ha! Bother the mind - it is just a bubble! Much like these saplings, you detach the mind from here and attach it there.”

In a flash of light it dawned upon on Bulleh Shah that men were not prisoners of fate, but only prisoners of their own mind. His perception of life changed, and he sought to burst the bubble of the mind.

Lord Krishna reveals that the bubble can be burst by detachment. The mind can be neutralized if we maintain equanimity in failure as in celebrating success.

*Those who seek fruit of actions are deluded. The one who has logged his attention in the divine transcends both good and evil. Therefore aspire for yoga. Yoga is wisdom in action. The one who has logged his attention thus, and is detached from the fruits of action is liberated from the bondage of birth and evolves to the highest state. (49-51)*

Both human beings and animals have intelligence. Among animals, the fox is considered the most cunning, but not wise. On the other hand, though, an Elephant is considered wise, he is not cunning. Cunning and wisdom are two different things. An elephant's wisdom comes from his innocence. Innocence is a childlike quality as pointed by Lao Tse, "The true person is detached and humble, and to the world appears confusing. The people all strain their eyes and ears, yet the true person remains childlike."

Yoga is wisdom in action. But the one who seeks the fruit of action is bound by desire. For instance, we take birth to satisfy our unfulfilled desires of the previous life. In the absence of the ego there is no doer. In the absence of the doer there is no desire. In the absence of desire there is no magnetic pull towards rebirth. Hence, no birth arises from an action that does not fuel the ego.

Sri Guru Granth Sahib describes how a little boy is flying a kite and at the same time talking, and laughing with his friends, but his attention is fixed on the kite. Likewise, a seeker goes on performing his worldly duties but his attention remains fixed on God.

*When your intellect 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. (52)*

*Your intellect is confused by listening to various texts. When it harmonizes in divine union then you will attain Yoga. (53)*

There are two kinds of people who seek God. Firstly, a seeker with a high intelligence quotient (IQ). Secondly, a seeker with a high emotional quotient (EQ).

Generally, a high IQ does not imply that a person is necessarily balanced. He may have an unstable mind with similar qualities associated with narcissism - full of himself, sensitive to criticism imposes his opinions on others and of course arbitrary. Thus, he may use force and torture to enforce his ideas as in the case of Hitler and Stalin. He may use his genius to rob a bank or

invent gas chambers or as in the case of a Jihadi, think he has a right to kill.

Though, IQ is an important tool, however, our decisions are never completely rationale - they are also influenced by our emotional quotient or EQ. By having an excess of one quotient one may have too little of the other. For instance, a seeker with high EQ but low IQ goes for blind faith, and turns into a fanatic, or an emotional Guru may mess the psyche of his disciple.

Conversely, a very intelligent seeker may lack compassion. He tries to control the mind by austere practices but does not achieve the ultimate. To reach the ultimate a spiritual quotient (SQ) is required.

As human awareness transforms into spiritual awareness we develop an inner compass called intuition. Intuition knows how to be sensitive to others, how to resolve a situation, and how to bring out the best in any situation in the collective interest. Says Lao Tzu:

Knowing others is intelligence.

Knowing yourself is true wisdom.

Mastering others is strength.

Mastering yourself is true power.

*Arjuna: How is the enlightened one recognized? How does he speak, how does he sit, how does he walk? (54)*

If God comes to us in person how will we recognize Him? They could not recognize the Krishna because he grazed cows in Vrindavan. Nor could they recognize Christ because he was a carpenter's son. Did they know whom they crucified? Does Arjuna know who is Lord Krishna? One may ask how to sort the goodly apples from the rotten ones in a super market of charismatic gurus?

There is no outward manifestation of a genuine guru; he does not appear like the laughing Buddha. The Buddha went from village to village begging for alms, whereas Lord Krishna lived in pomp and splendor. Namdev was a tailor, Gora Kumar was a potter and Kabira was a weaver.

An enlightened person feels the world more than he sees it. He cannot rest till he shares his joy. But he does not wear a halo around his head. However, as we know the best wine by its taste, we can know a realized soul by his vibrations. When an enlightened person enters a room the vibrations become cool. According to the scriptures these cool vibrations are emitted by a residual consciousness in the sacrum bone at the base of the spine called kundalini.

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 stable in intellect. (55)*

It is generally accepted that the mind is inert matter, and hence, lacks the capacity of awareness. Nonetheless, it is capable of receiving consciousness. It works in the same way a programmer who acts independently of the computer. The programmer directs the program but is not involved in it. Likewise, in the light of the spirit we can befriend our mind, and harnesses it in the right direction.

A person cannot enjoy anything unless he has satisfaction. Not only is the Spirit satisfied in itself, but also brings satisfaction to others.

*The one who remains the same in sorrow, and does not hanker after pleasures; who has overcome resentment, fear and anger; such a saint is said to have enlightened intellect. (56)*

The mind lives in the cusp of action and reaction. The reaction becomes more intense according to the intensity of the action. For instance, when things do not work our way we get frustrated. Frustration vents in anger. And anger wants to hurt others. But a balanced person finds



ways to deal with anger without hurting himself or others. He channels his positive energy to ground himself.

Conversely, a person who is hot tempered has fear because he sees himself in others. He thinks that the other person must be having the same kind of temper and will attack him. So he is always defensive.

*The one who is bereft of attachment to any side, who does not hate or delight in what is auspicious and inauspicious, such a one is of enlightened wisdom. (57).*

Hate is nothing more than a negative culture nourished in a solution of negative thoughts. It is the worst kind of attachment. It is the ego that hates. But if one transcends the ego, the attachment goes. A great way of transcending it is to give the person another chance. If the person could be helped, the Spirit would work it out otherwise it would not bother.

Moreover, an enlightened person does not get attached to either auspicious or inauspicious deeds. Detachment allows the Spirit's waves of love to flow freely. For instance, detachment allows the sap of a tree to nurture all its part but if the sap gets attached to one part then the rest of the tree dries up.

It is truer to say that the feeling of love is often confused with possessiveness. Beauty lies in the eyes of the beholder but if we are possessive, we cannot enjoy it. If we look at a tree with love, we find the tree itself is giving us the joy of its creation because we become thoughtless, and the creator who has made that beautiful tree manifests all that joy stored into it. 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. The flower is in the bud, but it has not yet blossomed. Its flowering is the completion of its evolution.

*When the senses withdraw from the object of the sense as a tortoise withdraws within its shell, then such a one is truly attained enlightened wisdom. (58)*

As human attention gravitates towards the object of the senses it deviates from its inner track. To get back on track we need to withdraw our attention from the desires of the senses. For instance, the sun does not run after the sunlight. After having lavished its light upon the world it withdraws its rays in order to illuminate itself. Likewise, a wise person does not run after the desires of the senses but withdraws his attention

inside his Spirit. Much like the sun, the Spirit illuminates his attention, and brings him the joy far greater than the excitement of the senses.

*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. (59)*

Our inbox is cluttered with attachments, indulgences, pleasures, pains, disappointments, frustrations and desires. Of course, we could ignore their screams but that does not mean they do not exist.

As we get enslaved in the passion of the senses, it kicks in the adrenaline. But no sooner than its magic fades we hunger for the next thing. For instance, the post-modern robotic life has had it all – sex, money, travel, drugs yet they are restless for the next thing. It caused a mutation in their consciousness that has a voracious appetite, but does not have the recipe to satisfy it. They want to zoom into a high that leaves them breathless, but they end up as sitting ducks for the adventures offered by terrorist groups. They may not necessarily subscribe to the ideology of the terrorist groups, but are smitten by the mutation

inside their heads. The mutation is none other than the spam mail in our inbox.

That which is a reality like thirst, can be quenched with water. The hunger of the stomach can be satisfied with food, but it is impossible to satiate mental urges like drinking. We may put the urge of drinking to a sleep mode but its residue remains imprinted in the subconscious. To get rid of the residue one need not break the wine bottles. In the light of the spirit all the residues hiding in the dark recesses of the subconscious get weeded out anyway. Thereafter, even the choicest of wines do not arouse a reaction because its taste gets deleted from our inbox.

*O Arjuna, despite man's earnest endeavor, the impulse of the senses sways his mind. Therefore, taming his senses, the seeker should keep his attention absorbed on me and meditate. He whose senses are thus under his control, his intelligence is illuminated by the light of wisdom. (60-61)*

Despite all the mental effort, our mind is in a transient state. But who witnesses the mind? Einstein answered the question for us, and showed space and time have no meaning unless there is a conscious observer. All the myriad forms we see are brought forth by the conscious observer. But if

the conscious observer gets attached to these myriad forms, he steps out of the fluidity of life. He divides the perceived world into separate objects that it sees as permanent, and clings to them, forgetting that in reality they are transient.

Lord Krishna: *Indulgence in the object of senses produces attachment to them, from attachment arises desire, and from desire arises anger. (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. (63)*

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

Attachment of the senses leads to self indulgence. Unless we decide to face ourselves and do something about these black holes, they suck us. Discipline is the way to plug these black holes. An essential part of discipline is determination put into action - and that's where change starts. It leaves no room for weakness.

Keeping to our limits is the firestone that fuels self-discipline. It leaves no room for weakness to draw us into a place of no return. That is not to say that we hide from the world, and become lazy or idle. On the contrary, a realized person brims with love, and navigates through the chaos of the world in a relaxed and a playful manner.

However, it is not uncommon to adopt a mental approach to discipline the mind. The mental approach is wired to the ego. The ego uses discipline as a license for becoming harsh to others. On the other hand, when the mind is swayed by desires, the disciplines are blown away. So what should we do?

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 undisciplined not only pollutes his own tank but like a dirty fish pollutes the whole tank. Hence, discipline is a keeper – keep it and we’ll be happier watching our inner strength grow like fragrant flowers on a spring tree.

*All his sorrows dissolve in the joy of the spirit, and the attention of such a person recedes from the external objects, and gets absorbed in the self. (65)*

The attention is a storehouse of energy. As we put attention to an object, our energy invests in it. By investing energy into an object, we get identified with it. We get upset if the object breaks. It begs the question, how to withdraw the attention from the objects? Our Spirit shows us how to withdraw our attachment and not our attention because she despises none and bears no malice. Nor does she judge because she only knows how to love.

The reflection of the spirit is so splendid that we marvel at the beauty that is hidden within. The outside magnets no more distract our attention because the magnetic field of the Spirit is far more powerful. Our attention settles in the abode of the Spirit called the thousand petal lotus or the Sahasrara chakra.

Says Kabira, “Do not go to the garden of flowers, O friend!

Go not there: in your body if the garden of flowers.

Take your seat on the thousand petals of the lotus, and thus gaze on the infinite beauty.”

*For the undisciplined there is no wisdom or the power of concentration. Without concentration there cannot be peace. How can there be joy if there is no peace? (66)*

A person is not at peace with his brethren till he is at peace with himself. Without peace there is no balance. Without balance one cannot ascend. Without ascent there is no joy.

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

If a horse leads the rider instead of the rider leading the horse, then the rider gets lost.

So what is the trick for riding the horse? Well, we have to hold the reins of the horse in our hands. That is, we have to hold the reins of the wandering senses.

*Therefore O Arjuna! The one who has tamed his senses, his intelligence gets enlightened. (68)*

Human awareness is in the transition state. 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.

The abbot revealed, "Not the wind, not the flag, but the mind is moving".



The mind is permanently deluded. It cannot see the absolute because at that point one has to dissolve. Says the Sufi poet Amir Khusro:

“It is the ocean of love.

But its waves flow in reverse direction.

The one who rises with their crest drowns.

The one who drowns, goes across.”

*What appears as night for all beings, is the time for waking up for an enlightened being and vice versa (69)*

Those who look outwards sleep, and those who look inwards awaken. Those who look outward live in the future. But as the future does not exist, they daydream in the imaginary world of the ego. Conversely, the ego’s nightmare could be a day of celebration for the Spirit!

*Like rivers dissolve into the ocean without causing any upheaval, similarly, all desires dissolve in the enlightened being without causing any ripples. (70)*

The Sufi saint Bulleh Shah did not found any school, and had no disciples. Of him it is said, ‘when he entered the forest not a blade of grass

stirred. When he entered water not a ripple formed. He did not encumber the earth.’

A consciousness that is no more imprisoned by desires becomes free like a bird. It flies from tree to tree without burdening it with desires.

*The one who overcomes all his desires, and acts without hankering, identification or ego, he attains inner peace. (71)*

Did we really need a bigger TV? Probably not, but everyone else seemed to be getting one, so shouldn't we be following the trend? Ah, we forgot; the console would need to be changed to accommodate a larger TV. One want is bound to create a domino effect.

“Wants in general are not satiable,” is what they say in Economics. A want leads to another and then another – the black hole of our desire never tires of consuming. What we buy today becomes old the next time. So either we keep consuming, or decide to put a stop somewhere.

If the new won't stay new for long, maybe it's time we realize that true satisfaction doesn't depend on the latest gadgets we acquire – but from desires we forfeit. As we do this soon, we may really be onto something – the taste of joy without material dependence. As Kahlil Gibran

says, “To be able to look back upon one’s life in satisfaction is to live twice.”

*O Arjuna! This is the highest (Brahmishthiti) state. Having attained it, one does not fall in to illusion. Remaining steady in it till the end, he attains God realization. (72)*

Both science and philosophy have helped us understand the living process rationally. The discovery of modern science points to the existence of an underlying intelligence in the universe. Of course, it is just another way of looking at God.

Greek philosophers were not far behind in uncovering the truth, but they did not uncover the complete truth. Plato pointed, “All we see are shadows of reality on the wall of the cave while remaining unaware of both the actual figures and the light that shines on them from behind.”

However, he did not see that the light that shines from behind comes from God. Hence unaware of it, the rational mind thinks God does not exist.

Fortunately, thousands of years pre-dating the Greek philosophers, Lord Krishna answered all the questions of philosophy. He revealed the purpose of life was none other than to raise

human attention to unite with God. This state enables us to become aware of the divine power that gives light to everything from behind. Thus, we are no more deceived by the shadows of reality on the walls of Plato's cave.

# Chapter Three

## The Path of Yoga

**A**rjuna: *O Krishna! 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? (1-2)*

Arjuna's questions are not only his personal questions; they are the questions of the seeker inside each one of us. They were also the questions of Prince Gautama till he became the Buddha. He gave up all worldly attachment, and searched in all earnestness and honesty. But he searched outside, and reached a dead end. At that point his cup emptied, he turned within, and found the answers.

It is indeed a strange paradox that we must search so far out to find something so close within. Of course, much like the Buddha the answers have to

come to us since they are already in us, but till then let us track Arjuna's journey.

Arjuna could shorten his long journey if he engages with his Spirit. However, his questions stand in the way. Lord Krishna attempts to answer them. He is the master of sixteen arts, and has answers to all questions. Though, the answers may quench Arjuna's intellect but if they do not quench his Spirit, what good would it do!

Moreover, in the relative world of the mind questions allow more than one answer, and hence, Zen says that answers are always open to doubt. Accordingly, a Zen master refused to take questions from a newly arrived disciple saying, "When the fruit is ripe it will fall."

Not long before the disciple's attention turned inward where he experienced his inner silence. As he touched his inner silence, he touched the silence of the universe. There were no thoughts and no questions. In Zen tradition true knowledge is transmitted through the medium of non verbal language.

Of course, there is an answer to every question but unless the seeker can absorb, it is like explaining Einstein's theory of relativity to a child. Khalil Gibran points, "The real teacher leads you not to himself, but to the threshold of your own

mind.” The seekers who struggle with something other than their mind waste their lives.

*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.(3)*

Arjuna’s intellect does not allow him to reconcile the two approaches suggested by Lord Krishna. One enters the room from the left and the other from the right. The introvert enters through the door of emotions while the extrovert enters through the door of intellect. They both meet inside the room and join hands. It is not about which approach is better, but their convergence. For instance, all the seekers want to reach the top of the hill. One takes a spiral route, the other a zigzag one and the third makes a beeline, but eventually they all converge atop the hill. Hence, to come to terms with reality a Hindu must be aware of the essence of Prophet Mohammed, Christ, Buddha and vice versa.

All the prophets and incarnations mouthed the same source. But as human beings were at different levels at different times, they said the same thing in different ways. Hence, some superficial differences appeared on the surface.

Unfortunately, these were used to split the human race. If we desire world peace we have to re-connect the dots. We have to bear in mind that no single prophet revealed everything, for the subject was too vast, and their duration on earth was too short to cover it completely. Besides, most of their effort was wasted in facing aggression and suffering.

*Neither by renunciation is perfection attained, nor by the mere avoidance of work does he attain freedom from action.*

(4)

All the ideas of renunciation are myths because the one who gives up is the ego. But it is difficult to give up the ego because we have learnt to live with it, and identified with it.

A person stressed by work thinks 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 non-fulfillment of their dreams.

But if a seeker tunes into the frequency of the Spirit, it does not matter what he wears or where he sleeps for there remains nothing to renounce. The whole world belongs to the Spirit, and it is free to enjoy everything.



*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. (5)*

*The senses can be restrained. But if desires still linger in the mind then it gives way to self-deception. (6)*

The one who desires worldly pleasures and the one, who renounces them, both stand on the same footing because both nurture desire.

The so called ascetic suppresses his desires by battling his senses. By killing his senses, he destroys the channels which wire him to his Spirit. He turns a beautiful garden into a dry desert, and then expects to find the fragrance of flowers in it. In any case, suffering does not transform a person.

The one who dons saffron robes claiming to have renounced everything harbors lust within. He wastes his life neither being a house holder nor a yogi. After years of penance a celibate 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 senses. After all, psychological complications arise from the illusions of the mind that are mistakes for reality.

Lord Krishna elucidates:

*He is superior whose senses are restrained,  
and who engages them without attachment. (7)*

We can enjoy the best things in life and yet be detached from them. Though Prince Rama lived in the lap of luxury yet he was detached from it. It was just an accident of birth that he was born in a royal household, but when the time came to move on, he was equally at home in the hardships of wilderness.

It is not about whether we live in a thatched hut or a palace, but our attachment to them. If we are detached then it does not matter where we sleep. Shri Mataji elucidates, “When you are a master of everything and nothing has a hold over you, then the senses are not dead but under control, and can be used at your will, whenever the need be.”

*Action is higher than inaction, therefore,  
perform your allotted task. Even the life force in  
the body cannot be sustained without action. (8)*

For sure, the mind can never be inactive even for a moment. It generated positive and negative thoughts that propel action. Action is the mantra that makes the mind tick. It is not possible to exist without breathing, the heart cannot help but pump,

the eyes cannot help but see, the ears cannot help but listen, and the mind cannot help but chatter. Our survival instinct compels us to nurture and protect the body. Thus, we are impelled to perform action.

The difference between a realized soul and an ordinary person is that the former (akarmi) works without the ego whilst the latter tires himself out thinking he is working and is responsible.

*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. (9)*

As we sacrifice fuel to get heat, as we sacrifice one activity to gain energy for another, likewise, we have to sacrifice our desires to gain liberation from the bondage of work.

As we identify with the actors in a movie we tend to take sides with the protagonist. The 'I' present in an action identifies with it, and assumes a life of its own. It feels happy when its game plan succeeds and unhappy if it fails. For instance, when we rotate a wheel and release it, it continues to rotate for a while by virtue of its previous momentum. Similarly, the 'I' is propelled by the momentum of its projections. Lord Krishna is the axis, and Arjuna is the 'I' in the periphery. But the

‘I’ does not know itself. The ‘I’ cannot know itself till it gets detached. The way to detachment is if the ‘I’ does work as a sacrifice. Thereafter, he enters the axis, and the periphery disappears.

*When Prajapati Brahmadev created beings through sacrifice, he ordained, “Through sacrifice you will fulfill your desires. By sacrifice you should please the Gods and they in turn will bless you, thus you will attain the highest good. (10-11)*

*Pleased with your sacrifices, the Gods will bestow upon 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. (12-13)*

The family thrives in the glow of a mother’s sacrifice. She does not seek recognition but works lovingly behind the scene to get things done. She gives the best to her children before serving herself. On the other hand, a person who thinks only of himself, and ignores the welfare of others eats in sin. In professional life too, a leader who is secure attributes the credit of his success to the team. His sacrifice sets an example, and also inspires the team for the next rung.

We are who we are because of the values we abide by. Without sacrifice it is not possible to uphold those values or ideals. And that is what Lord Krishna wants to get into Arjuna's head - the greatest sacrifice is the sacrifice of the ego.

Indeed, it is most auspicious to sacrifice. Shri Mataji reveals, "If you understand auspiciousness you can overcome the binding of matter. You will not value matter but auspiciousness. What is auspicious is nothing but the blessing of God. You feel the blessing of God. When you seek auspiciousness, you seek his hand. He is your shepherd."

*From food are beings formed. From rain is food formed. From sacrifice rain comes and sacrifice comes out of work. The sacrificial works originate from the Vedas, and the Vedas originate from the indestructible Supreme Being. Therefore it is evident that the Supreme Being is always present in the sacrifice. (14-15)*

We are wired to be together to love one another without expectation and to give without taking. Nature does it all the time without even our knowing. When drops of rain kiss the earth, she rejoices. What she receives she keeps in trust.

In springtime she repays what she held in trust - sacrifice is the nature of her love.

Whatever nature sacrifices keeps growing. The natural engineering of trees provides fruits and flowers, but there is no expectation or feeling that 'I give.' We should be grateful nature for its bounties. When we feel the beauty of thankfulness we feel the Spirit. We do not think the bounties are ours - we are giving what nature has given us. If the ocean did not yield its water to the clouds, there would be no rain. Without rain there would be no food; without food, there would be no life.

To satisfy the ego we repress nature, and thus feel apart from it. But if we engage with it, and pull the weeds to give love to the little seeds, we understand the seeds we sow are the fruits we will harvest. Likewise, if plant seeds of love the world will change.

*The one, who does not help to turn the wheel thus set in motion, is lost in sensual indulgences, and sins; his life is wasted. (16)*

The bees draw pollen from the flowers and give honey. It is a wonder how far they travel to give one drop of honey! But do they know what they

give us? The giving does not know the receiving end.

In order to enjoy the honey we have to tend the flowers. But those who only want to enjoy the honey without tending the flowers eat in sin.

We can pay back nature's debt by giving vibrations, (vital energy) to flowers and also human beings to balance them. But if we steal from nature without giving in return we become victims of our own actions.

William Blake said it all;  
“Everything that lives,  
Lives not alone;  
Not for itself.”

Likewise, to find oneself one has to lose himself in the service of others. Those who make offerings in temples, churches and mosques but forget their suffering brotherhood, what would they avail from their offerings?

*Whereas, the one who abides in his spirit, wherein he is content therein, and is not bound by any duty; he has nothing to gain from the actions he engages, nor anything to gain from actions he does not engage. He has no self-interest left in any being. (17-18)*

*Therefore, engage in all work that has to be done without attachment, for he ascends to the Divine who engages in action without attachment.*  
(19)

*King Janaka and other noble kings attained perfection by the path of action. Do your work with the good of the world in mind. Whatever a great man does, others follow his foot-steps. Whatever ideals he sets, the world follows. (20- 21)*

We may not be fortunate to have witnessed the great incarnations like Raja Janaka, (the father of Sita), Lord Krishna, Lord Rama and Lord Jesus Christ, but their teachings continue to move the needle of our compass.

They may appear to be childish biblical tales to a skeptic, but as Lord Jesus Christ pointed we have to become like children to enter the kingdom of God. God is pleased with the innocence of his children, not their cleverness. Our innate purity is like the innocence of a child who respectfully faces the father, and then the love of Motherhood pours.

King Janaka exemplified the prime importance of work as sacrifice. Though he was an enlightened soul yet he continued to perform the function of kingship in the spirit of sacrifice. His



example negates the practices of ascetics who seek enlightenment through renunciation of work. Both Zen and the Gita repeatedly emphasize that work is indispensable for self-realization. Without work how will we know whether we are detached from work?" How will the ascetic sitting in the Gobi desert know that he is detached from thirst?

*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. If I did not work it would be detrimental, for all beings attune to the movement of my path. (22-23)*

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

Lord Krishna cites his own example - to protect dharma he trumped the anti-Dharma forces. Likewise what was the mission of Christ or Buddha? Did they want to rule over people? Did they seek ego gratification, fame or wealth? They continued to perform action not for any hidden agenda, but out of sheer compassion. In our own times, we witnessed Shri Mataji Nirmala Devi's compassion; she worked day and night to give

realization to thousands. She redeemed, comforted and counseled them, and for all this she never charged anything.

*As the ignorant perform action with attachment to work, so should the wise perform actions, but without attachment, for the good of the world. (25)*

The ignorant get stuck at the point that whatever karma they are doing they will earn the ‘punyas’ (merits). But Lord Krishna does not say that. He says whatever karmas you have to do, perform without attachment for the good of the world, but leave the result to the divine.

*The wise who performs detached action for the good of the world should not mislead the ignorant who perform action with attachment to work, but should inspire them to emulate them. (26)*

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

Our temperamental attitude and genes are the modes of nature. They influence our behavior patterns. People act according to their temperamental aptitude, and not birth. Human attention under the spell of the modes of nature

loses its moorings, and mistakes itself to be the doer. Rahim says;

“The giver is someone else,  
He showers his gifts through day and night.  
People mistake and extol me.  
My eyes abashed, are lowered.”

*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. (28)*

As we see through the layers of colors, it enables us to enjoy the painting. Likewise, as we see through the layers of the modes, it enables us to enjoy the modes acting upon the modes on the canvas of the mind.

Just as fragrance is the innate nature of flowers likewise unconditional love is the innate human nature. Just as flowers do not choose whom to give fragrance likewise human nature does not need a cause to love. Just as flowers yield their pollen to the bees without asking anything in return, likewise unconditional love does not ask anything in return. Just as the Sun rays fall on the leaves, and create chlorophyll, similarly, the modes act upon the modes. A person who does not

get attached to the modes is free to pursue his true nature.

*The one who is deluded by the modes of nature gets identified with the works produced by them. The wise should not confuse them. (29)*

Despite all the technology and scientific advancement we get robbed by the modes - and that kicks off the drama of life! But a wise person knows what he is up against, and keeps guard. He witnesses the drama of life without getting involved in it.

However, witnessing should not be confused with paying attention. We deliberately pay attention to something but witnessing is a state where we witness the whole thing like a drama. 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 of it.

*With your attention fixed on me, offer all works to me. Free from desire, despondency and ego, fight. (30)*

*Those who full of faith and without any mental deliberation heed my teachings are liberated from the bondage of work. But those who doubt my teachings, and mentally deliberate*

*on them, know these deluded beings to be foolish  
and lost. (31-32)*

As we become more and more cyber we inadvertently project mental conceptions, and much like a digital persona play them out. But if their play cuts through our emotional net we get burnout. Business Schools teach us to be successful but they do not teach us how to be peaceful.

A mind space that constantly churns ideas cannot be peaceful. We think our ideas are original but in reality they are borrowed from books, media, intellectuals and entrepreneurs. Nonetheless, the space could still be ours if we strip away all the received ideas.

No amount of reasoning can satiate a doubting mind. It seeks proof of everything. But the intellect can also be used to edit the truth - it is selective in what it includes and what it excludes. History is edited by vested interests to erase their past sins or to glorify their deeds. When Michelangelo finished painting the vault of the chapel the pope found it

too plain and instructed him to embellish the colors with gold. Michelangelo responded, ‘Holy Father, in those days men did not wear gold, and those who are painted are not rich, for they were holy men who despised wealth.’ But the Pope wanted him to think like him.

Not just clerics, but politicians, entrepreneurs, and media czars aspire to make us think like them. The intellect can manipulate and be manipulated. It makes no difference how advanced one is. For instance, the Germans were the most advanced nation, yet it did not stop them from being manipulated by Hitler. He put his mind into their mind, and made them think like him.

Likewise, when dogmas can be superimposed onto the mind, one can be driven to commit the most heinous crimes. Take the case of the Islamic Fundamentalist’s software that is programmed like a one-way street to heaven. They believe those who do not follow Islam are non-believers, and should be converted, or else eliminated. Their software does not include feelings. The intellect

can dictate the way we think but it cannot dictate the way we feel.

No doubt, rationality is an important tool for understanding but it only perceives the partial reality. Wisdom lies in understanding the limitation of rationality. To go beyond it, we need something more – faith in something far greater than ourselves.

*Bound by nature, all beings work according to it. Likewise, an enlightened being acts in accordance with his nature. Hence how can repression work?*  
(33)

As we explore how life is sustained on earth, we discover that an apple falls on earth according to the same law of nature that juxtaposes the earth on its orbit around the sun. Human beings are also governed by the same law. It goes to show that our physical, mental, spiritual and emotional self have no meaning unless they are equations of the same. We cannot repress this unifying law.

*Both attachment and aversion are embedded in the sensory response to the object of the senses.*

*No one should come under their spell because both are impediments to ascent. (34)*

*It is better to pursue one's own dharma even though it is imperfectly practiced, than to pursue another's dharma with perfection. It is better to die in pursuit of one's dharma because the dharma of others gives way to involution. (35)*

It is better to abide in our own Dharma because it sustains our evolution. However, the fruits of Dharma do not ripen quickly. Those who eye for quick returns become merchants of Dharma. They leave their Dharma behind for that of others, and in the bargain not only lose their own power of sustenance but also fail to profit from the other's Dharma.

Arjuna questions;

*O Krishna! Though against his wishes, as if by some pull, by what is man consumed to commit sin? (36)*

Lord Krishna replies;

*It is the desire arising from the mode of nature (Rajo-guna). This desire is anger; it is all consuming, insatiable and sinful. Know it to be the enemy. (37)*



*Like smoke veils fire, dust veils a mirror, and the womb veils the embryo, similarly, it is veiled by desire. (38)*

The dust that settles on a mirror eclipses the shine of truth. As we wipe it off, the truth shines upon it again. Hence, let us not dismiss the saints who say, 'look yourself in the mirror within.'

Everyone carries a mirror within. When we look at it we see the person who deceives us - that person is none other than the ego. The ego tells lies, and curates it as truth. But do we break the mirror because it exposes our secret? No, we gain a new understanding that as it is the ego that is driving the mind on the wrong track. Hence, we must take over the driver's seat from it, and get back on track.

*O Arjuna! This insatiable fire of desire that veils wisdom is ever the enemy of the wise. (39)*

*The senses, the mind and intellect are its seat. Prevailing upon these, it veils wisdom and deludes the self. (40)*

If we close our eyes it does not mean it is night. If we hide the truth it does not mean it does not exist. If desires eclipse wisdom it does not mean it does not exist. When clouds blow over a lake the reflection of the surroundings on the lake

appear deluded, but as they disappear we get a glimpse of the surroundings. Though, the illusory appearances continue outwardly, they no longer lead us astray.

*O Arjuna! At the outset, bring your senses under control, and kill this enemy, which destroys wisdom and discretion. (41)*

We are guided by either rationality or emotions. But both land us into a ditch. Of course, it is not rationality or emotions that will get us out - we have to pull ourselves out with the light of wisdom.

Wisdom is a fulcrum between the head and the heart that gives us balance. For instance, when we climb atop a mountain we don't remember the ditch we fell into – we enjoy the beautiful view and that's how we rise within ourselves!

*The senses are considered superior and subtler than the gross body, subtler than the senses is the mind, and subtler than the mind is the intelligence, but even beyond it is the Spirit. (42)*

A dispute arose between the various organs of the body as to who was superior. The limbs claimed that without them the body cannot

obtain food, the mouth claimed that even if the food was obtained, the body could not eat it without its help. The stomach boasted without its digestive power, the body would not consume it. 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 depart, and thereby the life force started withdrawing from the organs. They cried out in pain, and begged forgiveness.

*O Arjuna! Thus realizing it to be beyond the intellect, knowing the Spirit by the Spirit, and controlling the mind, destroy this enemy that is in the form of desire. (43)*

Much like a computer, the mind lacks the capacity of awareness, and therefore cannot change its program. But the Spirit has the capacity of awareness, and can see the program, and change it too.

Though the Spirit resides in the heart her love reflects in every cell of the body. Likewise, her love also reflects on the mind. As she detoxifies the mind, it becomes a great instrument of spreading her love.

# Chapter Four

## Action and Inaction

**L**ord Krishna addresses Arjuna:

*I revealed this eternal yoga to Sun. He revealed it to Manu, and Manu revealed it to his son Iksvaku.*

*It was passed on in this tradition from one to the other royal sages till it got obscured in the sands of time. (1-2)*

*As you are my devotee and friend, I have disclosed the same eternal yoga to you, because this is the subject is of utmost secrecy.*  
(3)

*Arjuna questions, The birth of Sun was from the be-ginning of time, but you were born later, how am I to believe that you revealed it to him?*  
(4)

*Shri Krishna responds, O Arjuna! You and I had several births. I remember them all, but you don't remember them. (5)*

*I am unborn, indestructible, the lord of all  
beings, yet established myself in my nature I  
incarnate through my maya*

*whenever dharma is in peril and rise of adharmā,  
I incarnate myself. (6-7)*

*For the protection of the good, for the  
destruction of the wicked and for the re-  
establishment of Dharma, I incarnate from age  
to age. (8)*

We are cells in one body. A cell that loses its relationship with the body becomes malignant. If our fighting cells are unable to eradicate the malignancy then it would spread, and destroy the body. Hence, surgery is the only way to save the body. It is in similar circumstances that Lord Krishna's urges Arjuna to perform surgery, and thereby get rid of the malignant cells that are destroying Dharma. Our society rests on the scaffolding of Dharma, and if it is destroyed then the whole society collapses.

It goes to show that surgery is a very great act of Lord Krishna's forgiveness. His forgiveness did not disappear after him because the one who came after him used it as his greatest weapon. It is not therefore surprising that the ancient Hindu scriptures foretold the next incarnation of Lord Krishna would be so humble that he would wash the feet of his disciples as our Lord Jesus Christ did.

He said, “These things I have spoken to you while I am still with you. But the Counselor, 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

What could be a more troubled time than ours, when there is a crying need for a Savior? Will he not come? The Holy Ghost has to come.

After all, what father brings children into the world and then abandons them? Though the Primordial Father is not confined to any form, he needs a conduit to guide his children. Of course, he tries to guide them through symbolic suggestions in dreams, but it is all extremely vague. Hence, somebody has to do this job more explicitly, and that is why incarnations have to come.

However, when the incarnations discovered their followers in their ego or ignorance had turned their dream into a nightmare they took rebirth to neutralize their teachings.

*O Arjuna! The one, who unravels the mystery of my Divine play, is liberated from the cycle of rebirth. (9)*

In the evolutionary process one fish had to venture out of the ocean for others to follow. Once a few people transform, then very many others follow with no conditions and no rewards. Seekers await the coming of the messiah. Unfortunately, whenever the messiah incarnated they failed to recognize him because of the mystery of divine play called Maya. Only a seeker who breaks through the curtain of Maya can escape the cycle of birth and death.

*Those who rise above hate, fear and anger, with their attention absorbed in me, meditating upon me, and purified by penance, they abide in my Collective Being. (10)*

*O Arjuna! According to the devotee's faith in me, I accept them. For all beings approach me. (11)*

The rivers may be different, but they all converge in the ocean. Likewise, people in different time zones pray in different ways to different deities, but all the deities converge in the Absolute. That is how all the prayers reach him.

*Those who desire the fruits of their deeds propitiate the deities by offerings. The fruition of their deeds is expedited in this world. (12)*



*I have created four divisions according to the quality of works. Though I have created them, I am beyond all works. (13)*

Lord Krishna stipulates the division of cast is according to the nature of work and not birth. Hence no one is born a high or low cast.

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 Rishi Vyasa who was an illegitimate child of a fisherwoman, though his aptitude was that of a scholar (Brahman aspirer of pure knowledge).

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

*I am unaffected by works or their fruits, the one who understands this true nature of mine is not bound by works. Understanding this, all the seekers performed work. Likewise, you too do your work. (14-15)*

*Even the wise are confused about what is karma (action) and what is akarma (inaction). I will reveal to you the truth knowing which you will be liberated from what is inauspicious, and the bondage of karma. (16)*

*It is essential to understand what is action, and what is inaction. Likewise, what is negative action. Because these are matters of a subtle nature. (17)*

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

By non-action everything can be done.

Tao maintains that transformation and change underlie all action:

“He who pursues learning will increase everyday;

He who pursues Tao will decrease every day,

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 one who engages in work without desire or attachment, and is purified in the fire of wisdom, such a person is said to be enlightened. (19)*

*Detached from the results of action, not dependent, con-tent within, though performing action through the instrument of the body, yet he commits no wrong. (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. (22)*

If animals can co-exist in the forest why can't we? Of course, we are wired to be together, but self advancement makes us forget that we are a part of a whole interconnected system. However, as the world turns more competitive, it also suffers from greater cramps of jealousy.

A Sikh Guru ordered his cooks to prepare an enormous amount of food, and then released all

the stray dogs to eat it. The food was more than enough for all the dogs, but instead of eating the dogs began to fight among themselves so that the other dogs should not eat the food. All the dogs got hurt in the fight but the food remained untouched!

*He whose attachment is overcome, free from ego and identification, whose attention is logged on to Divine wisdom, doing work as a sacrifice, his works dissolve completely. (23)*

We have to bear in mind that life did not evolve on earth by competition but by mutual co-operation. If the situation calls for a certain action, co-operate with it, and perform it like a sacrifice, without worrying about its success or failure. If there is no 'us' then there is no success or failure, and no competition. The compassion to help others is our innate nature. Hence, by doing work as sacrifice we become karma free.

*When he performs the sacrificial offering, both the offering and the act of offering is God. In fact through the doer of God, God is offered into the sacrificial fire of God. God is known by him who realizes him in his work. (24)*

If we observe nature the whole system resembles a close knit organism where close cooperation and

coordination exists among the different species. For instance, bees and ants act almost like the cells of a complex organism with a collective intelligence far superior than that of its individual members. That goes to show that we are not on our own but there are only relationships nesting within other relationships in our small ecosystem. We are communal creatures designed to work together, to depend on each other, and our entire existence is interconnected. This begs the question - What if interdependence is the crux of independence? As we realize how much we need others – not only to live and survive, but to thrive, and embody those timeless human qualities of love and compassion, we get an insight of the Divine artist who wires us.

He is the artist but we are the instrument. The Divine music has to flow through the instrument. But if the instrument is blocked the artist has to unblock it. For instance, if a cell turns cancerous, the divine artist makes sacrifices after sacrifices and incarnates to correct it. Even if his incarnation is crucified he accepts it, not because he is weak but because he is powerful. He can destroy his prosecutor with his tremendous powers, but that is not his game. His game is to make the blind see, even if he has to sacrifice his life for it.

Lord Krishna also speaks of realizing God in the daily routine of one's work, provided the fruits of karma are dedicated to him. It exposes the myth

coined by fake gurus that they are higher beings and hence, need not work or live like normal people. They persuade their disciples to give up their material possessions to them, and live like parasites. It goes to show that God is not achieved by giving up work.

*Some yogis offer sacrifice to the deities, while others who are seeking the All Pervading God, offer sacrifice unto Him. (25)*

*Some yogis offer sacrifice of hearing into the fire of penance, while others offer speech, and other objects of the senses. (26)*

*Some yogis offer the functions of the senses and the prana (life force), enlightened by self-knowledge into the sacrificial fire. (27)*

*Some offer their earthly possessions, penance, yogic prowess, while those of sublime nature perform sacrifice through their knowledge and learning. (28)*

*Some offer sacrifice by the practice of controlling the exhaling and inhaling of prana. (29)*

A Yogi offers his life breath (prana) to God. In a deeper sense he offers prayers selflessly for others. If we witness our breathing we will discover a vacant space between inhaling and exhaling. There are no thoughts in this space. Gradually the space widens and we go into a state of thoughtless awareness but our awareness becomes sharper than ever.

*Some offer sacrifice by restraining food and breath. All these devotees well-versed in sacrificial offerings are thus liberated from their sins (30)*

*O Arjuna! Those who partake the food left over from the sacrificial offerings attain God realization. Whereas, those who do not offer any sacrificial offerings cannot find happiness in this world, how can they find it in the next? (31)*

We are cells in an unseen collective organism, and hence, cannot survive in isolation - we dependent upon the survival of the organism. When we make friends with other cells there is health and harmony.

Conversely, a cell that thinks only in terms of its own survival and does not harmonize with others becomes cancerous.

*Likewise, there are many kinds of sacrificial offerings prescribed. All these arise from karma, and knowing this you will be released from the bondage of Karma. (32)*

*O Arjuna! Compared to the sacrifice of material things, knowledge as a sacrifice is superior. All karmas converge in knowledge. (33)*

*Approach the enlightened seers with the spirit of humility, respect, enquiry and service, and they will guide you. (34)*

When a seeker hits a road block, he begs guidance of a master. But to enter the master's threshold he needs a password. The password can be borrowed from cows - the humblest of animals. The password is none other than humility. However, humility cannot be learnt from any instruction manual, but we can learn it from cows, who give milk without any aggression. Much like cows, humans too start with a very humble heart at birth, but as their ego gets trained, it hardens.

However, without humility it is not possible to become sensitive to the all pervading power of Divine love. Inadvertently, a futuristic society mistakes humility for slavishness. On the contrary, humility is the most powerful tool - a person imbued



in it can penetrate any situation without aggression. And that is how a humble person like Mahatma Gandhi found a way to do more by being less. That is not to say that he was subservient.

All the incarnations posted sign post for the seekers, but a disciple who tries to be more misses them. Zen compares the mind to a cup, useless when full. A cup can only be useful when it is empty. A Zen master offering tea to a disciple 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?”

Thereafter, the master invited the disciple for a meal and they both enjoyed it together.

*O Arjuna! After experiencing God realization you will not fall into any delusion. Thereon, you will see everything within me and me in everything. (35)*

After Lord Krishna migrated from Vrindavan, he sent his cousin, Uddav back to comfort Radha. Uddav consoled Radha and offered to carry her message to her beloved Krishna. She answered, “Messages are sent to one who is away, but for one who is encoded within me, what message can I send?”

He then asked her to close her eyes and meditate on Lord Krishna in her heart.

She replied, “How can I close my eyes? Look, he is everywhere in Vrindavan – in the flowers, leaves, trees, cows, eating butter!”

God is both personal and expansive at the same time. Thus, the love for Lord Krishna continues to pulsate in the joyous songs of the simple hearted people from the cosmopolitan metropolis to the remote Indian village. It takes on its own special hue and flavor in every place. Each village has its own unique tradition of celebration. Amidst all the diversity and pageantry Lord Krishna brims in their love. But his worship is not exclusive but inclusive, and as his devotees seek him, so does he blesses them.

*Even if you were the greatest of sinners, you will tide over the sea of evil by the boat of wisdom.*  
(36)

A disciple in a Zen monastery was a perpetual source of trouble. As the master ignored the repeated complaints against him, the disciples threatened to leave. The master stated, “You can leave, but this disciple will stay. Because you are strong, you will find your ways in life, but if this disciple is thrown out, he will be lost. In the monastery he commits minor mistakes but is

prevented from doing major harm, and with a little patience, he will improve.”

The love of the master worked, and not before long the disciple made a commitment to himself, “I am messed up but I will pick myself again.”

Whatever the mistakes, the love of the Spirit is never lost. People’s faults can be cured by loving them. A disturbed person needs love. In fact, that is what he seeks the most. The absence of love creates a vacuum in his heart and it turns into a black hole that sucks perversion.

A person is not less human because of sin. In fact, he is more important, because he needs attention for his redemption. But 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.

If we have to keep a vigil over the approaching negative thoughts they overpower us. If we give an inch they take a mile. For instance, we see a beautiful woman and a thought comes to possess her; if at that moment we do not check the

intruder, it enters our inbox. Whereas, if we get the thought before it gets us, we can delete it.

*Like fire burns fuel to ashes, similarly, the fire of wisdom burns all karmas to ashes. (37)*

*In this earth there is nothing greater that purifies than wisdom. The one, who has perfected in yoga, finds in due course, this within his Self. (38)*

What is the meaning of life? According to Shakespeare, “Life is a tale told by an idiot, full of sound and fury, signifying nothing.” In a lighter one might say, “If death is the end of life why should life all labor be. Eat, drink and be merry.”

As the blue print of a tree is encoded in the seed, life stirs in it waiting for the Mother Earth to germinate it. There is a binding force in both the seed and Mother Earth, and when they bond the seed germinates. It is a living process. Similarly, there is a living process within us, and when it bonds with the universal living process, wisdom is born. And that wisdom is the guiding force.

*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. (39)*

The senses are akin to a car driving to its destination. But in a hurry to see what's next, we push the accelerator, and find life taking a more frantic pace than our control. So, we hit the brake to slow down, and that gives us a little time to breathe and take in the beauty of what's around us. Thus, the cycle continues; we speed up the pace – fast then slow, slow then fast. No wonder life comes across as a pain. Of course, the answer is not to give up driving but to master the accelerator and the break before driving.

As we become better drivers, we understand the car starts with a key, and the key is the Spirit. As the Spirit takes control, the senses can no longer pull us. Thereafter, it is not too difficult to navigate through life, and thus, gain strength over weakness, courage over fear, satisfaction over greed and peace over thinking.

*The one who is ignorant, who has no faith and who is of doubting mind, he perishes. For such a doubting one there is neither happiness in this world nor the next. (40)*

Faith does not come like a memo from the boss – it has to come from our consciousness. The mind though associated with consciousness all the time

cannot know it. This is ignorance. The ignorant are wasted like seeds that are sprouted but not yet embedded. As they are not embedded they misidentify stimulation of the senses with reality. In the cocoon of ignorance they are more comfortable with falsehood than reality. They think they know it all but the fact is that their consciousness is shaped by others. They think that all roads lead to Rome but are unaware that some lead to hell also.

A Chinese proverb sums it all;

‘He who knows, and knows he knows is a wise man; seek him.

He who knows not, and knows he knows not, and knows is a fool; shun him.

He who knows not, and knows not he knows not, is asleep; wake him.’

*O Arjuna! The one who renounces all the works through yoga; who has dissolved all doubts through enlightened wisdom, and who remains attuned in the self; he is not bound by karma. (41)*

*Therefore, O Arjun, attuned to the spirit, with the sword of wisdom cut all the doubts born in your mind out of ignorance. Arise and battle! (42)*

Spirit is the collective being within us. When it is awakened it comes in our attention, and we become collectively conscious. In this new state of consciousness we go beyond duality, and it becomes possible to perform duty without any doubts.

# Chapter Five

## Renunciation

**A**rjuna addresses Lord Krishna:

*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. (1)*

Lord Krishna responds:

*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. (2)*

*O Arjuna! He who neither abhors work nor has expectations, such a one is understood to have renounced, because free from the dualities he is easily released from bondage. (3)*



*The ignorant not the wise speak of renunciation (Sam-khya) and performance of auspicious work as different. He, who practices one, enjoys the fruit of both. (4)*

This double statement of Lord Krishna baffles. One tends to discard it as a puzzle or view it with an eye of suspicion. Indeed, Lord Krishna's divine diplomacy arouses curiosity. One has to laser sharpen the attention and struggle through a thick blanket of fog to understand that it is his dharma to fix his disciple's attention in a position to ascend.

The idea of renunciation appeals to those who live in overindulgence. They go on changing their indulgences, and being disappointed in them they go in reverse gear, and renounce everything they did before. The idea of renunciation comes to them because they think that are hanging on to something. But if they are not hanging on to overindulgence there is nothing to renounce.

Of course we cannot ignore relationships and worldly needs - we have to lead a balanced life in its entirety, and that's only possible if we transform in our awareness. The Sufi poet Rumi said it all, "Yesterday I was clever so I wanted to

change the world. Today, I am wise so I am changing myself.”

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 fruit. Some interpret auspicious work as unselfish. They think 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 the credit or discredit.

Some people practice charity because they think it is a ticket to heaven. A Chinese emperor devoted his life to charitable works. He enquired of Bodhi Dharma, “How much merit have I accumulated?”

Bodhi Dharma answered, “None.”

The emperor was not amused, “I have devoted my life for charitable works: opened schools, hospitals, monasteries, sent missionaries and you say I have accumulated no merit?”

Bodhi Dharma explained, “There is no merit because merit exists only in the mind. You had made great effort to do charitable work but the

desire to accumulate merit was your ulterior motive.”

Zen talks of the deed, not of merit. The wind just takes the water of the ocean and gives it to the parched earth without any expectation. 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. Those who think that they are doing for others harbor a sense of martyrdom. Likewise, those who think that they are making a sacrifice for their family or they are sacrificing their family stand on the same pedestal. When we are part and parcel of the whole then who is the ‘other’? If we try to pacify one finger of the body with the other then whom are we obliging?

*The state which is attained by those who renounces is also attained by those who perform work (karma yoga). The one, who understands that both the paths are akin, perceives the truth.*  
(5)

*But it is difficult to renounce without yoga, O Arjuna! Not long after the one who pursues yoga attains to the Supreme Being. (6)*

*He who is established in yoga, whose intellect and attention is illuminated by the light of the*

*Spirit, whose senses are under his control, such a realized soul, who has experienced that the Spirit is in all beings; such a person though engaged in work, is not bound by it. (7)*

*The enlightened one is conscious that he does nothing at all; in seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing, speaking, emitting, grasping, opening and shutting eyes, is aware that only the senses are engaged with the outside objects. (8-9)*

Within us lies a power that allows us to discover our inner self. As we feel our inner self we also feel the self in others. At a deeply fundamental level, the separate parts of the universe are wired in an infinite way through the collective Spirit. It is truer to say that as we reflect the collective Spirit, we feel the Spirit of others within ourselves.

As we become sensitive to our divinity, we become sensitive to the divinity in others. Not just that, we also become sensitive to the Divine play. Thus, it becomes possible to enjoy the play! It leaves us completely satisfied, secure and emancipated. Though we do the same things as everyone else, eat the same food, wear the same apparel, and live the same style, yet we are not

attached to anything. When delicious food is offered, we do not refuse, but there is no hankering after it.

*He, who works, offering all works to God, without attachment, is not stained by sin, like a lotus leaf is untouched by water. (10)*

*A yogi engages in work without attachment, with his body, mind, intellect and senses attuned to the purification of the self. (11)*

*A realized soul renounces the fruits of works, and thus attains inner peace, whereas the one who is not connected to the divine performs work with the expectation of fruits, and therefore gets into bondage. (12)*

As we make friends with nature, we enjoy the sweet fragrance of lotuses. The amazing quality of a Lotus is that though it rises from the water, its leaves are untouched by it. Similarly, we could be in the chaos of the world without being affected by it. Neuro-scientific studies help us in this direction. Their studies reveal that when a person accumulates experience, there is a strong growth of synaptic connections in the brain. In other words,

the synaptic connections give birth to the conditional part of the mind.

These synaptic connections are conditionings that glue the attention to the mind. How can a seeker loosen these connections? Lord Krishna offers a simple solution - perform work without expectation of the fruit.

*A realized soul, who has attuned his senses, and renounced all works from his mind, he dwells in the city of nine gates. He neither does anything nor causes anything to be done. (13)*

The city of nine gates refers to the body. The nine gates are the senses; two eyes, two ears, two nostrils, the mouth, and the two organs of excretion. However, these nine gates merely do the job of sensors; it is the mind that indulges in the pleasure of the senses. It coins logic to justify its indulgence.

For instance, Freud propounded a theory that sexual repression caused psychological disorders, and hence, others like him who were obsessed with sex joined him, and took to all kinds of perversions.

Just as one needs a sharp edge to shine a diamond likewise, one needs a sharp instrument to purify the mind. But the mind cannot be purified by itself - the Spirit has to do the job. It's love works like a magnet, and attracts whatever is necessary for our ascent, and deflects whatever is against it. We don't fight the mind but we naturally don't do things that go against our evolution.

*The Supreme Being does not act or mediate for beings, nor does he connect work to their fruit; it is nature that works it out. (14)*

The energy field of the individual attracts its corresponding energy field. These energy fields connect works with their fruits. For instance, it is the nature of the wind to absorb the water from 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 suck nourishment from the earth and sprout. It is the nature of the sprouts to harvest sun's energy to make chlorophyll through the process of photosynthesis. It is the nature of the cow to graze upon chlorophyll and yield milk. It goes to show that nature fuels the whole chain - the Supreme

Being does not connect fruit to the work, he does not reward, nor is he responsible if things don't come our way. Hence, we should not blame God if things don't work our way. However, it is his Shakti that does all the living work.

The Chinese called it the Tao, Christ called it the Holy Ghost, Islam refers to it as the 'Ruh', the Hin-du scriptures name it the 'Adi Shakti'. The cosmos is a web spun by the Adi Shakti or the Feminine Principle through her vibrations. Based on their intensity these vibrations work out various computations and permutations in three temperaments or modes. According to Lord Krishna the human temperament is its nature (sva-bhava). For instance, it is the sva-bhava of a newborn to turn to its mother for milk. Similarly, it is the sva-bhava of the human temperament to turn towards their creator for fulfillment.

In the human temperament the Feminine Principle works through its reflection described as the Kundalini. Lord Krishna did not so clearly say about the process of Kundalini 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 him. When he describes the "breaking process" of a realized soul, who is a subtler personality (one who has achieved great maturity after Self Realization 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.

*The Supreme Being neither takes on the sins nor merits of any one. Because wisdom is eclipsed by ignorance, beings are deluded. (15)*

There are so many different ways of looking at the Supreme Being. Perhaps, we have made a huge mistake in understanding him. According to Lord Krishna he does not punish our sins or reward our good deeds.

Our good and bad deeds are recorded by our Kundalini in a recording tablet. The Koran refers to the recording tablet as a book recorded by the soul;

“Here is your book; read it.

Enough for you this day that your own souls should call you to account” (17;12)

When a person dies his next birth is determined according to the balance sheet of his karmas.

*But when their ignorance is dispelled by the light of truth, then their wisdom reveals the Supreme Being like the sun.(16)*

In the darkness of ignorance we see all kinds of ghosts that eclipse us from reality. However, as we open the window, the light of the sun dispels the ghosts of darkness.

The choice to rectify our misdeeds rests in us. If we follow the path of wisdom we can dispel the ghost of ignorance. “A man’s success is gauged by his self-mastery,” says Leonardo Da Vinci, “the depth of his failure by his abandonment.”

*With his mind attuned to the Supreme Being, his attention absorbed in Him, with Him as the sole object of devotion; his wisdom dissolves all sins, and he attains the supreme state from where there is no return. (17)*

A droplet that falls from a palm leaf into a stream cannot know the immensity of the ocean. But after the stream reaches the ocean the drop dissolves, and is drenched in the joy of the ocean. Likewise, when our attention gets absorbed in God, we are drenched in his joy. The sins bleached on to us get washed away, and we get released from the cycle of birth and death.

*A realized soul looks upon a learned and a wise Brahmin, a cow, an elephant, a dog, and an outcast with an even eye. (18)*

As fire is found in wood, water is hidden in springs, oil is hidden in oil seeds, and likewise, consciousness is hidden in all beings. The brain does not produce or store consciousness. It is presumably the receiver and transmitter of consciousness just like a TV set that receives signals from a specific electromagnetic frequency.

Homo sapiens can remote control consciousness the way they like. They can experience the joy in life through the play of consciousness or go against its laws and be miserable. But animals do not have that choice because they are unaware of the power behind their existence. They are bound by its laws, and hence, cannot change their nature. But human beings have the possibility to change their nature. The one who attunes his nature with the living process feels the same process in all forms of life, and hence, knows that whoever tortures the other wounds himself.

This is best illustrated in the episode of Arjuna's elder brother Yudhishtira. A dog trailed Yudhishtira on his journey to Heaven. The door keeper of Heaven refused entry to the dog, "Heaven has no place for dogs."

But Yudhishtira refused to enter Heaven till his dog was allowed, "It's not only animals that are imperfect, human beings also have failings."

*The one, who has attained equanimity of mind, though abiding in the body, overcomes the world. The Supreme Being is unblemished and is alike in all, thus a person of enlightened wisdom abides in Him. (19)*

Every form of life evolves in its best interest according to the fundamental law of universe. The one who has attained equanimity of mind understands that more than the survival of the fittest it is the survival of the compassionate that is responsible for the survival of Homo Sapiens. Thus the fundamental law of universe is none other than the law of compassion.

As a seeker abides in it, he experiences the compassion of God within. The compassion of God flows freely to everyone, but the one who is compassionate is its best instrument.

*He who does not delight upon gaining what is dear, nor is crestfallen upon receiving what is unpleasant, whose wisdom is enlightened, and who has attained the state of doubtless awareness; such a person abides in the Supreme Being. (20)*

Lord Krishna reveals the keys to unlock the mind. But there is no key that puts the mind to sleep. Even in dream consciousness the mind

creates a world of its own, and comes alive with the same intensity as the feeling in the external world. For instance, it feels as excited driving a Rolls Royce as in reality. However, upon waking up the excitement ceases. Likewise, in awaking consciousness the feeling of pleasure and pain is transitory - it has a beginning and an end. Zen calls this phenomenon MU or emptiness because it believes it does not exist. An enlightened being understands this, and hence he does not suffer.

There are basically four kinds of suffering in the world - the suffering of birth, old age, illness and death. But there exists a deeper suffering - the suffering of the Spirit. The Spirit has suffered the tyranny of the ego for many births, and yearns to shake off its yoke.

*He, whose attention is not drawn by external objects, basks in the joy of his spirit. Meditating on the Supreme Being, he enjoys the eternal divine bliss. (21)*

People judge others because they cannot see themselves. As they judge without seeing the complete picture, they misread others.

After all, by looking at their faults ours do not go away! It is not possible to internalize our attention if it is glued to the external world. But no sooner than our attention is glued to God, his attention starts looking after us in miraculous ways.

*O Arjuna! The pleasures that arise from the sensory contact are a source of sorrow. They are transitory. A wise person does not indulge in them. (22)*

There are days we wake up joyful like the morning raga. However, on reaching our work place its harmonious notes blow out of the window because someone takes our parking space. Our sensory reaction stimulates a biochemical flow in our brain that overpowers us. We are enslaved by our likes and dislikes - if a reaction is positive, the mind looks forward to its reoccurrence, or else shuns it.

It goes to show that we are not free people. Some believe that their freedom rests in self indulgence. They argue 'what's wrong'. This is one extreme. The other extreme are people who shun transient pleasures, and believing themselves to be martyrs achieve a state of non-reaction

through deliberation. Thereby, they kill their natural human potential to ascend.

But the secret lies in balancing our emotional, intellectual, spiritual and physical quotients. A balanced person is integrated. He is mindful of the transitory stimulations, and does not get stirred by them.

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

We have evolved from an amoeba to the human stage after many cycles of birth and death. But our evolution remains incomplete till we reunite with our Spirit.

Those who do not achieve this union carry forward their karmas to the next life. After death the mind continues with the content of desires. In the animal bodies the instrument of ascent is incomplete and hence, they cannot be enlightened. Likewise, the priorities of a yogi are very different from those of the ignorant. For instance, the ignorant can live with all kinds of sins that a yogi cannot. A yogi negates all that is anti-divine (adharmic) whereas, the adharmic person is oblivious of dharma. Thus, a yogi overcomes all the afflictions of the mind and is drenched in the joy of his own Spirit while still in the body.

*The one who tastes the bliss of his spirit, who basks in the spirit, and reflects its light; his divinity shines, and abides in the Supreme Being. (24)*

*The one whose sins are dissolved, who is free of doubts, whose senses are under control, who is benevolent to all beings, he abides in the joy of the Supreme Being. (25)*

Benevolence is the gift of the Spirit - it has no script. But too often it is mistaken as pity for others. No, one is filled with compassion for others. Compassion is always covered by forgiveness, and it is without attachment, feeling of superiority, ulterior motive or expectation of any return. But really what makes them active words is the fact that they need to be practiced on someone. Through practice we understand that individual life that we call our own is precious only in so far we accord the same value to the life of all beings including those who oppose our faith.

Abraham Lincoln in his words,... “with malice towards none and charity for all...” touches on the very essence of compassion without prejudice of judgment.



According to a study published in the, “Proceedings of the National Academy of Science 2015,” practicing acts of compassion, release oxytocin, which is a hormone connected with strong social bonds, overall happiness and longevity.

*The one who has overcome anger and desire, whose mind is free from the afflictions, who has attained self-realization, he is close to the Supreme Being. (26)*

*Who withdraws his attention from external objects, concentrating between the eyebrows, balancing the inhaling and exhaling of breath, who has mastered his senses, mind and intellect, devoid of desire, fear and anger, aspiring for salvation, he attains liberation. (27-28)*

Without oxygen we cannot live, likewise, without meditation we cannot see our attachments. Of course, if we can see our attachment we know what to do about it. Lord Krishna reveals how to be a lamp unto ourselves.

For one, the attention should be withdrawn from external objects.

Next, the process of breathing in and out should be equalized. The breath is the vehicle of thought. The mind resides on the cusp of thoughts. As a thought rises and falls there is a small gap in between. In this gap we come in the

present. It is possible to widen this gap by equalizing the process of inhaling and exhaling.

At the advent of Lord Krishna the time was not ripe for the opening of the seventh chakra (Sahasrara). According to Nadi Granth this had to happen in Kali Yuga - the Age of Aquarius, where in the midst of chaos, the seventh chakra would open. Upon the opening of the seventh chakra one experiences collective consciousness, and hence, it is unnecessary to focus attention on the sixth chakra between the eyebrows.

The state of thoughtless awareness is described as Nirvichar Samadhi. Thereafter, the light of the spirit bestows the state of doubtless awareness called Nirvikalpa Samadhi, and thus one attains liberation. However, the state of samadhi should not be mistaken for going into the unconscious. On the contrary when our awareness heightens the unconscious comes in our conscious mind.

*The one who recognizes me to be the enjoyer of all sacrifices and austerities, the Supreme Lord of all worlds, the friend to all creatures; he attains the state of eternal peace. (29)*

# Chapter Six

**H**e, who without seeking reward does the work which ought to be done, he truly renounces, he is a yogi; not he who merely offers auspicious sacrifice to the fire or only performs other rituals as sacrifice. (VI:1)

Lord Krishna recommends work that ought to be done without seeking their reward. However, one should not become lazy or a parasite; running away from work is escapism. Likewise, shying from reality is not renunciation. Take the case of the Kuru king Dritrashtra, who tried to shy away from truth by taking shelter behind his misfortune that he was blind. But Arjuna must not emulate his uncle. If he comes a hero, he becomes a hero because he does not allow the demons inside his head to devour him.

*O Arjuna! The state of renunciation is the same as yoga.*

*The one who does not renounce his self-interest cannot be a yogi. (VI:2)*

*Engaged in work, but renouncing self-interest is the only path for the seeker who aspires to attain yoga. After attaining that state, he becomes devoid of any self-interest and spontaneously becomes benevolent. (VI:3)*

As a seeker comes out of his self centric cocoon the fragrance of his Spirit starts flowing. Its fragrance is like a large leafy tree which is exposed to the heat of the sun, yet gives coolness to others by covering them with its shade. Thus his compassion starts flowing spontaneously.

*The one who gets detached from the sensory attractions, and does work without attachment, he attains the state of yoga. (VI:4)*

*Through his own effort, man has to ascend. He should not allow himself to descend because man is his own friend and enemy. The mind, senses and the body exist through the spirit, and hence it is*

*their friend, but that which does not support them is an enemy. (VI:5- 6)*

Buddhas only point the way but we have to make the effort. A Zen Koan points a finger towards the moon but that finger is not the moon, it only points the path. The power of choice rests with us. If the power of choice rests only with God then why be angry with a thief who steals our property. Nobody is born a demon or an angel - it depends on what we make of our self.

Our disposition is fueled by our likes and dislikes. Just as a white cloth takes on the color it is dipped in likewise, our likes and dislikes superimpose the Spirit. The white cloth is the Spirit or the friend, and the colored cloth is the conditioned mind or the enemy.

While the enemy launches a frontal attack, the Spirit or the friend guides from behind. But if we join hands with the enemy, we will leave the friend behind. Hence, we have to guard against complacency. Our Lord Jesus Christ said something similar, “He that is not with me is against me. And he that gathers not with me scatters.” (Luke 11:23)

*The one who has overcome his lower self, and remains at peace in cold and heat, pleasure and pain, honor and dishonor, he remains ensconced in the peace of the Supreme Being. (VI:7)*

Our heart is sensitive to injustice and wrong doings. It sets before us higher values and commends them to our power of discretion. Thereby, it strengthens our discrimination to resist the lower self - the ego and choose the higher self - the Spirit. There is nothing in between.

But if we allow the ego to continue its games, we cannot overcome the lower self. We have to be absolutely straightforward. It makes no difference if we commit mistakes. If we are transparent and genuine, the mistakes will help us to rise beyond the lower self. Thus, if we decide to turn a new leaf, the sun will help us, the sky will help us, and the whole of nature will come to our aid.

Supposing after years of work, a techie suddenly realizes that his calling in life is elsewhere. But because of both time and money invested, and the risks of starting a new career, he lacks the nerve to come out of his safety net. But there is no reason to live a half-lived life. We can live our lives as fully as possible by learning from our mistakes. For instance, we may be unaware of our negative habits, but if at the age of 70, we detect that somewhere we

have gone wrong, it is never too late to make amends. We cannot let life escape us.

*The yogi who is content in knowledge, who is established in the self, who has disciplined his senses, to whom mud, a stone and gold are alike, such a yogi is said to be established in yoga. (VI:8)*

*He who remains even- minded with friends and foes, saints and sinners, dear and unpleasant ones, he ascends to great heights. (VI:9)*

Sometimes meeting a disagreeable person is just the test that'll polish one's inherent qualities that bring out one's humanity - compassion, forgiveness and patience.

A person who has attained equanimity of mind may even consider keeping his critics' house near his, for too much praise from friends could be more detrimental to one's mental health. A person who can stand up to his critics and face his own faults without a fuss is perhaps much better off than one who craves a constant ego massage.

Though such a person can walk with kings and not lose the common touch, and though all men count, but none too much, he should not be mistaken for a frivolous personality. On the contrary, people know they cannot take liberties with him. His

gravity is like a majestic elephant, who is unperturbed by the barking dogs.

However, it does not imply that he becomes dry or insensitive. No, his heart bubbles with love. Like the sun whose rays fall on every one alike - his love flows like an unstoppable font.

*Free from desire and acquisition, confining to solitude, with his body, mind and senses under control a yogi should meditate on the Supreme Being. (VI:10)*

*He should meditate in a pure environment, firmly saddled in a seat not too high or too low, covered with the holy Kush grass, protected with cloth, bringing his attention and senses in control, keeping his mind in focus, he should practice yoga for self-purification. (VI:11-12)*

*Steadying his body, holding his head and neck in an erect posture, focusing on the tip of the nose, without his attention wandering, fearless and tranquil, steadfast in celibacy, mind under control, he should meditate with his attention absorbed in Me. (VI:13-14)*

*Thus keeping his mind under control, the yogi with  
his*



*attention on me, enjoys the bliss of nirvana  
pouring from me. (VI:15)*

*O Arjuna! Yoga cannot be practiced by one  
who eats excessively or too little, or who sleeps  
excessively or keeps awake in excess. It is for him  
who is balanced in action, diet, recreation, sleep  
and waking. This is the yoga that removes sorrow.  
(VI:16-17)*

Lord Krishna holds moderation in action, diet, recreation, sleep and awaking to be the key elements in the path of yoga.

The instrument of the body needs to be fueled according to a person's constitution, and nature of work. But food should not be a mental activity. For instance, ascetics deny themselves a balanced diet, but tormenting the body does not eliminate their ego. The same goes for the obsession of fasting, especially on birthday festivals of Divine incarnations.

We should bear in mind that Lord Krishna does not say one should be a vegetarian or a non-vegetarian. However, there appears to be another background to vegetarianism. Lord Krishna's cousin, Nemi Nath, also 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.

Examining the nature of sleep, one may ask the question ‘who sleeps? We wake up in the morning and say, ‘I had a very nice sleep’ or ‘I had very bad dreams’. It is the inner self who is always awake, and reports dreams.

How much sleep varies with the nature of work and one’s age. A child needs more rest than the aged. A physical worker needs more rest than desk worker.

*When his attention is under control, fixed on his spirit, and released from all desires, then he is considered to have internalized the yoga.*

*(VI:18)*

*Like a lamp in a windless place, which does not flicker, similarly a yogi whose attention is firmly absorbed in the Divine remains ensconced therein. (VI:19)*

*In that thoughtless state, with his attention absorbed in the Divine, his intellect gets enlightened by the Divine through which he gets attuned to the Divine and rejoices therein. (VI:20)*

It is said that God made man in his own image to enjoy his image. Hence, a person must recognize his own image to enjoy God's reflection on it. To recognize his own image he has to recognize the self. Lamps are many but the light is the same. If we limit our attention to the lamp there will be duality, but if our attention is upon the light we go beyond it.

As we see the sun in the light of the sun, the intellect gets enlightened in the light of the spirit. The enlightened intellect becomes the vehicle of the Spirit, and takes the seeker to the epitome of his evolution. He sees everything as an extension of the same ocean of love, and plays in its waves. His joy is beyond words. Lao Tze states;  
“He who speaks of it does not know.  
He who knows of it does not speak.”

*Established in the experience of the divine bliss, which is beyond the senses, and perceived only by enlightened wisdom, he does not get derailed from it. Upon attaining God realization, he knows there is nothing further to gain, and*

*attuned to that state he is unperturbed amidst the greatest calamity. (VI:21-22)*

Words have such a powerful impact that they can lead us into believing lies. To garner popularity politicians tell good news, even if it is a lie. Some extreme cases will clarify this picture like Hitler. He lied to the German people that they were the master race. By pampering their ego he succeeded in using them for his evil design.

Though, clouds hide the Sun, they also make it seen. Likewise, truth has an innate quality that it exposes falsehood. Hence, upon attaining realization one does not look at the sky everyday to be assured of the Sun's presence.

In that state of enlightened awareness one sees the Divine hand everywhere so what is there to questions. Everything settles so beautifully and one is amazed watching the Divine hand working out everything. That is not to say that such a person becomes an introvert or that he is not receptive to others, but that he goes beyond doubts.

In the state of doubtless awareness the ego part is missing. Thus, a transformation takes place, and the person assumes his position as the Spirit. As he bubbles in the joy of Spirit, he can face the greatest calamity without being perturbed.

*What detaches from sorrow is called yoga. It should be assiduously practiced from the heart with dedication, total concentration and determination. Renouncing without exception all desires, and controlling all the facets of the senses with the mind. (VI:23-24)*

*He should steady his intellect step by step with patience; channel his mind on the spirit, not allowing his mind to distract except on his spirit. The mind is agitated and wavering. He should withdraw his mind from whatever distracts it, and channel it back to his spirit. (VI:25-26)*

*He who is in bliss, who is peaceful within, whose passions are calmed, who is free of sin, and who is attuned to the divine; such a sinless yogi, who has attained self-realization, with his self absorbed in the divine, basks in the divine bliss. (VI:27-28)*

*His self absorbed in the divine, he sees the self in all beings and all beings in the self. (VI:29)*

A seeker who experiences reunion with his Spirit experiences the collective Spirit pervading the universe. He sees the Spirit in every form of life. A disciple approached the

Zen master for permission to take the name of Buddha. The master questioned, “Who asks?”

The disciple experienced Satori. He realized that the Buddha was both outside and within.

*He sees me in everything and everything in me.  
He is  
never apart from me, nor am I ever apart from  
him. (VI:30)*

A man brought an elephant at night. As the stable was dark, each one felt it with his hands. One felt its trunk and described it as a drainage pipe. Another felt its ear and described it as a fan. Another felt its leg and described it as a pillar. The fourth stroked its back and claimed it was a throne. Their words were against each other because it was dark. The separation of minds would end if they had a candle in their hands.

Likewise, if we try to describe God in the darkness of ignorance our words would go against each other. But when the light of the Spirit shines in our attention we realize we are not apart from him. Our Lord Jesus Christ also affirmed; “My father and I are one.”

*The devotee who is thus connected to me, and sees me in all beings, in whatever he engages, he remains engaged in me. (VI:31)*

*O Arjuna! He is a true yogi who sees with equanimity the pleasure and pain of others, and sees the same within himself with equanimity. (VI: 32)*

People may do things differently but the space inside them is no different. For instance, the space inside a jar may feel an identity apart from the space outside but when the jar breaks the space becomes the same. Likewise, we begin with an individual identity, and then it goes on expanding to our family, tribe etc.

The sense of a separate identity continues in one form or the other. For instance, a patriot's ego stretches to the boundaries of his country, tribe, city, clan or motherland. These boundaries are mental concepts but Divine love is beyond them.

Arjuna addresses Lord Krishna;

*O Krishna, you have revealed me of this yoga of even-mindedness, but on account of the agitation in my mind I do not comprehend its sense. The mind is restless, powerful, stub-born, and difficult to control. (VI:33- 34)*

Lord Krishna responds:

*O Arjuna! True, the mind is restless and difficult to control, but it can be tamed through constant practice and non-attachment. (VI; 35)*

The quality of life depends on the quality of attention. But the attention can run in both positive and negative direction. Hence, its energy has to be yoked to the mastery of the Spirit.

Of course, too much of discipline and regimentation can make a person dry and rigid. Hence, it has to be tempered with discrimination. Discipline need not be a battle with the mind, and nor should it be mistaken for self-denial or self-torture. Ascetics spend a lifetime fighting the body, but self denial or torturing the body does not overcome the ego.

*I know it is tough to achieve yoga by one whose senses are not under his control, but by harnessing the senses through discipline it can easily be achieved. (VI:36)*

It is argued that whatever is suppressed bounces back. Such arguments overlook the fact that man does not live in an isolated island where he may do as he pleases. He lives in collectivity, where he has to take into consideration the aspirations and needs all. The consideration of other's needs entails a certain restraint, and without it, he may never



succeed in attaining his own needs. For instance, if four people are hungry should they grab all the food or should they make place for everyone on the table? If one is aroused by a beautiful woman, should he rape her? Freedom is like a bird accompanied by wisdom. If we want our freedom to be respected, the freedom of others has to be respected.

It is possible to both enjoy and to control the whole range of one's capacities if we get to understand ourselves better. Hence, Lord Krishna does not talk of taming the mind by suppression but by detachment. They are two different things - we can be a master without suppressing the servant. In other words, the spirit can be the master without suppressing the senses. The mastery of the Spirit is not severe or rigid, but is loving and wise. Without its mastery it is not possible to transcend the modes of nature that afflict the senses.

Arjuna questions;

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

*O Mighty Armed Krishna! Losing his moorings, rootless, and deluded, does he not*

*perish like drifting clouds? Please remove this doubt of mine, for there is none other who can dispel it. (VI:38-39)*

*Lord Krishna; O Arjuna! He does not perish in this world or in the next. Misfortune does not befall upon the one who performed benevolent deeds. Having dwelt in the realm of the righteous and dwelling there for many years, he gets reborn in the house of the pure and the auspicious. (VI; 40-41)*

*The one who practiced yoga may take birth in the house of realized souls. But to obtain such a birth is very difficult in this world. (42)*

*O Arjuna! In that birth he regains the impressions of the Divine's awareness of his former life, with this he once again endeavors to achieve perfection. (VI; 43)*

A quest that is latent with unspoken memory beckons us. It impresses upon our Spirit to take birth in a household which is conducive to the fulfillment of our past quest.

Our desires in this life shape the life to come. So why die without living? Why not direct our deepest desires to realize the self in this very life time.

*By virtue of his previous practice, he is spontaneously drawn towards the spiritual quest. Even the seeker of knowledge transcends the letter of the scriptures. (VI;44)*

Bookish knowledge is not true knowledge. Those who parrot the scriptures without experiencing them are like the blind leading the blind. Truth does not need a translation. Just as a mirror is of no use to a man without eyes, likewise, knowledge is of no use without experience.

Knowledge is when we practice it in daily life, and share its light with others.

*The yogi who practices thoroughly, and cleanses his sins, little by little, the practice of several lives certainly facilitates the ultimate state. (45)*

*A yogi is considered superior to an ascetic, a scholar proficient in scriptures, and the one, who performs rituals. Therefore O Arjuna, you should aspire to become a yogi. (46)*

Perhaps, if Adam and Eve had listened to God life on earth would have been simpler. But they were curious – they had to know for themselves, experience and evolve. As we have inherited their genes it is not uncommon to be curious. Curiosity stimulates the intellect. But its narrow shafts also intoxicate the brain. The more it drinks, the more it thirsts. Only the knowledge of the ultimate can quench that thirst.

Hence, it is not difficult to guess why Lord Krishna holds a yogi higher than a man of knowledge. The knowledgeable one uses the torch to show the way but an enlightened yogi becomes the torch himself.

Furthermore, a man of knowledge develops an analytical mind. He rationalizes everything, and questions God. The other extreme is a person who believes that God is in rituals, and ends up faking it. He says yes to God but does not believe in his will. Though, he reads the sign post, he does not know how to put his attention within.

*Amongst all the yogis, the one who worships me with complete dedication, and with his self absorbed in me, I regard him to be the highest.*  
(47)

The mind is finite. It is not possible for the finite to know the infinite. But Lord Krishna reveals the key lies buried in the inner most recess of the heart. But we have to know how to use it.

# Chapter Seven

**L**ord Krishna addresses Arjuna;

*O Arjuna, the one who is under the protection of my umbrella, and absorbed in me, practices yoga; he undoubtedly realizes me. (VII;1)*

*I will reveal to you the complete knowledge, knowing which there will be nothing further to know. (VII;2)*

*In the multitudes of being there is hardly one who aspires to know me, and from those who succeed, barely one realizes me truly. (VII;3)*

*Earth, water, fire, air, ether, mind, intellect and ego are the eight aspects of my nature (prakriti). This is my gross nature, Apart from it; know my subtle nature which is the soul that sustains this universe. (VII;4-5)*

*O Arjuna! Know that all beings are born  
from these natures. I am the cause of the entire  
universe and also its*

*dissolution. Apart from me there is no other cause. This entire universe is strung in me like gems are strung on a thread. (VII;6-7)*

*O Arjuna! I am the flavor in water, the effulgence of the sun and the moon, the word Aum in the Vedas, the sound in ether, and the essence of manhood in males. I am the pure fragrance in earth, the radiance in fire, the life force in all beings, and penance in ascetics. (VII;8-9)*

*O Arjuna! Know I am the primordial seed of all creation. I am the intelligence of the intellect, and the brilliance of the brilliant. I am the strength that is devoid of attachment and desire in the strong. I am the pure desire that is not juxtaposed with dharma. (VII;10-11)*

*The three modes of nature; satuguna, rajoguna and tamoguna emanate from me. I am in them but they are not in me. Not understanding this, the whole world is deluded by these three modes. (VII;12-13)*

*It is difficult to break through the illusion caused by these three modes. However, the devotee who is absorbed in me crosses this sea of illusion. Those whose discretion is eclipsed by*



*their illusion, such evil, low, and demonic people do not abide in me. (VII;14-15)*

*O Arjuna! Those who perform good deeds are seekers in grief, the seekers of knowledge, the seekers of profit and the man of wisdom. These are the four kinds who worship me. (VII; 16)*

Lord Krishna said this thousand of years ago, much water has flowed since. Today, people who suffer do not necessarily turn to God - they take to drugs, alcohol, sex or other escape routes. People have become rather devious, whereas, Lord Krishna spoke to genuine seekers.

*Amongst these, the man of wisdom whose devotion is unconditional and intense is the best. He loves me above everything, and I too love him dearly. Undoubtedly they are all good, but a realized soul attuned to me reflects me best. (VII;17-18)*

When we hold a mirror there is the one who sees the reflection and there is also the act of seeing. But supposing the person himself becomes the mirror - then he can see the reflection of the Supreme Being in his inner being.

*After many lives, a realized soul can recognize that everything is within the Supreme Being. Such a person is indeed rare. (VII;19)*

*Those whose discretion is eclipsed due to desires, worship other deities, and propitiate them with various rites and rituals. (VII;20)*

Deities are aspects of the Divine. Some businessmen in the guise of seekers worship the deity of wealth 'Lakshmi', and importune her for favors. A street smart businessman made a wager with God that if his land sold for a million, he would donate half to charity. No sooner than the deal clinched, his stance changed. He stipulated the price of the land at hundred dollars on the condition that the customer should buy his dog for a million. Thus, he succeeded in circumventing his promise of a million to charity. But what if one gains the whole world and loses his Spirit!

*To whichever deity a devotee worships with faith, I nurture his faith. Endowed with such faith, he worships that deity and obtains his desires. In fact, they are granted by none but myself. (VII; 21-22)*

God acts like a mirror which reflects the object before it. Thus, as we pray so he responds. It goes to

show that as his faith is so does the seeker finds comfort. Our Lord Jesus Christ something similar, “Blessed are those who have not seen him and still believe.” But faith is one ingredient that cannot be engendered - it has to flow from the heart.

Some seekers inflict suffering upon themselves mistaking it for a purifying agent. But suffering does not transform. Another category of pseudo-grievors imagine their grief, and indulge in melancholy devotional songs.

Children are taught that by prayers and rituals, the deity would help them in school examinations. Instead of preparing for the examination, they spend their time in prayers. Pilgrims travel long distances for the fulfillment of their prayers forgetting that pilgrimage is a place inside.

Those who claim that God speaks to them as a result of their worship or sacrifices live under an illusion, because they have no connection with him. Without unison whatever one offers to God only goes into the pockets of the priest and their accomplices. Likewise, their prayers only reach the ears of the self-appointed representatives of God.

Educated people throng roadside temples for alms, not knowing God forever gives alms, but they don't know how to beg. But why beg for

broken pieces of glass when the real diamond is at hand?

But with blind faith we cannot recognize the real diamond. In fact, people with blind faith are more bound than atheists. One has to keep an open mind and seek a method that allows the attention to go within. For instance, in the light of the kundalini we can see the dirt in the lamp, and thus clean it. Hence, there is no use dictating to people to give up blind faith - it is better they see its clutter in their inbox and delete it.

Lord Krishna: *Temporary is the solace gained by men of petty minds. The worshippers of the deities attain the deities, but my devotees attain me. (VII; 23)*

*Not knowing my true nature as being the Absolute and indestructible, the ignorant mistake the unmanifest as having manifested. (VII; 24)*

It is indeed amusing to watch little girls cuddle dolls as they talk, scold and feed them. They name them, adorn them with beautiful clothes and marry them off! The child continues

to live inside the head of an adult, and uses a crutch to draw hope, inspiration or lean in the hour of crisis. The crutch could be an image, symbol, a talisman or an idol. The adult becomes addicted to the new edifice of the mind through prayer and rituals. While a crutch is initially productive in engaging the attention, it later becomes counterproductive for graduating to the next level.

For instance, if a devotee becomes addicted to an idol, he starts play acting, “my God is greater than yours.” It is no different from religious warfare where both the opponents believe that God is on their side, and even claim their God is greater than the enemy’s!

The Prophet Mohammad prohibited idol worship. But the mind cannot understand the abstract God without a crutch, and hence, it curates something that works as a reference point. Some extreme cases will clarify the picture like the Greeks humanized their Gods to such an extent that they colored them with all the human weaknesses - lust, greed, anger, ambition, attachment and jealousy. Lost in their imagery, they were unable to see the reality – that was the Greek tragedy!

Imagery is born of thoughts, and thoughts are dead, whereas, God is a living process. How can one know something living through the dead?

*Veiled by my yogamaya I am not revealed to all. Though this illusion of my maya the ignorant do not know me as the unborn, indestructible and the Absolute. (VII; 25)*

The horizon appears like an expanse of water to an eye that rivets into the distant desert. The mirage goes to show that things are not what they appear to be or what we perceive them to be. This Maya plays out not because the way we look at it, but rather we do not look at it the way it ought to be looked at. For instance, our ‘use- and- throw’ utility culture caps the elderly like medicine bottles whose date has expired. But Maya does not allow us to see that we too will be capped the same way. We see people being buried every day but Maya does not allow us to see that we too will be reduced to a handful of earth, and our possessions will be left behind. Maya makes us believe that by having great wealth, people will respect us, but on the contrary it fuels their jealousy.

Not only do we get lost in our own Maya but also fall in the Maya of entrepreneurs, politicians, media gurus and marketing czars. They wave their magic wand to shape our

consciousness, define our choices, spice our vocabulary and create icons for us to idolize. For instance, an advertisement offering one shirt for free for the purchase of two shirts does not reveal that the price of two shirts hidden in one!

Thus Maya stimulates our blood pressure, adrenaline, taste buds and brain cells. We can't resist their utility because we do not see their face. For the Maya to work it has to hide its face. But when we get the utility of the Absolute everything else becomes relative. Though illusory appearances remain, they no longer lead us astray. On the contrary we relax and enjoy the utilities of life because we know the one who is behind it!

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

*O Arjuna! All beings are deluded by duality arising from desire and aversion. (VII; 27)*

Newton's third law of motion states that every action has an equal and an opposite reaction. It goes to show that every 'like' has a polarity - 'dislike'. Our likes and dislikes polarize us into pairs of opposites.

Thus, reaction of any kind is not the solution. The solution 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 rests upon the seeker himself.

*But those who perform good deeds without self-interest, whose sins are purified, break through the duality of desire and hate. Attuned to the self, they worship me. (VII; 28)*

*Those who surrender to me, and seek liberation from old age and death; they envisage the All Pervading Power of Divine and its nature. Thus they fathom the nature of action.(VII; 29)*

*Those who know me as the one who presides over all material and divine dimensions, and as the essence of all offerings, they, with their minds attuned, sustain that knowledge of me even at the time of death, and thus attain me. (VII; 30)*



# Chapter Eight

## The Self in All Beings

**A**rjuna addresses Lord Krishna;

*O Krishna! What is the Brahman (Cosmic Spirit)? What is the Spirit? What is action? What is the realm of the elements? What is the realm of the Gods? (VIII; 1)*

*What is the realm of sacrifice in this body? How does the one adept in self-control know you at the time of departure from the body? (VIII;2)*

Lord Krishna responds:

*The Supreme word is Brahman (Cosmic Spirit). Its innate nature is called the Spirit. In man the catalyst that triggers sacrifice is Karma. (VIII;3)*

It may be observed that for some mysterious reason Lord Krishna does not explain the realm of

the Gods. However, reference can be found in ancient scriptures that refer to the incarnation of Lord Rama who predated Lord Krishna by 2000 years.

Furthermore, the seven hundred verses of Markandya Purana draws the vision of ultimate reality in the universe in the persona of the Mother Goddess. Carl Jung's theory of archetypes identifies certain figures within the collective unconscious that provide cultural and mythological archetypes. Like all Jungian archetype the Mother Goddess is fundamental to our consciousness, and reflects in our heart as motherly love.

According to ancient prophecies, the power of Kalki would manifest in modern times to destroy evil. In ancient times Satan was an open identity, but today he has assumed the subtle form of perversions that have entered the human brain.

The Cosmic Spirit 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, and timeless.

If there is an address of supreme creator, it is the Spirit. If there is an address of the Spirit, it is a place remembered within.

*O Arjuna! The bedrock of all created beings is the transient nature, the bedrock of the divine elements is the Cosmic Spirit, the bedrock of all sacrifices in this body is myself.*

*(VIII; 4)*

Just as the blue print of the Divine is encoded in the Spirit, likewise, the blue print of the Spirit is encoded in the cell. Hence, whatever sacrifices we make source from the Divine. It goes to show that there is nothing in the world that is not of Divine origin.

*At the time of death the one who leaves his body with his attention absorbed in me, abides in me, of this there is no doubt. (VIII; 5)*

Where there is time, death is inevitable. But ironically, we do not prepare for it. However, it is possible to prepare for it. For instance, the one who dies while living never dies. That is, as his ego dies his Spirit comes alive, and the Spirit never dies.

Thus, if our attention rest on the Spirit at the time of leaving the body then in the afterlife we abide in the Cosmic Spirit.

*O Arjuna! On whatever his attention rests at the time of departure from his body to the same being he attains. (VIII; 6)*

Our next birth is determined by our attention at the time of death. Our unfulfilled desires are the magnet that attracts our next birth. However, it is possible to overcome the magnetic attraction of the desires if we keep the attention trained on the Spirit.

*Therefore, at all times keep your attention absorbed in me, and fight. When your mind and intellect are absorbed in me, then undoubtedly to me alone will you attain. (VIII; 7)*

In the battlefield the warrior knows that he may die any moment. The crisis pushes his awareness beyond life and death, time past and time to come. Hence, it is possible for a crisis to transform a warrior what might take a monk a life time to achieve. Thus, at this moment of crisis Lord Krishna offers Arjuna an opportunity to transform his war zone into a peace zone.

If Arjuna fights with his attention absorbed in Lord Krishna, he would lose his individual identity into Lord Krishna's consciousness. In such a state of collective consciousness Arjuna would be

absolved of all the consequences of his actions - even if he kills.

*O Arjuna! The one who meditates on the Supreme Being with total concentration through regular practice of yoga, with-out the mind wavering, he reaches the Supreme Being. (VIII; 8)*

Lord Krishna guides Arjuna towards attaining the Supreme Being through meditation. The Supreme Being is an ocean of love and compassion. Hence, without love for the Lord in our hearts meditation is merely a mental function. Every and any simple task can be meditation – whether it is cooking, washing or sweeping we feel love in our heart and enjoy it.

How much we meditate depends on how much we love. During meditation we transmit waves of love. In the light of Lord Krishna's advice, it is hard to guess how a crash course package sold in the super markets can transmit waves of love. Perhaps, they could be psychological fixes, but the real psychology lies in discovering who we are.

*He who meditates on the Supreme Being, who is eternal, subtler than the subtlest, sustainer of all beings, whose form is beyond conception, radiant like the Sun, goes beyond the darkness of ignorance. (VIII; 9)*

*When departing from the body, with equanimity of mind, through devotion and yogic practice, focusing his life force between the eyebrows, he attains the Supreme Being. (VIII, 10)*

There seems to be some mistaken interpretation that the focus should be 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. After 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 inner peace and good health, and not the reverse.

*I shall reveal to you the state which those versed in Vedas call the indestructible, where the ascetics free from passions enter, and seeking which they lead a life of self-discipline. (VIII; 11)*

*Controlling the gates of the body, subduing the mind, cen-tering the life force in the head, with yogic meditation. (VIII; 12)*

The body is described as the city of nine gates as explained in the previous chapter. The crown of the head is the limbic area and has been described as the Brahmarandhra. But the door of this chakra is very narrow, and cannot be opened without the Kundalini. Says Kabira:

“The door of liberation is very narrow,  
less than the width of a mustard seed.  
Your mind is larger than an elephant.  
How will it pass through?”

When the Kundalini is awakened, it ascends from the base of the spine (sacrum bone) and passes through the central channel called as the Susumna Nadi. It passes through six chakras and enters the limbic area, where it gives the blissful experience of collective consciousness.

*He who recites the mono-syllable AUM, meditating upon me, when he departs from the body, he attains the highest state. (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. ‘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 sattwa guna which is the quality of evolution and awareness.

*O Arjuna! He who exclusively and continuously meditates on me, thinking of none other, steadfast in yoga, spontaneously attains to My Being. (VIII; 14)*

In our challenging times it is rather difficult to satisfy this condition because most people meditate for reasons other than exclusively seeking the Lord. Therefore, to suit people’s tastes and needs, entrepreneurs trade in all kinds of techniques that go by the terminology of meditation. Seekers are attracted by the new brands. But new is new only for a day, and as the excitement wears off, the seeker hankers after the next ‘new’.

*Upon abiding in 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)*



*O Arjuna! From the realm of Brahma on all worlds are bound by rebirth, but upon attaining me, there is no rebirth. (VIII; 16)*

*The one who knows that a day of Brahma (creator) is of a thousand eons (yugas) and his night ends after a thousand eons, such a yogi understands the wheel of time. (VIII; 17)*

*At the dawn of Brahma's (creator) day all sentient and insentient beings spring forth from his unmanifest state, and at the fall of the Brahma's night, they recede back into his unmanifest state. (VIII; 18)*

It is very hard to accept that something can be created out of nothing. We know space cannot exist without matter or energy. For instance, during the Big Bang the energy of an unmanifest entity mutated into plasma. Plasma evolved into gas. Gas turned to liquid. Liquid turned into solid; the mass of five elements.

From Einstein we learnt that mass is constantly being converted into energy. It suggests that mass and energy is mutually convertible. Conversely, the same energy can recede back to its zero state. That goes to show that a single entity created the universe, maintaining and governing the

fundamental of everything in it, and recedes back to its zero state at the time of dissolution.

*O Arjuna! The same collective after repeatedly springing forth, is bound by nature and recedes back at the fall of night, and again springs forth at the dawn of day. (VIII; 19)*

The cycle of creation and dissolution is unending. Out of life comes death and out of death comes life. But the life force or the Spirit never dies and continues through the cycle of creation and dissolution propelled by the wheel of time (Kal).

*But beyond this unmanifest lies another eternal non-manifested Being who does not perish when all creation dissolves. (VIII; 20)*

That which is unborn cannot die. That which is causeless cannot have a source because it is the source itself, hence, how can it perish?

Upon the body's expiry date the Spirit departs, and continues its onward journey. It draws a parallel in Einstein's principle of the conversion of energy, according to which mass is indestructible; it only transforms from one to another. Similarly, the Spirit does not die, but passes on from one body to

another. Just as when an electric bulb fuses, the light is extinguished but the current remains and the light manifests when the bulb is replaced. The current that remains is none other than the eternal non-manifest being who does not blow a fuse when all the bulbs fuse.

*The non-manifest is described as the immutable and which is said to be the highest state. Those who achieve such a state do not return. This is My Supreme Being. (VIII; 21)*

*O Arjuna! The Supreme Being is to be attained by ardent devotion. All creatures reside in him and he pervades all creation. (VIII; 22)*

*O Arjuna! Now I shall reveal to you the time when a yogi departs from the body does not return, and also the time when he departs to return again. (VIII; 23)*

*The yogi who departs in the fortnight of fire, light, day, the luminous, (fortnight of waxing moon), the six months of the northern movement of the sun, he attains the Supreme Being. (VIII; 24)*

*The yogi who departs in the fortnight of smoke, night, the dark (fortnight of waning moon), the six months of the southern movement*

*of the sun, he receives the lunar light and returns.” (VIII; 25)*

*The light and dark are the pathways of the world. By the former he departs not to return, by the later, he returns.  
(VIII; 26)*

The Moon symbolizes the Yin temperament, also known as the Feminine Principle. The Sun is symbolic of the Yang temperament. The Moon is subtler than the sun in the sense it acts on temperaments and tides. The waning Moon is not considered an auspicious time for the Spirit's departure from the body because like the low tide the Feminine power is at low ebb. Conversely, the waxing phase of the Moon is considered an auspicious time because like the high tide it reflects the ascent of the Feminine Principle. The Spirit resonates with the Feminine Principle, and hence, the one who becomes the Spirit does not return.

*O Arjuna! Knowing these paths, the yogi is never deluded; therefore, at all times remain attuned in yoga. (VIII; 27)*

The departed Spirit takes the power of life with her and wanders in the land of dreams according to the phases of the Moon. There is also something

Moon-like within us called the tamas or the subconscious. The tamas is fueled by the Moon or Ida Nadi, which nurtures our emotions. If our attention is stuck in this channel at the time of death, then the Spirit roams in the realm of the Collective Subconscious. It stays there till it finds the right womb for satisfying its unfulfilled emotions.

Conversely, the rajas or Supra-conscious is fueled by the Sun or the Pingala Nadi. It is the impetus for action, planning, creativity and futuristic planning. If at the time of death we are worried about the future then the Spirit exits from this channel, and roams in the Collective Supra-Conscious. It hovers there till it finds a suitable womb to satisfy its futuristic plans.

In the sattwa state, the attention rests at the crown centre or the Sahasrara. At the time of death the Spirit 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 Spirit. Thereafter, the Spirit merges with the collective consciousness. Such a realized person has the choice to take or not to take rebirth.

*Upon receiving enlightenment, the yogi transcends all sacrifices, austerities, offerings*

*and fruits of meritorious deeds anointed by the Vedas, and ascends to the Supreme Being. (VIII; 28)*

Giving gifts in charity or bathing in sacred waters does not wash the inner dirt. But if a seeker washes away the inner dirt, he transcends the fruits of meritorious deeds, and basks in the trans-conscious Supreme Being.

Says Tulsi Das;

“From the practice of virtue springs  
dispassion; From the practice of yoga,  
spiritual wisdom

bestows 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 favor of virtues.”

# Chapter Nine

## The Creator is Apart From His Creation

**L**ord Krishna addresses Arjuna:

*To you who are such a worthy recipient, I shall reveal the secret of profound knowledge and realization, knowing which you will be released from illusion. (IX; 1)*

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

*O Arjuna! Those who have no faith in this path of dharma, and unable to attain me, keeps revolving in this world bound by death. (IX; 3)*

Dharma has been described in the second chapter as akin to compassion. Compassion is the highest truth. Hence, everything is a lie to the one who does not wake up to this reality. And all liars know that lies are paid back in lies.

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)*

Just as cause is different from its effect, God is different from his creation. Physics teaches us that we cannot create energy out of nothing. Thus, it is not possible for cosmic laws to emerge out of nothing. Though the state of vacuum is devoid of any concrete manifestation of matter, yet it bubbles with the potential manifestation of everything in the universe. In the changeless vacuum lie the seeds of the cosmos. In the same way all the seeds exist in God though he is apart from it.



*Know my Divine secret - all beings do not abide in me; my spirit which is the source of all beings, sustains them but is not contained in them. (IX; 5)*

The dynamic power of God is called Shakti. Though his Shakti creates the universe, he is not contained in it. His Shakti adorns it with myriads of beautiful jewels but he is not dazzled by it. He remains aloof, an eternal witness to the creation of his Shakti – the Adi Shakti.

It is argued if God is the creator then he is responsible for creating both Saints and Satan. Lord Krishna dispels this myth by revealing that he is not the arbiter of human will. God's Shakti creates each being as an innocent babe, in the image of God the Father. Thereafter, each being has complete freedom to do what he likes. God has given the freedom to human beings, but he does not infringe it. In the freedom to do what they like, human beings develop an ego, and thus feel separate from God. But God's compassion for his family is such that divorce is not an option.

Thus, human beings have the complete freedom to ascend the path of evolution or go against it. By one's deeds one becomes a saint or Satan. It is said that after giving freedom to

human beings God pondered what they might do with it, and thus was ever robbed of his sleep!

Hence, to safeguard our evolution he placed the valence of Dharma within us. As we rise in Dharma we understand that freedom is not abandonment of morality. We have seen how under the guise of freedom many sinister designs crawled into our society. If we don't know what we are up against, they will get us unaware anyway. Supposing we are crossing a narrow bridge and the enemy approaches from the opposite side, if at the crossing point we are not alert, he will throw us in the river.

*Like air that moves swiftly everywhere but is contained in ether, similarly all creation is contained within me. (IX; 6)*

Asks the Sufi mystic Yunus Emre;

“Where can I put you if you are already inside me?

I don't say I am inside myself;

Wherever I am, you are there.

*O Arjuna! All beings 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, according to their karmas I send forth repeatedly all the collectives of beings who are helplessly bound by nature. (IX; 8)*

Animals are very similar to us. For instance, our closest relations, the apes, share ninety seven percent of DNA with us. However, what distinguishes us from animals is the fact that we have free will. Whereas, animals are bound by the path of evolution that has been assigned to them by nature.

In our free will we choose to follow the ego. The ego in pursuit of desires falls under the spell of karma, and thus we are helplessly sucked by its momentum, of an unending cycle of birth and death. Conversely, we have the option to use our free will to complete our evolution, and thus bring to closure the file of birth and death.

*O Arjuna! These actions do not bind me, for I am detached and distant from them. (IX: 9)*

*O Arjuna! With my blessings, Prakriti (Adi Shakti) creates all animate and inanimate beings, and moreover because of this the cosmos rotates. (IX; 10)*

When the Adi Shakti is pleased, she showers a thousand blessings. Each blessing turns the tide of a thousand destinies. Her miracles occur each day. Whosoever does not see them is deprived of the most beautiful gift of life.

*Ignorant of my Divine nature as the Lord of all Beings, the deluded condemn my human incarnation. (IX; 11)*

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

The anti-evolution entities are described as Rakshasas and demons. Although the demons use their powers for destructive purposes, they also latch on to human beings and dominate them to satisfy their perversions. 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 our digital age demons do not wear horns on their heads as shown in the movies but can easily be discovered by their demonic deeds like murders, sadists, terrorists, rapists etc. It is believed that in

the Last Judgment all the fiends and demons will be exposed and punished.

*O Arjuna! The realized souls contained in the Divine nature, realizing me as the eternal and 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 the unmanifest and pure Absolute with the sacrifice of knowledge worship me as the all pervading 'One' that has manifold manifestations. (IX; 15)*

It is true that God is one, but like a multifaceted diamond he has multiple dimensions. When light falls on a multiple facet diamond the sparkle of only that facet is seen which receives the light. In the same way at different periods of human evolution each facet reflected a divine aspect to show us the path. For instance, Lord Rama reflected the facet of moral values. Though he was deprived of kingship and exiled for fourteen years at the instance of his step mother, he bore no malice in his heart, and in fact tried to comfort her. Lord Krishna reflected the

facet of Dharma. Lord Jesus Christ reflected the facet of forgiveness. Moses, Zarathustra, Lao Tzu, Confucius, Socrates, Prophet Mohammad and Guru Nanak, reflected the facet of the Spirit. Lord Buddha and Mahavira gave the facet of compassion and non violence their luster.

Lord Krishna states that though he is the Supreme Lord, he can be worshipped in any of his facets. We say facet and not part because we do not want to give the impression of something which can be divided in separate pieces.

We are like micro cells that can see only a single facet. But to see the multiple divine facets we have to humble down in our heart. Unfortunately, fundamentalists have taken charge of God, and dictate what he is and what he is not to serve their interests. The Buddha did not waste time arguing about God. He said better know yourself first then you will know him.

But the ego is not content to leave God alone; it wants to show that its God is greater than the neighbor's. Inversely, its God is the real One, and the rest are fakes. It is not difficult to guess that the ego uses God as a scapegoat to assert its supremacy over others.

*I am the ritual, I am the sacrifice, I am the ancestral offer-ings, I am the herb, I am the holy incantation, I am the ghee, I am the havan (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, I am the Rig, Sama and Yujur Veda. (IX; 17)*

These are the names of the various Vedas written 5000 years ago.

*I am the destination, the supporter, the witness, the abode, the comforter, the councilor, and the redeemer. I am the source and the dissolution, the basis, the refuge and the imperishable seed. (IX; 18)*

*O Arjuna! I give heat, I cause and withhold rain, I am the mortal and the immortal. 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, worship-ping me with sacrificing, and praying for heaven they enter the abode of Indra (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 expires; as propounded by the Vedas, the pursuit of desires attains only the transient, and they continue the cycle of going to heaven and returning to the mortal realm. (IX; 21)*

We pray to God with the hope that we will attain heaven, and escape the fire of hell. For sure, the mileage of good deeds earns a ticket to heaven. But what happens after the tourist visa expires? Entry into heaven or hell is not permanent. When the Browne points to heaven are exhausted, the tourist bounces back.

Conversely, there is always an opportunity given to the inmates of hell to redeem their sins in another birth. But why be a transiting tourist when we can enjoy the kingdom of heaven ensconced in our spirit? Why run after broken pieces of glass when the real diamond is at hand?

According to Lord Buddha, though a person praying for heaven may attain it, still that is not enough for him. Though a person who has ended desire dwells on earth, still he is happy. No doubt, heaven is a dream holiday, and though it is not forbidden to dream, one does not evolve in dreams. We evolve through navigating the ground realities



on earth. After all, God does not have an address. But the Spirit does, and the one who logs on to it doesn't need heaven anyway!

*I take upon myself the concern for the welfare of those who worship me with undistracted devotion, who ever persevere. I increase what they have and I give them what they do not have (Yogakshema). (IX; 22)*

God the father is ever anxious to bestow his treasures upon his children but they don't know how to ask. If they learn how to ask, he gives even before being asked. Whatever is good for us, whatever is good for our society and country comes our way in miraculously ways. For instance, when a child is born the mother spontaneously produces milk. Likewise, God takes care of our welfare (kshema).

It is interesting to note that Lord Krishna places union (yoga) first and welfare (kshema) later. It clearly indicates that one must get self-realization first. Welfare follows spontaneously. Lord Krishna says that after the connection of yoga we will get the well-being or kshema. Not before.

Many people wonder why India which is Yoga Bhumi, (spiritual land) suffers from poverty and deprivation. They are not seeking yoga, they are only seeking (kshema) welfare through westernized methods. That will take them to the same disastrous state as the west.

*O Arjuna! The devotees who worship other deities with devotion, they also worship me, though not according to protocol. (IX; 23)*

All the deities are aspects of the same God. It depends on which aspect we relate to.

According to Rig Veda, “The truth is one, The wise call it by many names.”  
“What’s in a name, call Him Ram or Rahim,” says the Sufi Mystic Bulleh Shah.

Lord Krishna clarifies that in whatever form we worship, our prayers eventually reach the Supreme Being. The only condition is that the prayer should flow from the heart.

However, God’s love is different from human love. Human love has expectations; it is possessive. Possessiveness leads to the dead end of disappointment.

*I am the recipient and the lord of all sacrifices but they do not know me as the Supreme Being and therefore get derailed. (IX; 24)*

*Worshippers of the deities attain the deities, worshippers of the ancestors attain the ancestors, and worshippers of the dead spirits attain the dead spirits (bhoots). Those who worship me come to me. (IX; 25)*

We attain the blessings from the aspect of the Divine we propitiate. That does not imply that by prayers we attain God. A devotee could be worshipping his ancestors but his ancestors are not divine. Moreover, they could be evil. For instance, a school of left-sided Tantrikas worship dead spirits (bhoots) in cremation grounds to draw their power. Through their prayers they try to harness 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 form of worship.

*Whoever offers me with love a leaf, a flower, a fruit, or water, that offering from a pure heart, I accept. (IX; 26)*

When the love for God pours from the heart, he accepts the smallest of offerings. But take the case of fly-by-night devotees thronging temples, and offering wads of notes and jewelry to propitiate God. They forget God does not understand money - he only understands the language of love. For instance, Lord Rama accepted the half eaten berries of a pure soul like Shabari. Lord Krishna preferred the hospitality of low cast, Vidura to the royal luxury of the Kuru king.

*O Arjuna! Whatever you do, whatever you eat, whatever you give in charity or offer as sacrifice, whatever disciplines you practice; perform everything as an offering to Me. (IX; 27)*

We can continue to pursue our allotted vocation in life provided we offer its fruit to God. As we cannot consume all the income we earn - it has also to be shared with those in need. Those who offer to the Lord before eating are blessed, while those who do not remember him stretch out their hands to beg.

*Thus will you be free from the karma arising from good and evil deeds. With your attention fixed on renunciation (of fruits of action), you will be liberated and attain me. (IX; 28)*

Renouncing does not mean giving up anything because giving up means there is the ego that gives

up. On the contrary, seekers who give up everything to perform penances become self-centered. The Divine joy is all pervading but because of their dryness they do not feel it. But if they offer every action to God, then it liberates their self centric attention and they attain the Divine.

*I am alike in all beings, averse or attached to none; nevertheless, the devotee who worships me with love, he abides in me, and I also in him. (IX; 29)*

As the rays of the sun falls equally everywhere, likewise, the power of Divine love is all pervading - it has no favorites and is averse to none.

*Even if the most sinful worships me earnestly, then having rightly resolved, he is deemed righteous. (IX; 30)*

In the sleep state we are unaware of the thoughts that cross our mind. The errors committed in dreams do not carry forward to the awakening state. The one who commits sin is in a state of unawareness needs to be awakened.

A bandit approached a saint to atone for his sins. The saint instructed, "Cut off the branch of the tree." He did likewise.

The saint instructed, “Put it back again.”

The bandit said, “That’s not possible.”

The saint smiled, “You think you are mighty because you can wound and destroy. That is the task of children. The mighty know how to create and heal.”

*O Arjuna! Soon he becomes a righteous soul and attains eternal peace. Know for sure that my devotee is never doomed. (IX; 31)*

A person matures through trial and error. Thomas Edison said, “I have not failed. I have just found 10,000 ways that don’t work.”

The awareness of weakness is itself strength. As we emerge stronger and wiser, we make a plus from a minus.

Likewise, the one who goes astray and repents learns a greater lesson. Willingness to make amends is sufficient - persecution is not required. After all, punishment does not change a person anyway. If all the accumulated sins of our past lives were to be weighed, there would be no hope for us. But there is hope because there is Grace, and there came such a one as our Lord Jesus Christ to forgive us.

Says Guru Nanak, “Whosoever leaves sin, his faults shall be forgiven.”

*O Arjuna! Those who surrender to me though they be women, Vaisyas, Sudras, or outcasts, or whatever; devoted to me they attain the Supreme state. (IX; 32)*

Some misinterpret this verse to imply that women are lowly born. Lord Krishna has clearly stated that we are the Atma (Spirit). Atma has no gender. Hence, it is hard to imagine that he would have said that women are lowly born.

On the contrary Lord Krishna held women in the highest esteem. He had utmost respect for his mother, sister and his wives. In fact 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 deliberate alterations by vested interests.

Neither is it an issue who is superior - the male or the female, or who is more important - the father or the mother? Like the two wheels of a cart, both are equally important. With the growth of materialism the husband, by virtue of his wealth assumed a superior position. Money power boosted his ego and he gained a demigod status, negating his wife and partner, and thus reduced her to a mere chattel.

*How much more than for the pious Brahmins and royal sages who are devoted to me to enter the supreme state. There-fore, having entered this transient body of woe remain constantly absorbed in me. (IX: 33)*

Some take this verse to suggest that it is easier for Brahmins to attain the Supreme Being than for other castes. From what has been said in the previous chapters it should be sufficiently clear that this is an alteration. It goes against the previous verses where Lord Krishna has repeatedly emphasized that he resides in the heart of all his devotees.

“Whoever offers to me with love a leaf, a flower, a fruit... that I accept.”

It is clear that the love of the Lord is central to the message of Gita; whoever loves the Lord is dear to him. Hence, to infer that it is easier for higher castes like the Brahmins to attain the Lord is totally incongruous with the spirit of the Gita.

In any event the word Brahmin is a misnomer. Brahmin means the one who knows Brahma (God) but how many Brahmins know God? How can the blind light the path? Only an enlightened lamp can light other lamps.

As a matter of fact those who don the holy mantle of a Brahmin, a priest or a royal sage are



found to be rather arrogant. It is observed that a person who finds a new understanding and insight helpful assumes it would be also be helpful to others. But he is liable to become arrogant because he feels he holds a key that may open doors for others. He becomes God-like.

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

The Almighty pervades all things animate or inanimate, and is yet apart and passionless. He is revealed by love even as fire manifests by friction.

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.”

# Chapter Ten

The Essence of Everything

**L**ord Krishna addresses Arjuna;

*O Arjuna! Again listen to my discourse. 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 everything have a cause?

Kabir says;

“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.”

He himself is the seen and himself is the unseen.

*Wisdom, knowledge, forgiveness, lucid perception, patience, truth, balance, self-discipline; pleasure and pain, being and non-being, fear and fearlessness, non-violence, even-mindedness, contentment, penance, charity, fame and disrepute are the diverse aspects of beings that arise from me alone. (X; 4- 5)*

*The seven great sages of yore, and the four Manus were 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 the human race are called Manus. They are said to be the presiding deities of the universe they govern. An era presided by Manu is described as Manuvantra.

*He who perceives the inherent nature of this supreme power of mine doubtlessly becomes united to me through 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)*

The mind likes to live cocooned in the comfort zone of cause and effect. It tries to solve the effect by trying to solve the cause, and thus swings like a pendulum between cause and effect. If we go beyond the cause, then there is no effect. The creator himself is the cause and the effect. Hence, if we surrender to him we transcend both cause and effect.

*With their mind absorbed in me, their Prana (life force) surrendered to me, elevating each other in my praise and contemplating on me; they are fulfilled and abide in me. (X; 9)*

Prana is the life force that activates the body. Dedicate every breath of the Prana to the Supreme Being. Our two eyes are not enough to witness his marvels, but with every breath devoted to him we become its part and parcel. Thereafter, the only desire is to love others and help them see the reality.

*Those who worship me with love and fervent devotion, I bless them with the enlightenment whereby they attain me. (X; 10)*

The All-pervading power of love thrives in a pure heart. Without the purity its waves of love cannot reflect. Says the Sufi poet, Yunus Emre,  
“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, I abide in their inner being to dispel the veil of ignorance with the shining light of Truth. (X; 11)*

God is the ocean of compassion. Each moment its waves uplift us towards our ascent. If we swim one step towards him, he takes us ten steps further. However, due to our limited vision we cling to the shores. His compassion tries to pull us out, but we resist. His power of compassion is such that it does not transgress our free will, and unless we develop a rapport with it, it does not intervene.

But the ego does not accept Divine intervention because it thinks it is on its own, and hence, has to be responsible for everything. It spins a mental web and human attention gets trapped in it. However, a seeker intuitively knows that there is a reality beyond his mental web. As he aspires to get there he gets caught in the mental web. So how does he escape? He cannot escape till he cracks the code of his ego. He applies his intellect to crack its code but

he does not succeed because the intellect is hard wired to the ego.

To rescue him out of the catch 22 situation, the kundalini shines her light in his attention, and shows him the way forward.

Arjuna addresses Lord Krishna:

*You are the Supreme Being, the supreme abode, the greatest purifier, the eternal, the primordial Divinity, the unborn, all-permeating. All sages proclaim your Divinity, as the Divine sages Narada, Devala, Asita, Vyasa, and also as you yourself have revealed it to me. (X; 12-13)*

*O Lord! All that you have revealed to me I uphold as the Truth. Neither the deities nor the demons know your manifestation. (X; 14)*

*O Supreme Being! You are the source of all beings, the God of the Gods, and the Lord of the universe. You are known to yourself by your own self. (X: 15)*

It is not surprising if the modern generation has lost faith in God because of the bigotry of those who have taken charge of him. However, it makes no difference if they do not conceive him but believe in collective consciousness. As we know the fragrance of Mother Earth from flowers,

likewise we know consciousness from God. After all, as consciousness becomes collective, they will know about God anyway.

A great debate broke out among the clerics that if the three pillars of religion – scriptures, worship and charity were stamped out, they would lose their importance.

The Spirit laughed, “Not to worry, as men will attain me, it will work out greater things than all your pillars.”

They asked, “By what method would they attain thee?”

She smiled, “Self-knowledge!”

It resonates with the inscription in the Temple of Delphi:

“Man, know thyself and thou will know the universe and the Gods.”

That is, the Spirit knows itself in its own consciousness.

Arjuna addresses Lord Krishna;

*You alone are capable of revealing your divine attributes. Pray reveal to me your Divine manifestations, through which you pervade this worlds and beyond. (X; 16)*

*O blessed Lord! How may I engrossed in constant meditation know you? In what form, are you to be contemplated upon by me? (X; 17)*



*O Lord! Please narrate to me again your wondrous powers and manifestations for my thirst is not quenched with hearing your ambrosial speech. (X; 18)*

The Blessed Lord said:

*O Arjuna! I will narrate to you my divine manifestations, those which are most important, for they are unlimited. (X; 19)*

*O Arjuna! I am the Spirit seated in the heart of all beings. I am the origin, the middle and the end of all beings. (X; 20)*

The heart is not just a piece of flesh. According to Lord Krishna it is the abode of the Spirit. The Spirit is the reflection of God Almighty. For instance, when one mirror faces another mirror, the object placed between them has infinite reflections. Instead of counting them we start enjoying them.

*Of the Adityas I am Vishnu, among the Luminous, I am the effulgent sun, I am force of the Maruts, among the constellation of stars I am Moon. (X; 21)*

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

*Among the Vedas, I am the Sama veda; among the deities I am Indra, among the senses I am the mind, and among the beings I am consciousness. (X; 22)*

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

*Of the Rudras I am Shankra; of the Yaksas and rakshas I am Kubera, of the eight 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. Yakshas and Rakshas are entities of the collective sub conscious. Rakshas are involved in anti-Divine activities.

Kubera is the God of wealth.

Mount Meru is the highest of the seven peaks.

*O Arjuna! 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 Siddhas (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 Siddhas 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 Ucchairsravas, born of Ambrosia, among the majestic elephants, I am Airavata, and among men I am the Sovereign. (X; 27)*

Ucchairsravas was the swiftest of horses.

Lord Krishna refers to the ambrosia that was secured from the churning of the ocean that took place during the process of creation. The churning of the ocean continues within us to bring us this ambrosia.

Airavata was the wisest and the mightiest elephant.

*Among the weapons I am Vijra (thunderbolt), among the cows I am Kamadhenu, among the progenitors I am Kamdeva, among the serpents I am Vasuki, (X; 28)*

The thunderbolt of Lord Indira, the King of heaven is the most dreaded weapon called Vijra.

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, and adorns the neck of Lord Shiva.

Kamdeva is the God of Love.

*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 incarnated for removing the woes 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. 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. As Dharma implies self-limitation, necessary for evolution hence, Yama is also known as Dharma Raja.

Lord Krishna also serves this function. As a Guru, he guides, instructs and corrects. He also punishes, as punishment serves as a deterrent to misdeeds and hence, necessary for correction.

*Among the demon born I am Prahlada, among calculations I am time, among the beasts I am Mrigendra (lion), among the winged ones I am Garuda. (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 the purifiers I am wind, among the warriors I am Rama, among the fish I am the crocodile Makara, and among 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 slew many demons during his

exile, primarily Ravana and rescued his wife Sita from him.

During her descent to the earth the river Ganges was swallowed by king Jahnu but was released from his body by the Gods. Tulsidas pays homage to the River Ganges:

“I do homage to Ganges who is holy and per-forms 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 beginning, the middle and also the end, of sciences I am the science of self, of those who debate I am the synthesis. (X; 32).*

Our value of time and space is relative to the value we attach to it. According to Quantum mechanics space and time have no meaning unless there is a conscious observer. If there is no observer to measure space there is no need for space to exist. For instance, what is important to us at 4:00 a.m. is not important at 4:00 p.m. It goes to show that both past and future only exist as ideas in the mind. In the present there is no mind. Zen talks of ‘spontaneity’, but we cannot be spontaneous if we fast forward everything. If we are futuristic, how can we be in the present? The

present goes into thinking of the future, and the future goes into thinking of the future. When are we actually in the present? In fact, we only lived in the imagination of a future that does not exist.

The mind survives in the cusp of thoughts. We live in the thought of becoming something. But thoughts are fluctuating, so where are we? At a party hosted in our honor we are the most important guest, and feel on top of the world. When the party is over, we are reduced to a nonentity, and 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. The 'us' is the mind that changes each moment, but we are not the mind – we are the Spirit. The Spirit is eternal - it is beyond time and space and hence, has no beginning, middle or end.

*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 everywhere. (X; 33)*

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



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

*Of deceit I am gambling, of the magnificent I am the radiance, in the winners I am victory, 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 other name of Lord Krishna as 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, No being in motion or inert can exist without being sustained by me. (X; 39)*

The word Krishna sources from the word ‘Krishi’ meaning agriculture or the sowing of seed. Thus, Lord Krishna sows the seed of human awareness by which we can become witness of the play. But he cannot germinate the seed - the power of germination lies in the seed itself. Hence, only after germination do we attain the witness state, and thus enjoy the play.

*O Arjuna! My Divine manifestations are endless, what-ever I have narrated are only a fraction of it. (X: 40)*

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

When the rays of the Sun fall on the desert sands, they sparkle. Likewise, men are not born great but they gain luster when the rays of Divine Grace fall upon them. Lord Krishna in his modesty refers to it as a wee fraction of himself but in reality even a fleeting glance of the Divine is sufficient for one’s fortune to rise.

God is what he is, we cannot analyze his magnificence. 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.”

# Chapter Eleven

## Behold The Lord

**A**rjuna addresses Lord Krishna;

*By your grace, you have blessed me  
with the supreme secret concerning the Spirit.  
This has removed my delusion. (XI; 1)*

*O Lord! I comprehend the birth and passing  
away of beings, and also your eternal greatness.  
(XI; 2)*

*O Supreme Lord! As you have declared  
yourself to me, so it verily is, but I yearn to see  
your Divine form. (XI; 3)*

*O Lord of yogis! If you deem it possible to be  
seen by me then pray reveal to me your Divine  
form. (XI; 4)*

Lord Krishna has laid a feast before Arjuna,  
but instead of enjoying it he wants to know the

recipes. Discussing the recipes does not enhance the flavor of the palate. Likewise, God has created this beautiful paradise on earth for us, and instead of enjoying it, we waste time speculating about him. But God cannot be a subject for speculation because our intellect cannot comprehend even its tiny fraction. Life stirs in a wee seed, and when seed sprouts it sees the eternity. But before that it is unaware of it.

Arjuna's taste buds are aroused, and he wants to go the whole mile. The issue is no more whether to fight or not to fight, to be or not to be, but to seek the vision of the Lord's Divine form.

No doubt, Arjuna knows Lord Krishna, but he does not understand him. Hence, what good would it do to convince the rational if the recognition does not take place in the heart? Lord Krishna cast pearls of wisdom before Arjuna, but without the recognition in the heart they would be wasted.

The heart has its own responses. For instance, it responds to danger by pumping faster. It responds to the waves of divine love, and as they bathe its inner shrine the recognition occurs spontaneously. Hence, neither by hearing about it, nor by reading about it can one experience one's Divinity - it has to be felt in the heart.

Lord Krishna responds;

*O Arjuna! Behold my forms of hundreds and thousands splendors, divine and of various descriptions and hues. (XI; 5)*

*O Arjuna! Behold the Adityas, the Vasus, the Rudras, the Asvins twins, the Maruts and many splendors unseen 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 Ashwini Kumar twins are the Divine physicians.

Maruts are the winds.

*O Arjuna! 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 mortal's eyes. I will grant you divine vision. Behold my divine Being. (XI; 8)*

Sanjaya narrates to the King Dhritarashtra.

*Having spoken thus Hari, the great Lord of*

*Yoga, revealed to Arjuna his Divine form.  
(XI; 9)*

*Having multiple faces and eyes, having  
countless miracu-lous visions, adorning  
numerous divine ornaments, holding multiple  
divine weapons. (XI; 10)*

*Adorning heavenly flowers and  
arrangements, anointed with divine perfumes,  
resplendent, infinite and facing every-where.  
(XI; 11)*

*Were a thousand suns to blaze simultaneously,  
their radiance might resemble the radiance of the  
Supreme Being. (XI; 12)*

*Arjuna beheld the whole universe in its  
multiple dimensions, ensconced in the body of  
the God of Gods. (XI; 13)*

*Bedazzled, with his hair standing on end,  
Arjuna, bowed down his head, and with folded  
hands said; O Lord! In your body I see all the  
deities and the various celestial collec-tives. Lord  
Brahma enthroned upon a lotus seat, all the sages  
and celestial serpents. (XI; 14-15)*

*O Lord of the universe! With innumerable arms, bellies, faces and eyes, possessing infinite forms I behold you in all directions, but I do not see your end, middle or beginning. (XI; 16)*

*Adorning a crown, wielding 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)*

*You are the imperishable, the Supreme to be known, you are the refuge of the universe, you are the protector of the eternal Dharma, I believe you are the indestructible Spirit. (XI; 18)*

*I behold you as without any beginning, middle or end, of infinite power, of innumerable arms, the moon and sun as your eyes, your mouth flaming with fire, whose radiance scorch-es the universe. (XI; 19)*

*O Supreme Being! You pervade the spheres between heaven and earth, and also the four directions. Beholding your divine and awesome form, the three worlds tremble. (XI; 20)*



*The hosts of deities are ensconced in you, overcome with awe, they bow to you and with folded hands sing your praise. The collectivity of sages and siddhas all hail your glory. (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 musi-cians), Yakshas (spirits), Asuras (demons) and Siddhas, all behold you wonderstruck. (XI; 22)*

The denizens of heaven and celestial beings are dazzled by his awesome form and meditate on Him.

*O Lord! Beholding your stupendous form of numerable mouths and eyes, arms, thighs and feet with many bellies, terrible with many jaws, the world and I tremble. (XI; 23)*

*O Lord! As I behold you towering towards the sky, ef-fulgent with many hues, with the mouth wide open, and large shining eyes, my soul trembles with fear, and I cannot contain my composure and peace! (XI; 24)*

*As I behold your mouth terrible with their tusks, like doom's devouring flames, I lose my*

*orientation and peace. Be gracious, O Lord of deities, innate Being of the universe. (XI; 25)*

*All the sons of Dhritarashtra, along with the congregation of Kings, Bhishma, Drona and Kama along with our mighty warriors are darting into your mouth of terrible jaws. Some struck between the teeth are seen with their heads dashed to particles. (XI; 26-27)*

*As the gushing currents of the rivers rushes towards the ocean, so do these mighty heroes rush into your flaming mouth. (XI; 28)*

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

*O Lord! Devouring the universe everywhere, with your fiery mouth, you lick them up. your flames fill the entire universe and scorch it. (XI; 30)*

*Pray reveal to me who you are, of so awesome form. Obeisance to you, O mighty God! As I do not comprehend your nature, pray be gracious O Supreme Being, and please enlighten me. (XI; 31)*

The Lord responded;

*I am the wheel of time that causes the annihilation of the universe, and that has come to destroy these assembled warriors. Even without you all the warriors assembled in the opposing army would cease to be. (XI; 32)*

Men roll the dice, and then wait to see where the wheel of time throws it. However, on the chess board of Kurukshetra, the dice is heavily loaded against Dharma. But the key player, Arjuna is oblivious of the deception. However, as the wheel of time does not wait for any man, it would bring the era of Dharma to an end without his knowledge. But God does not play dice with the universe – he does not allow deception to succeed at the cost of Dharma that sustains innocence and chastity. Hence, Lord Krishna awakens Arjuna to see the point.

Much like Arjuna, we too miss the point. But without a game changer like Lord Krishna who will put us back on track? As the wheel of time brings us to this juncture of the Last Judgment, our Spirit does the job. She is both the judge and the jury.

*Therefore, O Arjuna! Rise and attain glory. Defeat your enemies and enjoy a great kingdom.*

*By me they have already been killed, be you merrily the namesake. (XI; 33)*

The body made of five elements is alive as long as the compassion of God resonates in its cells. But when the ego dries up the compassion the heart hardens like a stone, and the reflection of the Spirit darkens. Lord Krishna, the master of discretion, shows Arjuna the bigger picture that those who have no Dharma have no Spirit in them. A body bereft of Spirit is as good as dead. So in reality, who is there to kill when they are already dead? Says Guru Nanaka, “Only he is alive, in whose mind He abided. None else is living.” But for Arjuna’s mind, developing this understanding and discretion was not less weighty than the war itself.

*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 Lord Krishn’s discourse, Arjuna is shaking. With folded hands he pays obeisance and prostrates before Lord Krishna. With great fear and in a quivering voice he addresses him; O Lord! Indeed, the world finds joy and bliss in your glory. The demons flee in panic helter skelter, and*

*the collectivity of Siddhas pay homage to you. (XI; 35-36)*

*O Supreme Being! Why should they not pay homage to you? You who are greater than Brahma the creator. O eternal Being, Lord of the Primordial deities, comforter of the universe, you are the imperishable, the truth and untruth, and what is beyond. (X; 37)*

*O Infinite One! You are the foremost of Gods, the Primordial Being, and the cradle of the universe. You are the knower, what is to be known and the highest state. The universe is pervaded by you and fulfilled by you. (XI; 38)*

*You are Vayu, Yama, Agni, Varuna, Sasanka, Prajapati, and the grandsire of all. Obeisance to you a thousand times! Obeisance to you 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 you from front and back!  
Obeisance to you from all sides! You are  
everything, stupendous power and enormous  
might. As you dwell in everything hence  
everything is in your image. (XI; 40)*

*O Lord! Ignorant of your greatness however  
outspoken I have been, assuming you as friend and  
companion, was an outcome of affection. Whatever  
disrespect behavior was towards you in play, lying  
down, seated or at banquets, either alone or in  
company, I beg your forgiveness. (XI; 41-42)*

*O Lord! You are the father of the universe, of  
the moving and the motionless. You are the intent  
of its worship, and the great Guru. No one is equal  
to you, then how can there be any one greater than  
you in the three spheres. (XI; 43)*

*O Beloved Lord! I bow down and prostrating  
before you. I humbly supplicate your benedictions.  
As a father bears the faults of his son, as a friend  
bears the faults of his friend, and as a lover bears  
the faults of his beloved, similarly kindly  
bear my mistakes. (XI; 44)*

The concept of God the Father, as the one who looks after our welfare, and forgives is etched in

the human unconscious. The Sufi poet Amir Khusrau aptly says:

“If Thou takest me to task for my sins,  
Where is Thy Grace then?

And tell me what is the difference between me  
and Thee?’

Let us bear with the Sufi poet, and replace the image of a wrathful God with that of a loving and compassionate one. No doubt, the fear of his wrath may work in deterring sin, but his love works even better. We do not hurt someone we love. Likewise, if we truly love God we would not do anything to displease him.

Not only does God forgive but the Sufi poet Amir Khusrau reminds us that he is also 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  
pining 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 passed the night?”

Kabir refers to Him as a bridegroom, “A  
newlywed bride sings marriage songs,  
My husband Raja Ram has come.”

*O Supreme Lord! I am exalted by witnessing  
your wondrous form that has never been  
witnessed before but my mind is confounded with  
fear. Reveal to me your other form as before. (XI;  
45)*

*I desire to behold you as before adorning your  
crown, hold-ing mace and discus in your hand. I  
pray, please assume your four-armed form, O  
Thou thousand armed universal One!” (XI; 46)*

The Lord responded;



*O Arjuna! By my grace and the power of Maya I revealed to you my Supreme form, effulgent, cosmic, infinite and primordial which no one but you have witnessed before. (XI; 47)*

There is nothing more fulfilling for a devotee than the vision of the Divine. However, it should not be mistaken for the end game. Though Arjuna is lucky to have the vision of Lord Krishna's divinity, he has yet to score a goal inside his head, and experience his own divinity.

Every human being has divinity, but each one has to experience it for himself. According to our Lord Jesus Christ we can experience it through our Spirit. He fed the multitudes with loaves of bread by the river, and blessed them. But they did not experience their Spirit. They were not seekers, and hence, did not know how to go within. The situation at the time of Lord Krishna was no different. He revealed the secret of secrets to all, but none had the conviction arising out of personal experience.

Similarly, in our age of resurrection there may be many paths, but transformation is an inside job. Like the egg has to become the bird, we have to become the Spirit. Of course, the Divine vision of Lord Krishna left no doubt in Arjuna's mind, and he

obeyed his command, but he did not come away feeling that inner presence. The biggest takeaway would be the discovery that he himself is the temple of God. Otherwise, he would be like a lucky pilgrim, who was bedazzled by the glimpse of God flash past, but failed to pay pilgrimage to his own temple.

But Arjuna cannot experience that inner presence because his attention is clouded by the modes of nature. Hence, step by step Lord Krishna reveals the secret of transcending them.

No doubt, the vision of God leaves a powerful stamp in a seeker's consciousness. But it does not transform him. What good would it do if he has God's glimpse but does not imbibe his quality of forgiveness, compassion, unconditional love, and patience?

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

In our journey of self discovery if we imbibe even one the Divine quality we are a step ahead of the one who has seen God. God cannot transform us - we must want to transform. Hence, either a seeker transforms, or else it is best he bids good

bye to God. We cannot stand on two stools. The choice is ours - God does not force anything upon us, nor does he transgress our free will.

Free will is given to us so that we can choose to know God in our freedom. But, it can be both a boon and a bane. For instance, a sinner knows that he is doing wrong, but in his free will he ignores his inner voice.

A 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. He understood that salt is the quality of the ocean, and unless he becomes like salt he cannot dissolve into it.

Not just that, it is possible to be enlightened without having the physical vision of God. Divine love is ensconced in the heart, and not the eyes.

How else did many a blind seekers attain enlightenment!

*O Arjuna! Neither by the Vedas, nor by sacrifices, nor by scriptures, nor by charities, nor by rituals, nor by penance can I be beheld in this form in this world by anyone other than you, O Arjuna. Be not frightened or confounded upon behold-ing my stupendous form. Fearless and*

*joyous of heart, behold again my other form. (XI, 48-49)*

Sanjaya narrates,  
*Having addressed Arjuna, Lord Krishna again revealed his previous, and reassured the frightened Arjuna. (XI: 50)*

Arjuna said,  
*O Lord! Beholding again your gracious earthly form, my mind is calmed and I have regained my balance. (XI; 51)*

The Lord responded;  
*This Divine 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 attained. (XI; 54)*

Lord Krishna stipulates a condition for dissolving in the ocean of all pervading love of God - single-minded meditation on him ('ananya bhakti). There should be none other - no ego or any

ulterior motive. Nor should there be any thought or desire.

*O Arjuna! 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. (XI: 55)*

In his compassion Lord Krishna built a bridge for us to cross the ocean of illusion. It would become easier to cross it if leave behind the baggage of attachments. A person who is detached cannot be attached. He is not bothered with the fruits of the action. He dedicates the fruits of the action to the Lord.

# Chapter Twelve

## The Highest Yoga

**A**rjuna addresses Lord Krishna;

*The devotee who earnestly worships  
you, and the one who worship the immutable and  
the unmanifested; which of these is greater? (XII;  
1)*

Devotees think that a personal audience (darshan) or vision of their deity would ignite instant enlightenment. This is not true. For instance, despite the vision of Lord Krishna's Divine form, Arjuna's intellectual quest is not quenched. Unless the intellect is silenced how can the mind silence?

How to silence the intellect?

The intellect cannot be silenced by any outward vision. The awesome Divine vision of Lord Krishna may have left a powerful stamp in Arjuna's consciousness but it has to sink in. After all, it is no different from the Disciples of Christ who saw all his miracles but did not believe him till he resurrected. Likewise, ascetics who perform severe penance may obtain boons from a deity but that is not the same as becoming the Spirit.

The lord responded;

*The one who with single minded devotion is absorbed in my worship with absolute faith, him I deem, to be greater among yogis. (XII; 2)*

*But, those who worship the eternal, unmanifest beyond definition, beyond concept, the immutable and the steadfast. By attuning the senses, maintaining balance in all circumstances, delighting in the good of all beings, they also attain me. (XII; 3-4)*

Those who meditate on the inconceivable God as formless consciousness attain unison with the Divine. The devotees who worship the manifest form of God also attain the same state.

*It is more difficult to worship the unmanifested form, for it is difficult to attain the unmanifested by human beings. (XII; 5)*

It is hard for a seeker who lives in body-mind consciousness to meditate on God as formless consciousness. Without a reference point there is nothing to stop the mind from going into self hypnosis. The mind curates auto suggestions, and then accepts them as reality.

Moreover, one's concept of the Divine may just be a small part of the whole, or an incomplete

aspect. For instance, without seeing the complete picture one conceptualizes a wrathful God who punishes severely. But if there is no hope of forgiveness then why worship him? Where is the guarantee that punishment would induce the necessary change in a person?

According to one's concept, some associate Yang qualities with God - the father, and some associate Yin qualities with the Mother Goddess. Neuro- scientists associate physical vacuum with its unmanifest form. Nonetheless, physical vacuum should not be mistaken for empty space because it bubbles with Divine love.

*But those who surrender all actions to me, absorbed in me, meditate on me, with rapt devotion. Whose mind is intent on me; I right away liberate them from the ocean of death-trapped existence, O Arjuna! (XII 6- 7)*

*On me exclusively absorb your mind, and direct your intellect on me. Thereafter, in me alone will you doubtlessly abide. (XII; 8)*

As the intellect moves in a linear direction, it ends up chasing its own projections or those cast by others. Its movement is like a kite in the hands of a child that flies without direction. Unless its



movement is harnessed towards the object of its worship it cannot abide in it.

*O Arjuna! If you are unable to steadily absorb your mind on me, then seek to attain me by the practice of yoga. (XII; 9)*

Lord Krishna is Yogeshwara - the deity of the yogis. He reveals that Yogeshwara can be awakened within through yoga - union of our attention with Divine.

*If you are unable to practice yoga, then let your sole purpose be the dedication of service to me, dedicating all actions to me; you shall attain me through perfection. (XII; 10)*

Lord Krishna is the savior come to save all his children. He does not forsake a single devotee – strong or weak. For those who are not so empowered to practice yoga he gives the option of dedicating all actions to God. For instance, it could be a selfless action as social service. Nonetheless, one should try to attain excellence in whatever path one chooses.

*If you are unable to accomplish this, then with your attention absorbed in me, renounce the fruits of all action with a subdued mind. (XII; 11)*

For those who unable to practice yoga, Lord Krishna gives the option of karma yoga. But there are two conditions. Firstly, the fruits of action should be dedicated to God. Secondly, the action should be performed in humility. That is to say it should be performed without any ego. On this point there is no compromise.

*Better than the practice of discipline is knowledge. Better than knowledge meditation is preferable. Better than meditation, renunciation of the fruits of action is preferable; from it comes peace. (XII; 12)*

After so graciously giving the various options, Lord Krishna states that renunciation of fruits of action is preferable as it brings peace. When all actions are dedicated to the Lord without any ego, we become centered in our axis, though the wheel continues to rotate.

Lord Krishna clearly states that one should do action but merely renounce its reward. It goes to show that to become a parasite like a monk is not an option.

*The one, who is not averse to any being, who is loving and compassionate, and without ego or self-importance has equanimity in sorrow and*

*happiness and is ever forgiving and patient. Ever content, who has control over the senses, of strong resolute, with mind and intellect absorbed in me, he is dear to me. (XII; 13-14)*

*He from whom beings do not react and who does not react to them, who is free from elation, wrath, fear and aversion is dear to me. (XII, 15)*

A devotee has to be free from animosity. If he hurts another's feelings then what use is his prayer? The Sufi Saint Sheikh Nizamuddin Auliya prayed:

“He who is not my friend,  
May God be his friend.  
He who bears ill will against  
me, May his joys in life  
increase.”

Much like the Sufi saint if

Mercury does not react to metal. Likewise, if we do not react, and do not have a disposition that causes others to react to us, we can deal with our feelings without hurting ourselves or others. Thus, we can work out our disagreements with others without harboring animosity.

As we become free of action and reaction we become free like a bird. A tree does not feel burdened by its weight. For instance, when Guru Nanak visited Lahore the clerics felt threatened by

his presence. They sent him a tumbler of milk, full to the brim, indicating that the place is full; there is no room for him. Guru Nanak humbly returned the tumbler with a rose petal floating on top, to say that his presence is light as a rose petal that does not displace anyone.

*He who is without expectations, pure, proficient, impartial, even minded, unperturbed, who has renounced all deliberations, thus devoted to me, he is dear to Me. (XII; 16)*

As a director of a film, the author of a book or an artist with his painting steps back and watches his work, likewise when the attention becomes anchored in the Spirit, a person does not get involved in any undertaking, yet he does everything.

The bliss of the Spirit is so fulfilling that the residues of desires and expectations washes away. There remains nothing for such a person to do or not to do.

*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)*

An attention that plans becomes futuristic. It not only tries to secure the future but also

attempts to curate it differently. And that rankles pangs of anxiety. It is truer to say that anxiety does not stem from the future but from trying to control it. Little does the futuristic person realize that the universe continues to function miraculously despite his anxiety about it!

Whereas, the one who walks with the love of the Spirit, carries the world on his shoulders. He has no yearnings, misgivings, regrets or sorrows. Nor does he judge what's auspicious or inauspicious because he is 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 by the fire of his anger. In the evening the ascetic went on his round begging for food. When he knocked at a door the housewife asked him to wait till she finished feeding her husband. The ascetic took offence, and threatened to curse her. The housewife coolly retorted that she was no crow who would perish by his anger. She was fulfilling her duty to her husband, and thus abided in her dharma. The ascetic was impressed by her Dharma and enquired after her Guru. She pointed to a butcher's shop across the street. The ascetic was surprised 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 anchored in the Lord, and all his action were an offering to him.

Likewise, a warrior's kills in the course of his duty, he accrues no sin.

*He who is the same to a foe and friend, honor and insult, cold and heat, happiness and sorrow and is free from attachment. (XII; 18)*

*He who is the same in criticism and praise, who maintains silence, content with any adverse circumstances, not attached to any abode, resolute, devoted to me, he is dear to me. (XII; 19)*

A Sufi earned his living by selling flowers. People thought he had no judgment because he would accept bad coins unhesitatingly. When it was time to die he prayed, "O God, I have accepted many a bad coins from people without judging them. I too am a bad coin. Please do not judge me."

And he heard his inner voice, "How is it possible to judge someone who does not judge others."

The one who experiences his Spirit feels the same Spirit in others, and hence, goes into silence - there remains nothing to criticize or praise. Whereas, the one who has not experienced it, spins mental yarns.

We should bear in mind that inspiration does not flow from the intellect but the Spirit. It inspires such self confidence that one no more worries about the future, but stands resolute like a rock.

The poet Iqbal muses,  
“Let your devotion be so deep,  
That at every twist of fate,  
God Himself will be impelled to  
ask you  
‘Tell me, what is thy will?’”

We have to bear in mind that the power of self-determination does not arise from the ego but from a heart flowing with devotional love.

*Those who with faith, drink this nectar of my discourse on Dharma, regarding me as the highest goal, such devotees are extremely dear to Me. (XII; 20)*

# Chapter Thirteen

## The Self in All Beings

**L**ord Krishna addresses Arjuna:

*O Arjuna! This body is the field of knowledge (kshetra) and the one who knows it is called the knower of the field (kshetrajna). (XIII; 1)*

*O Arjuna! Know me as the knower of the fields within all the fields. The knowledge of the field and the knower of the field I deem as true knowledge. (XIII; 2)*

When we commit mistakes we know we are committing mistakes. If we are stealing, we know we are stealing. There is somebody within who is watching all the time. That somebody is none other than the Spirit or Kshetrajna - the knower of the field.



*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 verified logically and conclusively in texts as the Brahmnasutra. (XIII; 4)*

*The five elements, the ego, intellect, nature, the ten senses, the mind and the five objects of the sense of perception. (XIII; 5)*

In the light of the Spirit we are aware of the five elements, ego, intellect, mind, the ten senses and the objects of the perception. We have to purify all of them to reflect the Divine light.

The body is made of the five elements, and at a subtle level each element can be purified through its corresponding chakra - earth at Mooladhara chakra, water at Swasishthan chakra, Fire at Nabhi Chakra, Air at heart chakra, ether at Vishudhi chakra and ego at agnya chakra.

*Desire and hate, pleasure, pain and sustenance; is briefly the field and its modifications. (XIII; 6)*

The mind is the field. Desire, hate pleasure and pain are its modifications. When the expectations of the mind are not met it goes into an anxiety mode. Conversely, when its expectations work it goes into a pleasure mode. Both are the opposite sides of the ego. For instance, when the ego is stirred we feel elated, but when it is pricked we feel depressed.

The fly is irresistibly attracted to sweets. It is the nature of mosquitoes to bite; likewise it is human nature to defend itself from them. There appears to be an apparent conflict of interest between the mosquito and humans. Humans find the mosquito harmful, but the mosquito simply abides by its natural mode.

*Humility, absence of deviousness, non-violence, forgiveness, perseverance, honesty, service to the guru, purity, balance and self-control. (XIII; 7)*

In the path of yoga, a seeker has to become humble. Newton said, 'I am like a little child collecting pebbles on the shore of knowledge'.

Without humility it is not possible to understand the field of knowledge. However, humility cannot be engendered or superimposed. More often than not, a religious person or a scholar is not anything

but humble. He is proud of his spiritual attainment or knowledge, and disdainful of others.

Similarly, the one who considers himself to be virtuous could suffer from the ego of being virtuous.

One often comes across charitable people who boast about how much they have donated in charity.

Likewise, those who are honest boast about their honesty. Some who are truthful like to prove how everyone else is a cheat. Again, the righteous may have the ego of self-righteousness.

A servant may be very humble to his master out of compulsion, but he may treat others arrogantly.

Perhaps, we could draw a lesson of humility from the life of Shri Mataji Nirmala Devi. She washed the feet of her disciples. They protested that they could not bear their Holy Mother to wash their feet. She smiled, "I wash your feet so that you may remember to approach all humankind with humility, be they high or low."

The other quality pointed by Lord Krishna is nonviolence. It not only implies physical non-violence but also mental non-aggression. Imposing our ideas upon others or criticizing them is a subtler aggression.

Conversely, taking in aggression fuels as much sickness as aggressing others. For instance, the sickness of guilty comes from absorbing aggression. Instead of feeling guilty of past

mistakes, it is better to forgive and move on. If we don't forgive, the ego takes refuge in guilt, and thereby, instead of making amends it perpetuates the fault.

History not only records wars but also shows how the victors imposed their so called civilized culture on the natives. But there were also exceptions. For instance, when the Iranian refugees landed in India, they sought shelter from the local ruler. The ruler had reservations about their influence upon his native culture. The Parsi priest held a tumbler of water and poured a pinch of salt in it. The salt dissolved in the water.

In a world breathless with impatience, it is rather difficult to talk of perseverance. But the field of knowledge is an organic process, and to reap its fruit we have to persevere. First, the seed sprouts, then the roots go down, next the shoots come out, thereafter the stem is formed, and bears leaves - when the season comes the flowers bloom and finally bear fruit.

Service to the guru is no doubt an important element in understanding the field, but in most cases the disciples are so awestruck of their guru that they miss out the core of his teaching. Our Lord Jesus Christ reminded his disciples:

“Why call ye me Lord

And do not things which I say.” (Luk6:66)

Thus, to understand the field of knowledge depends on truthfulness, and not pretence. As Shakespeare pointed, ‘To Thine own self be true.’

To be true to the self we have to do an honest self audit without being selective. A straightforward attitude cuts across the winding alleys of the mind and shines the sterling quality of truth.

*Detachment from the objects of senses, egoless, introspection on suffering of birth, death, old age and disease. (XIII; 8)*

Like a spider gets trapped in its own web, we too get trapped in a web of our own making – a world where our ambition keeps us in a constant of state of competition, discontentment and tension.

How to break through our self-made web? As we turn our attention inward introspection provides the answer. We not only see through the layers of thoughts but also the glues that attaches them. Thereafter, it becomes possible to detach ourselves from them.

*Dispassionate towards son, wife, home, wealth and like and a constant equanimity in all desirable and undesirable occurrences. (XIII; 9)*

Zen compares life to the gentle flow of a river. If the river gets attached to the banks, it overflows. Likewise, if we want to flow through life we have to navigate through the banks without attachment to our relations, home, wealth and conditionings.

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  
every-where then who is a friend and who is a  
foe, who is high and who is low?

Of course, it does not imply that one becomes devoid of feelings. On the contrary one is so lost in the love of God that attachment, pleasures and woes pale into insignificance - neither praise nor blame makes any difference.

*Single-minded devotion to me, absorbed in  
yoga, staying in quiet places, avoiding crowds.  
(XIII; 10)*

In the early stages a seeker desires to disconnect from the chaos of the world. He seeks refuge in the tranquility of sea shores or solo

walks in the mountains. He needs a quiet space to listen to the music of his heart. When his heart opens, his compassion starts flowing spontaneously. His compassion is such that it wants to transform the world. For that he is no more afraid to face the chaos of the world.

Perhaps, those who try to escape from the world are perhaps not integrated. The great saints did not escape to the Himalayas but faced the Kurukshteras of their times. For the one who is entrenched in his Spirit the Kurukshetras becomes just a child's play!

*Absorbed in spiritual quest, perceiving the epitome of knowledge as God realization; this is proclaimed to be true knowledge, all else is non-knowledge. (XIII; 11)*

Knowing that we don't know is the way to know. But whatever we know through the ego is non-knowledge (avidya), and whatever we know through the Spirit is true knowledge.

The laws of the macrocosm and the microcosm coalesce. For instance, if we want world peace, then we have to be at peace within. Human brain has the capacity to produce waves on both sides because it lives in the relative. The divisions are

created by the relative, but as we develop rapport with the absolute we go beyond the relative.

*I will reveal to you the object of knowledge and by knowing it will attain the eternal. 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)*

It is indeed a big riddle to understand the Supreme Creator as the one who neither the existent nor the non-existent. It is hard to accept how the multiplicity of forms in the universe could be created by something non-existent.

The scriptures tell us that the formless Supreme Creator emits waves of vibrations. The waves create the illusion of form. However, when the Divine light comes in our attention it becomes possible to detect the formless underlying the form.

*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 is the consciousness of all the senses, yet beyond them. Detached from them, yet sustaining them. Devoid of gunas (modes of nature) yet their enjoyer. (XIII; 14)*

The modes of nature divert our attention from the reality of God. As the mind does not have the capacity to escape their propensities, it becomes enslaved. However, the Spirit cannot be enslaved because it has a mirror like quality that reflects everything, and therefore enjoys everything without being a part of it. Thus, the more sensitive the mirror, the more it reflects the Divine light.

*He is outward and inward all beings. He is in motion and motionless. He is too subtle to comprehend. He is distant yet close. (XIII; 15)*

The Spirit is like the nucleus in the body, and the body is like a cell in a bigger body. That is, the cell is not apart from the cosmic body. Hence, Prophet Mohammad revealed that God is closer to us than our veins. Kabir says;

“Hindus call Him Ram  
Muslims call Him Allah  
But the God of Kabir pervades everything.”

*He is indivisible yet appears divisible among the beings. He is comprehended as the sustainer*

*of all beings, destroying them and yet again  
creating them. (XIII;16)*

The white light of the sun contains all the colors of the rainbow but we do not see them. However, when its shafts reflect on a crystal the white light subdivides itself into different colors. Likewise, though the divine appears indivisible he subdivides as human beings.

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 the light of the lights, declared to be beyond ignorance. He is knowledge, the intent of knowledge and the goal of knowledge. He dwells in every heart. (XIII; 17)*

God dwells in every heart but we don't experience it till the Spirit comes in our attention. The movement of the intellect is linear, and hence, it cannot see the other tracks. However, the light of Lord Krishna leads us atop the mountain from where we can see all the tracks. We can see the

track of ignorance, and also the track of  
Divine knowledge.

“Farid, why wanderest thou in wild  
places,  
Trampling thorn under thy feet? God  
abides in the heart;  
Seek Him not in lonely wastes.”

*Thus knowledge, the field of knowledge and  
the intent of knowledge have been shortly  
revealed. Knowing this, my devotee attains me.  
(XIII; 18)*

*Know that Nature (Prakriti) and Spirit  
(Purusha) are both without a beginning. That all  
temporal forms and modes  
are born of perennial Nature (Prakriti). (XIII; 19)*

*Nature is said to be the cause, and the  
instrument. The spirit is said to be the cause of  
the consciousness of pleasure and pain. (XIII;  
20)*

*When the Spirit (Purusha) penetrates Nature  
(Prakriti) he experiences the modes born of  
nature. Attachment to the modes becomes the  
cause of his birth in good or evil beings. (XIII;  
21)*

Purusha is the primordial Father – the Yang. Prakriti is his desire; the Primordial Mother - the Yin. The interaction between these opposite and complimentary forces creates the modes of nature – Tamas, Rajas and Satwa. In reality it is between the first two modes that the play of duality takes place, while the third, Satwa appears as a potentiality in the perfect balance of the other two. It draws a parallel in Taoism where the ultimate reality or Tao is reached by the perfect balance of Yin and Yang.

Lao Tse states:

“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 Spirit dwelling within the body is the witness and the catalyst. It is the sustainer, the experiences, the Lord and the Supreme self. (XIII; 22)*

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 the joy ends. But as we connect with the Spirit we attain a state of being, not becoming where the joy is unending.

The Spirit is the reflection of God Almighty, and is also the witnesses of the modes. It is the catalyst that sustains all things living and non-living, active and inactive, static and dynamic, gross and subtle.

*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)*

Though the three modes of nature surround the Spirit, but it is not affected by them. The modes are what Zen calls the phenomenon of change. Nothing is static in the course of nature - one cycle has to end for the next one to begin. For instance, the earth nourishes the seed to sprout, because there is a binding force in both the seed and earth. It is a living process by which the sprout grows into a tree, its dead leaves return to

soil, and the soil in turn nurtures the seeds. The one, who understands the transitory nature of the modes does not gravitate towards them, and hence is released from the bondage of rebirth.

*Some there are who by meditation realize the self within their own self, some by the path of sankhya (knowledge) and others by the path of Karma yoga (selfless action). (XIII; 24)*

*Others unable to pursue these paths learn by hearing from other enlightened beings. They too get release from rebirth by devotedly pursuing the hearings. (XIII; 25)*

Lord Krishna has provided the medicines for all the problems but if a seeker does not know how to use them, he can seek an enlightened being who has tried and tested them. Even pursuing his advice with devotion can release one from the cycle of birth and death.

*O Arjuna! Understand that whatever being that is born, moving or unmoving, comes from the union of the field (Prakriti) and the knower of the field (Purusha). (XIII; 26)*

It is known that the Big Bang led to the manifestation of the universe. But prior to it the primordial Divine Power (Parabrahma) is said to exist without any attributes. Thereafter, the primordial power subdivided into Purusha, the primordial divine power of the primordial Father and the primordial Mother or Adi Shakti. The whole creation manifested due to the reflex of these two primordial forces.

These two principles manifest as consciousness and matter in us. Matter dominates our consciousness, and thereby gives us an illusion of a separate identity. For instance, when we identify with the hero of a film, we share his aspirations and excitement. We get emotionally involved, and even weep. In the same way Purusha, the knower of the field gets identified with Prakriti, the field.

*He who perceives the Supreme Being equally residing in all beings that are undergoing dissolution; he truly perceives. (XIII; 27)*

We are made in the image of God, but let us not be confused by the word image. Image means the reflection - we reflect God Almighty but we are not God. In the evolutionary process till the non-living stage the Spirit does not reflect. Thereafter, it starts reflecting till the human stage where it reflects fully, but is not in human awareness.

As the evolutionary process progressed, the reflectors become fine tuned, but some reflected it more in their character than others. The one, who perceives that the Spirit does not perish when the object that is reflected in the mirror perishes, he truly perceives.

*Perceiving the Supreme Being equally residing everywhere, he does not hurt his inner self by his self, thus he attains the highest state. (XIII; 28)*

Though God resides in all beings, his reflection depends on the reflector - the more sensitive the reflector, the better the reflection.

When the Spirit sees its reflection in others, then who is the other? Each one is the reflection of one's self. If we are part and parcel of the same divine body then how can one part harm the other? Christ said, "Love thy neighbor as thy self" -because the neighbor becomes our part and parcel. Similarly, the mother feels her child's pain because it is her reflector, and hence, she does not hurt her own child.

*He who perceives that all works are done by nature (Prakriti) and the self is not the doer, he truly perceives. (XIII; 29)*

Lord Krishna reminds us that the Spirit silently witness of the drama of life but does not act it out. The ego cannot see itself. But if it



believes that it is the Spirit it deceives itself. The Spirit laughs at the deception of those fundamentalists who wage war in the name of God. What distinguishes the Spirit from the mind is that it does not enact the drama.

The Spirit is the witness behind the scene - it watches the spectrum, the movements of the mind, its interplay, the meeting and parting of thoughts, their remolding and breaking. But it does not take upon itself any merit or demerit of the action.

*When the self perceives the multiplicity of beings unified in the Supreme One and emanating from it, then he attains the Supreme Being. (XIII; 30)*

Science helps us to understand what is around us. Hence, there is no quarrel between science and God. All science has come from God anyway. For long, scientists have dreamt of the grand unification theory that envisages the total unification of all energies. It has changed the role of science in understanding the laws of the universe. According to Albert Einstein, "Everyone who is seriously involved in the pursuit of science becomes convinced that a Spirit is manifest in the laws of the universe - a Spirit vastly superior to man."

Advances in Neuroscience affirm that our brains are wired to connect. At a deeply fundamental level the separate parts of the universe are connected in an infinite and immediate way, and the one who perceives the multiple beings unified in the Supreme Being attains the Supreme Being.

*O Arjuna! Being without any beginning and free from the changing modes, the Supreme Being is indestructible. Though residing in the body, he does not act nor is affected by anything. (XIII; 31)*

Though the three modes manifest as the three states of the mind, the fourth state of consciousness is untouched by the modes. As long as the Spirit resides in the being, their play goes on but no sooner than it withdraws, it stops.

*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)*

Human awareness allows us to go behind thoughts and see their source. Thus, it gives us the plasticity to adapt to them. That's how our ancestors increased their chances of survival despite the twists and turns of evolution. But it did not satiate their seeking. No doubt, their awareness grew deep but still, they did not achieve absolute awareness.

Absolute awareness comes with the awareness of the Spirit. The Spirit brings us peace and contentment. It enables us to witness people without being turned off by their aggression. Furthermore, it enables us to enjoy the melody of the Spirit in diverse cultures. But wait, it allows us to laugh at human awareness that thinks it does everything!

*O Arjuna! Just as the sun illumines the entire universe, similarly the knower of the field illuminates the entire field. (XIII; 33)*

Although the Spirit enjoys the humor behind everything, it is untouched by its play. But its play is only possible because of the Spirit's light.

*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 attain the highest state. (XIII; 34)*

The one who can remove the chaff from the grain has discretion. Through discretion he sees things as they are – the absolute from the relative. Thus, through discretion he transcends the relative world woven by the three modes, and attains the state of absolute consciousness.

# Chapter Fourteen

## The Modes of Nature

**L**ord Krishna addresses Arjuna:

*I will again reveal the highest knowledge and the epitome of knowledge, by knowing it, the saints have been released from this world and attained the epitome of perfection. (XIV; 1)*

*Taking recourse in this knowledge, and imbibing the qualities of my Nature they are not reborn at the time of creation not affected at the time of dissolution. (XIV; 2)*

*O Arjuna! My womb is the great Brahma (Prakriti), wherein I implant the seed, all beings are born from it, O Bharata. (XIV, 3)*

*O Arjuna! Whatsoever forms are born in the wombs, great Brahma (Prakritit) is their womb*

*and I am the Father who implants the seed.”*  
*(XIV, 4)*

The womb where all beings are born is Prakriti, the Primordial Mother - the Adi Shakti. The seed is implanted by the Primordial Father – God Almighty.

*O Arjuna! From Prakriti emanate three kinds of modes called Sattwa, Rajas and Tamas. These bridle the immortal dweller in the body. (XIV; 5)*

According to ancient scriptures three shaktis or energies emanated from the Adi Shakti. They manifested three modes (gunas) - sattwa, rajas and tamas respectively. The permutations and combinations of these three modes create, preserve and transform everything in the universe.

In the previous chapter it was stated that the Spirit is the knower of the field, and is not affected by its modifications. However, though the Spirit is never tainted yet it is fettered by the three modes because of ignorance cast by Maya.

*O Arjuna! Of them Sattwa being pure leads to enlightenment and well being. It fetters by attachment to happiness and knowledge. (XIV; 6)*

*O Arjuna! Understand Rajas to be of the nature of passion arising from yearning and attachment. It fetters the embodied spirit by attachment to the fruit of action. (XIV; 7)*

*O Arjuna! Understand that Tamas arises from ignorance. It deludes the embodied spirit by attachment to lethargy, negligence and sleep. (XIV; 8)*

*O Arjuna! The Sattwa causes attachment to happiness, Rajas, to action but Tamas eclipses wisdom and attaches to inertia. (XIV; 9)*

The three modes of nature cause three configurations of the mind. Rajo guna is caused by the configuration of ego. Tamo guna is caused by the configuration of conditioning or super ego. Satwwa guna is the configuration where one tries to rise above the ego and conditioning. It is the state most conducive for learning. But if a seeker gets obsessed with learning for the sake of learning, he loses the plot.

Lao Tze states;

“To attain knowledge add every day.

To attain wisdom remove things every day.”

Thus, sattwa guna gets knotted if a seeker goes on knocking at the door without knowing what to seek! Furthermore, a sattwa person could have a mental obsession for doing charity, non-violence, non-accumulation, tolerance, sympathy, and indiscriminate trust. As he seeks credit for being righteous he falls back in the ego. For instance, busy bees and social workers get caught in the ego ‘we are doing for others’. Even while doing a duty or social service the ego plays up in the guise of doing a noble deed.

A rajasic configuration gets knotted when a person becomes so futuristic the he cannot stop planning. He tries to keep future events under the control of the ego, and thus, the fear of leaving things to chance binds him. Furthermore, as the future does not exist, his planning recoils, and thus, he suffers from chronic anxiety. In extreme cases he becomes manic.

The tamasic configuration is the opposite of the rajasic. While the rajasic is luminous like the Sun, the tamasic is dark and dense. While the rajasic is the aggressive solar energy, the tamasic is the lunar energy that accepts aggression. While the rajasic is an extrovert, the tamasic is an introvert. While the rajasic is over confident, the tamasic doubts himself. While the rajasic is futuristic that he forgets the past, the tamasic lives in the past and is oblivious of the present. While the rajasic gets bound by over activity, the tamasic gets knotted by inertia.

*O Arjuna! Overcoming Rajas and Tamas, Sattwa dominates. Overcoming Sattwa and Tamas, Rajas dominates. Over-coming Sattwa and Rajas, Tamas dominates. (XIV; 10)*

In the wakefulness of the morning, we are clear headed, and the attention is alert. In this state the sattwa prevails over the other two states of rajas and tamas. However, as the day wears off the urge to accomplish surges, and the rajas state takes over. After a heavy day's work the tamas slows us down.



*When wisdom illuminates all the gateways of the body then one can know that Sattwa has exceeded. (XIV; 11)*

The state of sattwa is achieved through adherence to goodness in all aspects of life. Wisdom illuminates our good conditionings. However, according to Freud we should erase all conditioning. Another like Satre said that will-power should be increased. By this we become horse riders. Though good conditionings (su samskars) are helpful, will power is an important element. For instance, if a child is told that he should not tell lies then he needs will power to implement it.

*O Arjuna! When Rajas exceed then avariciousness, action, venturesome, agitation and yearning emerge (XIV; 12)*

Rajas is fueled by excitement. It manifests a life style of self projection. For instance, social media has become a game where each player tries to score a goal - seeking validation or evoking envy. But in the end there are no winners because the players who try to impress others in turn get befooled by the selfies projected by them. We cannot use artificial means to impress others.

*O Arjuna! When Tamas exceeds then  
ignorance, lethargy, negligence and infatuation  
arise. (XIV; 13)*

The tamas energy is of a lunar nature - cold, subdued, romantic and melancholy. The attention clouded by tamas becomes drowsy and dull. The individual loses interest in action and the outside world. As his judgment gets dense, he forgets the realities of life, and loses human values. Hence, he seeks fulfillment in the dreams or a make belief world. But as the past does not exist, he cannot be fulfilled.

*When sattwa predominates and the embodied  
spirit meets death, then such a being attains the  
pure sphere of those who know the highest state.  
(XIV; 14)*

*When rajas predominates and he meets death,  
then he takes birth among the action oriented.  
The one who meets death when Tamas  
predominates; he is born among the ignorant.  
(XIV; 15)*

When the body is annihilated, the non-physical mind continues according to its antecedent state of the three modes. It enters the realm of happiness and knowledge if sattwa prevailed in the preceding state, the realm of agitation, if rajas prevailed, and the realm of ignorance and suffering, if tamas prevailed. Thus, the dominating mode determines the onward journey of the Spirit.

The tamas manifests in the gross left side sympathetic nervous system called the Ida Nadi. This channel culminates in the subconscious. Hence, after death a tamasic person recedes in the collective subconscious of the universe.

The rajas, manifests in the right side sympathetic nervous system, or the sun channel called the Pingala. This channel culminates in the supra-conscious. Hence after death such a person recedes in the collective supra-conscious of the universe.

The sattwa manifests in the parasympathetic nervous system, the central channel, also known as the Sushumna Nadi. After death, a sattwik person follows the path of the Spirit.

*It is said that the fruit of good deeds arising from sattwa are pure and give happiness. Whereas the fruit of Rajas is suffering, the fruit of tamas is delusion. (XIV; 16)*

The sattwa is the state of balance that keeps the seeker on the evolutionary track, whereas, the rajas- tamas configurations deviate from it.

The rajasic are driven to exploit to the full satisfaction produced by the stimulation of the senses. Thus, a rajasic person takes alcohol, drugs etc to sedate his ego.

Conversely, a tamasic suffers from an inappropriate use of the imagination, such as acceptance of fake symbols, mistaken doctrines, and teachings of false gurus.

*Sattva leads to knowledge, rajas to greed, negligence and infatuation arise from tamas and also delusion. (XIV; 17)*

*The sattwa-centric ascend, the rajas-centric stagnate; the tamas-centric gripped by the lowest modes descend lower and lower. (XIV; 18)*

The rajasic- tamasic centric acknowledge the evidence of only human intelligence, and regard this sensible world, to which they attach themselves sensuously, as the only reality, roams forever confused as regards the unseen reality.

*When the adept realizes that there is no catalyst other than the modes, and perceives what is beyond the modes then he attains 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, suffering and attains the highest state. (XIV; 20)*

Bewitched by the modes of nature human beings never stop running after them. Trapped in their illusory world they lose their relationship with the whole. By learning about the modes does not give the nectar of God. Nor by arguing can they fight the duality created by the modes. One has to transcend the modes.

Arjuna addresses Lord Krishna;

*O Lord! By what attributes is the one who transcends the three modes characterized? What is his life style? How does he transcend the three modes?" (XIV;21)*

The Lord responds;

*O Arjuna! He, who is not averse to the light of knowledge, action and infatuation when they arise nor hankers after them when they fall. (XIV; 22)*

*He, who remains apart like a witness, unruffled by the modes, aware that it is the modes that are the catalyst, remains firmly anchored and does not flinch. (XIV; 23)*

*He, who is anchored in the self, who is even minded in sorrow and happiness, , who regards a clod, a stone or gold equally, who looks upon the loved and unloved ones with balance, resolute, who takes praise and rebuke in the same stride. (XIV; 24)*

When our eyes see through the prism of the Spirit, then who is a 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 honor or dishonor, who is the doer, who feels pleasure or pain?

But we cannot pretend to be on an even keel - else it would be self-deception instead of equanimity of mind.

*Who takes honor and dishonor in the same stride, and views friends and enemies evenly, renouncing all deliberations, he transcends the modes. (XIV; 25)*

The three modes of nature create an illusion in three dimensions. They push us deeper in the Maya of cause and effect. Unless, we renounce all desires we cannot break through the Maya. It does not mean we give up material things. But as we get dyed in the color of Divine love all other colors fade away.

*He who serves me with ardent devotion, transcending the three modes, he too is worthy of union with Brahman. For I am the abode of Brahman, the immortal and indestructible, also of Dharma and eternal bliss. (XIV; 26-27)*

# Chapter Fifteen

## The Tree of Knowledge

**L**ord Krishna addresses Arjuna;

*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 propelled by the modes, with sense objects for its leaves. The roots spread downwards to the human world, bound to the Karmas. (XV; 2)*

If we observe a tree, its roots grow downwards and entrench itself in mother earth. Similarly, as human awareness moves downwards it gets entangled in the coils of negativity accumulated in the lower chakras. The quality of third chakra (nabhi) is consumption. An attention that gets entangled in it gets sucked by consumerism, greed and possessiveness.



Located below it is the second chakra. The quality of this chakra is pure knowledge. But if we accept false knowledge about God then our attention gets lost in superstition and blind faith.

The lowest chakra bestows the quality of innocence and balance. But if our attention gets obsessed with sex, it becomes mental.

However, to understand Lord Krishna's analogy of the roots growing upwards we have to place the tree upside down where the roots grow higher and higher to suck the all pervading power of Divine love. Such a tree bears the fruit of true knowledge because they are ripened by Divine love.

*However, here, its real form is not comprehended, because neither it has a beginning, nor an end nor it anchor. One should first cut off this firmly rooted Peepal tree with the strong weapon of non-attachment. (XV; 3)*

The Peepal tree is evergreen because its roots are deeply attached to the Mother Earth. Because the roots are spread far and wide it is hard to tell where they begin or end. Likewise, the attachments of the mind are difficult to fathom. No one knows where they begin and where they end. Hence, they have to be axed by a sharp weapon.

The Mandulkya Upanishad speaks of a tree on which two birds are perched - one is Jiva or human Spirit and the other is the absolute reality Paramatma. The lower bird or the Spirit slowly moves up the branches of the tree to become one with the higher bird - Paramatma.

*Thereafter, one should seek the path from those who have made it to that abode, never to return to the world, praying, "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 of pleasure and pain; they are not deluded and attain the highest state. (XV; 5)*

*Attaining that abode from which they never return, which the Sun does not illuminate, nor the moon nor the fire, that is My Supreme abode. (XV; 6)*

*A fraction of my own Self transforms into the individual Spirit in the sentient world, and 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. The senses are inherent in nature, and hence human attention is spontaneously drawn towards it.

*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 newborn, the Kundalini enters it along with 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 mend 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 our woes in the present lifetime rather than escape from them.

*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 relinquishes the body or remains in it and experiences the modes; the deluded do not perceive it but those with the eye of wisdom perceive. (XV; 10)*

The ignorant identified with the outer shell, and hence, do not perceive the Spirit seated within the body.

*The sages who endeavor perceive Him as dwelling within, but the gross ones, who have not attained purity, despite their endeavor, do not perceive him. (XV; 11)*

There is something inbuilt in a human being that he tries to think beyond the mind. But to attract the attention within something has to happen – we have to withdraw our attention within and purify the heart.

With intense meditation the sages purified themselves, and discovered the way to go beyond the mind. They found their Spirit that fulfilled their inner quest.

*The effulgence of the Sun that illumines this whole universe, and that radiance 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 decline. I am the subject of the Vedas, I am the source of the Vedas and also the knower of the Vedas. (XV; 15)*

The Vedas were compiled by seers from the insight they gained from collective consciousness. They state that if by reading them the knowledge is not 'vid' then it is no use reading them. 'Vid' is that which is known on our central nervous system.

The purpose of knowledge is to know the truth that the same light shines in every heart. Likewise, if Lord Krishna is seated within each of us then who are we helping? It is truer to say,

if we do service to others we do service to our self.

*There are two kinds of Purushas in this world, the mu-table and the immutable. The mutable is all this existence and the spirit is the immutable. (XV; 16)*

*But above these 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 beyond both the mutable and the immutable, I am recognized as the highest Being by the world and the Vedas. (XV; 18)*

*O Arjuna! He who is free from delusion perceives me as the supreme; he is enlightened and worships me whole heartedly. (XV; 19)*

*O Arjuna! This is the secret of secrets revealed by me. Knowing this, one becomes wise and enlightened. (XV; 20)*

According to Einstein there exists a torsion area beyond the mind. The torsion area is wired

to the cosmic intelligence. Thus, a person who enters the torsion area gains access to cognitive knowledge. Nonetheless, before doing anything such an enlightened being asks himself, ‘what is the wisdom of doing it?’

A thinking that is rooted in wisdom we can choose a response which determines the outcome. Thus, we can navigate through the chaos of the world without losing our way.

# Chapter Sixteen

## The Three Fold Path

**L**ord Krishna addresses Arjuna;  
*Fearlessness, purity of mind, pursuit  
of  
knowledge and its application with discretion,  
charity, self-control, sacrifice, study of  
scriptures, simplicity and straight forwardness.  
(XVI; 1)*

Fear is a reflex of our competitive society. With competition at every rung of the ladder we do not trust anyone - we close our heart and fear others. A person under the grip of fear imagines the worst and becomes vulnerable to negativity.

Education gives us the illusion that we know a lot. But a renowned scholar like Socrates stated that all he knew was that he knew nothing. He understood that the pursuit of worldly knowledge



is if no use if it does not purify the mind. The study of the scriptures is helpful in understanding that basically all the religions are saying the same thing in different ways. However, by studying them we do not get the nectar of God - we have to walk the talk.

Straightforwardness is an essential ingredient for a seeker. In the balance, a simple life style is the best suited for a seeker - the lighter the baggage the swifter the journey.

*Non-violence, truth, freedom from wrath, renunciation, peacefulness, averse to spite, compassion, non-covetousness, tenderness, modesty, balance. (XVI; 2)*

*O Arjuna! Spirited, forgiveness, resilience, purity, free from aversion and ego, these O Bharata are the attributes of the one who is born with a divine nature. (XVI; 3)*

The hurts that we don't forgive morph into negative energy that consumes all our positive energy. The offender would have moved and left the episode behind, whereas, we would still be hurting from the pain. In fact, we would be the one living out the consequence of his misdeeds.

Hence, we don't forgive for the sake of the offender - we forgive to release the negativity that has robbed our peace. It is the nature of the Spirit to forgive but the ego does not forgive because it enjoys its anger.

After all, if we are not the doer then who are we to forgive! The misdeeds of the offender are recorded in his tablet, and the wheel of time brings them to the threshold of the Last Judgment where he will punish himself.

*O Arjuna! Deviousness, arrogance, ego, wrath, anger and ignorance are the attributes of the one born with satanic nature. (XVI; 4)*

Arrogance comes from lack of self confidence. Hence, in our arrogance we put down others. Psychologists teach us to express ourselves strongly - "If you don't talk like that, others will take advantage."

It is not true. Self confidence comes from the Spirit - no one can dominate a person who shines in his Spirit.

*The divine nature leads to salvation. The satanic nature leads to bondage. But do not despair, O Arjuna! for you are born with divine nature. (XVI; 5)*

*There are two kinds of beings created in the world—the divine and the satanic nature. The divine nature has been revealed; now hear from me O Arjuna, about the satanic nature. (XVI; 6)*

*The satanic nature does not know the right action and abstention, nor do they possess purity, or right conduct or truth. (XVI; 7)*

We say the devil is our enemy, yet we make friends with it. It is known that smoking is injurious to health, yet it does not stop people from smoking. It is known that alcohol diminishes awareness, yet it does not stop people from drinking. It is known that gossiping is a sin, yet it does not stop people from befriending gossipmongers.

We have to bear in mind that the battlefield of Kurekshetra is inside Arjuna's head where he has to face his innermost demons. He can no more hide behind Lord Krishna, and shy away from his enemies. He has to take a call, and if he doesn't get it right he would be the loser - not Lord Krishna! Much like Arjuna, if we do not get it right we would be the loser - not God!

The devil disguises himself as truth inside our head. However, our Spirit is not deceived by it. By engaging with her, we can get rid of our innermost demons.

*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 sex to be the only purpose of life.*

It is the same force in all of us that expedites our evolution. However, evolution starts with seeking and not sex. Of course, sex is a normal function in married life, but it is subnormal to think of it all the time. It should not be a mental obsession. Lord Krishna clarifies that sex is not the purpose of life. Unfortunately, psychologists like Sigmund Freud had illusions about him, and humanity at large, and created a complete joyless illusion of sex, which has completely confused the psyche of human beings. People followed him as if he were greater than Lord Jesus Christ because he supported human failings and weaknesses. He did not know the strength of human nature to ascend to their sublime and glorious state. He reduced his followers into sex points, whilst Lord Krishna talks 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 and unreal personality.

*Adamant in their belief these lost souls of dim intellect and savage deeds, are enemies of mankind, capable only for the destruction of the world. (XVI; 9)*

*Indulging in insatiable lust, deviousness, ego and arrogance, having perverse perception through delusion, they engage in perversion. (XVI; 10)*

*Encumbered in countless anxieties which would only end with death, they Pursue 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)*

*They think, “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)*

Some people are in the habit of going through their mail, and indulging in every coupon advertised. They deplete their bank balance unnecessarily, and

feel happy scoring great deals. Though their income improves, their contentment level remains stagnant because with the rise of financial condition their attention goes to a whole lot of new things that they did not have.

They may attain the Midas touch or may prolong their life or earn the highest honors but they do not earn peace. Whatever we have to earn, we have to earn within.

*I have already eliminated this enemy; also I will eliminate other enemies. I am God, I am the enjoyer, I am endowed with all sidhis, I am powerful and joyous. (XVI; 14)*

God realization is a humbling experience, but those who fake God for their ulterior motives, lack humility, feelings, compassion and love. In fact, they develop an extraordinary degree of self love, and project themselves as demi-gods to dominate others. If provoked they get enraged and threaten with curses. Their only intent is to acquire super natural powers.

*Under delusion they think, "I am the wealthiest and of great lineage. Who is there parallel to me? I shall perform sacrifices, give donations, I shall enjoy." (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 also others. (XVI; 18)*

*These savage haters, evil and the vilest of men,  
I continually hurl into the womb of Satan in the  
cycle of birth and death. (XVI; 19)*

*O Arjuna! Penetrating the womb of Satan,  
these deluded creatures, birth after birth do not  
attain me but descend into the lowest state. (XVI;  
20)*

*Lust, anger and greed are the threefold gate  
to hell which leads to the ruin of the embodied  
soul. Therefore one should renounce these three.  
(XVI; 21)*

The desert is never satisfied with the amount of rain. Likewise, the fire of greed is never satisfied. Greed is blind. The one who is blind cannot see his greed. But the one who can see it, and yet is greedy is doomed. God does not want our money but we want his blessings. However, we cannot pay for them.

*O Arjuna! The one who is liberated from the three gates of darkness, pursues what lies in the ascent of his Spirit, and achieves the highest state. (XVI; 22)*

*But the one who ignores the canons of the scriptures and acts under the impulse of desire, 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)*

If the seeker has lost something the scriptures help him find it. However, in our age of digital information all kinds of false ideas are hammered inside our heads. Hence, before taking the leap, it



is better to check out if the person walks what he talks. If reading about the Lama who can fly, we want to fly - our approach to spirituality becomes power oriented.

Darwin pointed, “Now that man has come so far, he has to go further.”

Indeed, what matters is not what we know, but how far our awareness has grown because our evolution is none other than the evolution of our consciousness.

# Chapter Seventeen

Sattwik, Rajasik, Tamasik

**A**rjuna addresses Lord Krishna:

*Those who perform worship with faith but omit the protocol prescribed by the scriptures, what is their situation; Sattwa, Rajas or Tamas? (XVII, 1)*

Lord Krishna responds:

*The faith of the embodied soul is of three kinds - Sattwik, Rajasik and Tamasik. Now listen about these. (XVII; 2)*

*O Arjuna! The faith of each one is according with his temperament. A person is of the temperament of his faith. What is his faith so he becomes. (XVII; 3)*

*The Sattwik 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. The body is cast away after its expiry date but the mind continues. British neurologist and Nobel Laureate John Eccles held consciousness to be extra cerebral and specified an area in the brain where fusion of consciousness with brain takes place. He discovered that a non-physical mind survives after death of our physical body and brain.

The non-physical mind penetrates the human psyche just as virus penetrates a computer. For instance, a virus called the Trojan Horse penetrates the computer, and can be used to extract sensitive data. Its modus operandi is identical to a Bhoot. The Bhoot penetrates our weak defense lines, and latches on at a power point in the brain from where it remote controls the mind. These viruses can be implanted by tamasik gurus like Tantriks, tamsik politicians like Hitler or even Tamasik intellectuals like Freud. The tamasik Tantriks use bhoots to materialize things on a lower level with the help of black magic.

But as the host is unaware of the bhoot's aggression it cannot expel it. 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. It explains how certain seemingly happy relations may in fact be compromises.

*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 show off magical feats to subdue others. They use a variety of hypnotic effects like telepathy, clairvoyance, levitation, astral travelling and auto-induced trance to exhibit their spiritual prowess. For instance, they perform acrobats like walking on fire, lying upon iron spikes etc. There are Lamas who gain power over the elements, and can bring rain or disperse clouds. Also there is a category of women who work themselves into frenzy, and yell prophecies. Naive people worship them as goddesses. They are Bhoots, and their acrobats have nothing to do with God.

*Also the foods which are liked by all are of three kinds according to their temperament. 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)*

Food that is cooked with love, offered with love and accepted with love is sattwik. But there should be no attachment to food. If we can see our attachment to it then we can correct it.

*Foods which are bitter, sour, salty, 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 over or 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 that is licked by someone before being served is

inauspicious. Inversely, food in a used plate or partly eaten is considered tamasik.

The vibrations of the person cooking the food, and the place where it is cooked penetrate the food. For instance, if the cook is a thief, his negativity passes on to those who consume his food.

*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 Sattwik. (XVII; 11)*

Only those who do good for the benefit of others can find peace within. Besides, doing good adds more positivity in our life and has a great feel-good factor. Those who live for the collective good perform the greatest sacrifice of all. It goes to show that it is not sufficient to be a leader but more importantly to be an inspired leader who can inspire others.

Inspiration does not come from the mind but from the Spirit. Thus, inspired leaders can penetrate the problems more deeply because they are guided by their Spirit. Such leaders changed the world more than any other leaders. History is replete of

nations that were transformed by inspired leaders like Mahatma Gandhi, Martin Luther King, Abraham Lincoln, Garibaldi, Nelson Mandela, and others.

Like the moon shines in the luster of the sun, likewise, these leaders shone the light of Dharma upon their people.

*O Arjuna! But that which is performed with the fruit in sight or for show perceive such sacrifice to be Rajasik. (XVII; 12)*

*That sacrifice which omits the prescribed protocol, which is without offerings of food, without chanting of Mantras, with-out largesse's and devoid of faith, are Tamasik. (XVII; 13)*

It has been mentioned earlier that we have to sacrifice our lower self at the altar of the higher self. Those who are not so empowered curate the desires of the lower self into symbols, and offer them at the altar of their deities in order to propitiate divine help for overcoming the lower self. For instance, in the Hebrew tradition the sacrifice of the desire of the flesh translated into the symbolic sacrifice of the male goat to Yahweh.

But it does not take long for symbolic sacrifices to translate into empty rituals. That is

how the tamasic people took to offering alcohol and drugs to Lord Shiva. In fact, they proclaim that pleased by such offerings he bestows blessings upon them.

Another category of tamasic people worship their ancestors. If according to the karmic cycle the ancestors are reborn, how can they answer the prayers of their progenies?

*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)*

A bird is also described as twice-born because first it is born as an egg and then as a bird. It resonates with the Christian tradition where the offering of the Easter egg symbolizes a human being who has to resurrect as the Spirit.

Much like the Easter egg, a guru has to resurrect the disciple as the Spirit. Psychologists refer to the unknown areas of the brain as the unconscious. Hence, for the resurrection of the disciple the guru has to navigate the attention of the disciples through the unconscious. To achieve this, he has to be the master of the unconscious - else the disciple would get lost in the subconscious or the supraconscious instead of the unconscious.



*Speech which is not hurtful, which is truthful, sweet and benevolent: furthermore constant study of scripture is described as austerity of utterance. (XVII; 15)*

Lord Krishna advises Arjuna to speak the truth but in a way that it does not hurt anyone's feelings. Righteousness must have love and sweetness, but that does not imply that it should be artificial.

Envious of her Lord's Flute Radha 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 is 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 Sattwik. (XVII; 17)*

*The austerity which is practiced with an eye to gain recognition, honor, reverence for show, or any self-interest is Rajasik: it is considered unauthorized and momentary. (XVII; 18)*

*The austerity which is practiced with foolhardy obstinacy with body, mind or speech for self-torture or harming others is tamasik. (XVII; 19)*

To keep the attention focused on the inner voyage of self-discovery it is helpful to dig in one's resources prudently. However, tamasic seekers tend to become obstinate and mistake self-torture as a purifying agent.

If a plant is not watered it dies. Conversely, if too much water is given, it dies. Likewise, self torture damages the vehicle of the body, and prevents it from reaching its destination. Buddha's advised modest use of resources, simple and self reliant living. Thus, a satwik seeker keeps to the middle path of moderation.

*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 to a deserving done; such a gift is Sattwik. (XVII; 20)*

We may give a gift without expectation of return yet harbor a lurking thought that we are obliging that person. Also, we may give a gift to relinquish past obligation. However, where there is no ego the gift is sattwik. A poet aptly says:

“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 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 knower 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 the Supreme All pervading Being, and nothing is being kept behind.

*O Arjuna! 'Sat' signifies reality and goodness and also 'Sat' is used for acclaiming praiseworthy deeds. (XVII; 26)*

Compared to the state of enlightenment the body-mind consciousness has been described as an illusion. After enlightenment, the illusion is dispelled. 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 charity is called as 'Sat'. Also any action directed towards such intent is also classified as 'Sat'. (XVII; 27)*

The adherence to 'Sat' (truth) helps an adept in his journey. Unperturbed in his practice of 'Sat', the adept cannot be tempted, swayed or coerced to compromise his principles even at the cost of his life. Come what may, he stands undaunted in the path of 'Sat'.

*O Arjuna! Whatever is offered or given away, whatever austerity is performed, and whatever*

*rite is performed without faith is called "Asat". It is of no consequence either now or hereafter. (XVII; 28)*

It is interesting that in Sanskrit language there are only two words – sat and asat - there is nothing in between. Hence, unless prayers, offerings and sacrifices are truthful and heartfelt, they are meaningless. Shakespeare said it all:

“My words fly up,  
My thoughts remain low,  
Words without thoughts do not to heaven  
go.”

It is said that when Hazrat Ibrahim arrived in Basra the people complained, “God does not hear our prayers anymore.”

Hazrat Ibrahim meditated deep into the night. In the morning he called the people to the market place, “You say you know God but you do not follow his order. You read the Holy Koran but you do not live in accordance with its meaning. You say you love the Prophet but you do not follow his guidelines. You say the devil is your enemy but you are friends with it.”

# Chapter Eighteen

## Secret of Secrets

**A**rjuna addresses Lord Krishna:

*O Lord! I want to understand precisely the innate nature of renunciation and relinquishment. (XVIII; 1)*

Lord Krishna responds :

*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)*

Firstly, Lord Krishna talked about Karma, and so people got stuck at that point that whatever Karma they do, they will earn its merit or ‘punyas’. But now he clarifies that whatever Karmas we do – we should do without desire, and leave the fruit at the feet of the Divine.

His statement appears to be another trick of Lord Krishna’s divine diplomacy. If we work

and think, “I am putting everything at the feet of the Lord,” – we deceive ourselves. It is only possible as long as there is ego. Only when we become egoless like the hollow flute, does the Divine melody flow – not before.

*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)*

*O Arjuna! Now listen first to the fact about relinquishment. Relinquishment 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 purify the adept. (XVIII; 5)*

*O Arjuna! However, even these actions should be under-taken after giving up attachment and expectation of fruit. This is my final and decisive opinion. (XVIII; 6)*

Lord Krishna does not suggest that we should abandon action, but that we should perform it without desire and without an eye for its fruit.



That is, renunciation does not mean giving up anything other than the fruits of action.

*Renunciation of action that ought to be performed is not correct. Relinquishing it through ignorance is of Tamasik nature. (XVIII; 7)*

*Renunciation of duty because of fear of suffering is the relinquishing of Rajasik nature and does not attain the merit of the true relinquishment. (XVIII; 8)*

If we abandon a duty because it is difficult or unpleasant, then it is escapism. To remain mindful of one's sense of purpose, courage and strength are key elements. Renunciation has two connotations. Firstly, do action without the ego. Secondly, perform actions that ought to be done. If we give birth to a child it is our duty to raise it. If necessary, a mother has to resort to painful methods to correct a wayward child.

Disclosure of truth may come at the cost of losing a friend, but true friendship demands the disclosure for his good.

There are certain responsibilities that an individual owes to the collective. If an urchin damages public property, it is our duty to check

him. Likewise, it is obligatory to report a theft. Else evil thrives when good men do nothing.

*O Arjuna! Performance of duty that ought to be done, relinquishing attachment and the expectation of fruit, such a relinquishment is of Sattwik nature. (XVIII: 9)*

Self-interest may be behind a seemingly unselfish act. We may donate money in the presence of others to rise in their esteem. However, in the absence of recognition we may not donate. In a deed of no merit there is no ulterior motive - no recognition or expectation. It is spontaneous. We respond to someone's needs, and then forget about it as though we were carrying money on his behalf. Mahatma Gandhi stood by a stream and saw a woman in torn clothes exposing her modesty. He spontaneously took off his mantle and floated it to the needy woman.

When we drink deep from the Spirit's cup of love we become selfless and karma free. All the karma belongs to the cup, and not us.

*The one who is unaffected by works pleasant or unpleasant; such a one of Sattwik temperament who relinquishes is wise, doubtless, and of pure nature. (XVIII; 10)*

It does not matter what work we do - agreeable or disagreeable. Our Lord Jesus Christ carried the cross. The judges gave Socrates the choice between death and exile. But he was not afraid of death. He maintained that a body that does not serve its mission is as good as death.

It is irrelevant whether we succeed or fail - the important thing is to stand by the things that are meaningful to us. However, that is not to say that we should become martyrs. That props the ego - 'I am dying for my country'.

*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 one who has relinquished. (XVIII; 11)*

*Those who do not relinquish the fruit of action are subject to the threefold fruit; agreeable, disagreeable and mixed after death. But these do not accrue to those who have renounced. (XVIII; 12)*

*O Arjuna! Know from me the five factors for undertaking all actions, and how they can be neutralized is propounded by the Samkhya doctrine. (XVIII; 13)*

*The seat of action, the doer, the various instruments, the kinds of efforts and providence is the fifth. (XVIII; 14)*

There is nothing preposterous in the idea that there might be a fifth factor called providence that is beyond the seat of action, the doer, the instrument and the effort. A novice thinks good luck is a coincidence but a seer accepts it as a blessing bestowed by providence.

A novice resists change, whereas, the seer accepts it as an act of providence. That is not to say that the seer is fatalistic - his acceptance is fueled by his understanding of the transitory nature of life as the rise and fall of the tide. He is grateful for what the high tide brings, and unperturbed by what the low tide washes away. He stands on the sea shore, and enjoys the waves dance.

Conversely, if a person's chakras are badly damaged, he attracts negative vibrations. The electromagnetic field of the toxic chakras becomes an accident-prone zone that attracts bad luck.

But the Spirit is not at war with man - in fact it harnesses the choicest blessings for him. Firstly, it detoxifies the chakras. Thereafter, their electromagnetic field works as a receptor

mechanism that navigates providence for our benevolence. That is, the electromagnetic field of a realized soul is so powerful that it attracts positivity. Thus, good fortune spontaneously follows him like his shadow. Not just that, as he is auspicious, and his vibrations turn bad luck into good luck.

*All actions whether right or wrong that man undertakes by body, speech or mind, arise from these five factors. (XVIII; 15)*

*With the situation being thus, the man of distorted mind, because of distorted understanding perceives himself as the doer, and as such he errs in perception. (XVIII; 16)*

The ego is fueled by thoughts. For instance, our ego gets inflated if we think that we are the best. It does not take long for an inflated ego to deflate. Take the case of the loftiest trees that dread the thunder most. But if we never climb the ego tree, there is no fear of falling.

Thus, if we do our allotted work to the best of our ability and leave the fruit to providence, then whatever be the outcome there is no fear or disappointment.

*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 by his actions. (XVIII; 17)*

When an action is performed without the consciousness of a doer then no karma arises. If Arjuna surrenders his will to Lord Krishna, he ceases to be the doer. In such a state even if he burns the three worlds he would go scot free.

*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)*

As the same gold can be designed into many ornaments, likewise, the same God can take many forms. A Sattwik understanding is not deceived by appearances - it perceives the unity behind the

diversity though our bodies are apart, our Spirit is the same.

Says Rig Veda, “The truth is one; the wise call it by many names.”

*Whereby, one perceives amidst all beings, diversity of multiple nature on account of their being apart that knowledge is Rajasik. (XVIII; 21)*

The stereo type rajasic person lives in the illusion, ‘everything goes’ – “nothing is completely wrong.” He does not want to believe in the absolute right because he is afraid his aggressiveness would get exposed in its light.

In fact, he lives in the illusion that he is progressive. But as he live in the future he imagines things. For instance, he imagines if he lives like a primitive person, he will get liberation. But the brain is modern so how can he achieve liberation by aping a primitive life style?

At the collective level, after riding a high horse and producing plastic mountains, the rajasic developed countries are attracted to primitive life style. Ironically, the underdeveloped countries are borrowing to develop the same plastic mountains.

*Whereby one adamantly sticks to a single effect as the whole without cognition of the cause or concern for truth, that knowledge is Tamasic. (XVIII; 22)*

Tamasic people fall into the illusion of virtual reality, and mistake a part of the truth for the whole.

They consider 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 other possibilities.

*An action performed as a duty without attachment, with-out like or dislike by one who has no expectation of fruit is Sattwik. (XVIII; 23)*

A sattwik person endeavors to perform his duty with detachment. He enjoys his own virtue. The sattwik are seekers of God, and hence do not give up hope. With fortitude they persevere, and try to mend the broken world.

*An action performed to satiate desire or ego and undertaken with great strain is Rajasik. (XVIII; 24)*

The rajasic cunningly camouflage their aggressiveness with sophistication. Take the case of a rajasic executive who works like an efficient



machine but is completely insensitive to any kind of ethics or emotion. He destroys any obstacle which stands in his way. He uses rationality to justify his unjustifiable acts.

*An action performed without awareness regardless of consequences, loss, injury and one's capacity is Tamasic. (XVIII; 25)*

Tamasic people tend to be pessimistic. If things don't work their way they wallow in self pity. They get overwhelmed by their goals, and hence, get discouraged by the first obstacle that comes in their path.

But there could also be another side to it. For instance, a child who is frightened may develop a courageous temperament. He acts bravely without being aware of it, as in the case of a child who jumps into water to save a drowning child.

Secondly, a tamasic landlord may be generous and forgiving to his tenants because he is lazy. In contrast, his son may be of rajasic temperament. Though he may be ambitious, yet he may be generous and forgiving. He could be spending on others with the idea of harnessing good will for later gain.

*Free from attachment and egoistic speech, of fortitude and Spirit. Unperturbed by success or failure such a doer is of Sattwik nature. (XVIII; 26)*

A sattwik person is unperturbed by success or failure because he trusts God, and knows that by his Grace all will turn out well. He has the fortitude to master any situation. He is like 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 destructive 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)*

Tamasic people are lethargic by nature. They develop phobias, infatuations, melancholia They think that all that glitters is gold.

Moreover, they form groups, and beg in the name of God. Thus, they end up forming cults of arrogant parasites.

*O Arjuna! Now listen to the three types of intellects and steadiness, based on the modes explained comprehensively and individually. (XVIII ;29)*

*O Arjuna! The understanding that discerns what leads to ascent and descent, 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 is of Sattwik nature. (XVIII; 30)*

The one with sattwik understanding has the collective good in heart before he takes a decision. Plato described courage as the knowledge of what should and what should not be feared. That is, a sattwik person is precautious and has discretion.

But discretion cannot be acquired or cultivated - it matures with experience. For instance, though both the swan and the crane have similarities, the swan can be distinguished by its quality of discretion. If milk and water are mixed, the swan has the discretion to separate it from water.

*O Arjuna! The understanding that discerns 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)*

The rajasik get deceived by their own intellect. Take the case of people at the helm of affairs who appoint a brief less lawyer as law minister. Their strategy is to neutralize all the immediate deputies lest they 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 Spirit. Moreover, Rajasic politicians use the devise of selectively quoting to garner votes.

*Clouded by Tamas that which perceives adharma as dharma and everything in a distorted way, such intellect is of Tamasik nature. (XVIII; 32)*

A tamasic intellect gets so confused that it serves the maid and does not see the master! Moreover, such a person generates confusion everywhere. For instance, a mean man teaches

others how to be miserly. His miserliness brings unhappiness to others in addition to himself.

Tamasic gurus indulge in sly and secretive knowledge to overpower their disciples. They misquote scriptures, or quote them out of context to create misunderstandings, superstitions and rifts. Often they use death as an important focus of their teachings.

*O Arjuna! Through meditation by which one is able to sustain the activities of the mind, the vital functions of the senses with equanimity, is of Sattwik nature. (XVIII; 33)*

The sattwik temperament is such that it abhors sensuous pleasures, and hence, does not fall prey to temptations.

*The conditioning, O Arjuna, by which one holds fast to dharma, sensory pleasures and wealth with expectation for their fruits, is of Rajasik nature. (XVIII; 34)*

*O Arjuna! The conditioning by which a stupid person does not give up sleep, fear, sorrow, depression and ego that, O Partha, is of tamasik nature. (XVIII; 35)*

Whatever evil befalls a tamasic person is the consequence of his own irreverence and neglect. He digs holes and falls into them, and then expects others to pull him out. Then, he recedes into depression, and contemplates suicide.

*O Arjuna! Now I shall reveal 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 sattwik nature. It arises from a lucid understanding of the self. (XVIII; 37)*

A sattwik attention is absorbed in the Spirit. After tasting the sweet ambrosia such a person is no more lured by sensuous pleasures that enslave the mind like a venomous snake.

However, a sattwik seeker is never happy because he is in separation. 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 Primordial Mother, the scene changes.

*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)*

Since ages, humans have debated over the source of happiness. Some believe it lay in ownership of land, brand and wealth. Others ascribed it to power. Wars ravaged, ideologies turned and the human Spirit lay defeated. In all of this the mind raced to grab the next quick fix – only to find again the pain that outlives happiness.

The happiness that comes from the contact of the senses is transient. The permanent joy comes from the Spirit.

*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)*

While problems are stumbling blocks to the tamasik, they are stepping stones to the sattwik. If things do not work out the tamasik gives up hope, whereas, the sattwik, draw lessons from it.

The tamasik blame others for their poor results, whereas, the sattwik take corrective steps.

*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)*

Every activity produces a reaction. The ego develops as a byproduct of reaction. Take the case of a child who starts reacting to the outside world. As he starts saying, 'no' to it, the seed of the ego starts to germinate. Though the blue print of the tree is embedded in the seed, the nature of the terrain determines its growth. A seed that is nurtured in a rajasic terrain gives way to rajasic conditioning, and likewise the one that is nurtured in a tamasic terrain gives way to tamasic conditioning.

Till our attention enters within we do not see our conditioning or ego. However, when we see them we develop strong guilt feelings that are burdensome to the Spirit.

We should bear in mind that we did not choose the terrain of our conditioning and hence, are not responsible for it. Lord Krishna clearly states that no one exists on earth that is free from these conditionings. Of course, as we become aware of them we can detach ourselves from the ego that binds us to them, and move on. As we detach from the ego, it also detaches us from the guilt that is latched to it.

*O Arjuna! The functions of Brahamins,  
Kshatriyas,*



*Vaishyas and Shudras 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 classifications do not accrue by birth but according to the aptitude of the individual.

Furthermore, this verse relating to the four fold castes is incongruous with the central message of Lord Krishna. They appear 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)*

*Valor, 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 arise all beings, by whom all this is pervaded; by worshipping him through the performance of his own duty, man achieves perfection. (XVIII; 46)*

We enjoy our work much more if it becomes worship. Our passion transforms into worship as our attention rests on the Lord. Thus, we attain perfection.

*O Arjuna! Better is one's own dharma though imperfectly implemented than the dharma of others though perfectly implemented. No sin accrues in doing the duty arising from one's dharma. (XVIII, 47)*

*O Arjuna! One should not abandon one's work according to aptitude even if it is imperfectly implemented; for in all work there*

*may be imperfection, like in fire there is smoke.*  
(XVIII; 48)

It is immaterial whether the work is executed to perfection, provided it is pursued with dedication. The absence of dedications leaves us with a sense of emptiness even though the work is executed to perfection. A life without dedication is half-lived. But if we are dedicated and focused in our pursuit, it gives meaning to life even if the task is imperfectly executed.

Conversely, we may accomplish someone else's task perfectly, but that does not polish our own diamond. Hence, it is better to be who we are, than ape others.

Parents want their children to pursue their own ambitions. Failure to recognize the aptitude of the child stunts his growth. Parental confrontation arise where a strong willed child asserts himself. If he gives in to parental ambitions, he would never experience the joy of spreading his wings.

A seeker has to accept his kind. He may not succeed in the beginning but he should not be upset or deterred. A seed has to navigate a hostile soil to sprout. The greatest mistake is to give up hope.

*He whose intellect is detached, who has conquered the self and free from desires, he*

*attains the Supreme state transcending all work through renunciation. (XVIII; 49)*

*O Arjuna! Listen briefly, how having achieved perfection, he attains Brahman, for that is the epitome of knowledge.*

*(XVIII; 50)*

*Having a pure intellect/possessing firm control of senses, renouncing sound and other objects of senses giving up passion and aversion. (XVIII; 51)*

*Taking to seclusion, eating little, restraining speech, body and mind, absorbed in meditation and concentration, abstaining passion. (XVIII; 52)*

From the sublime to the mundane, self-discipline can also mean keeping track of our daily life habits. It can mean how many times we let our mind waver into negative thoughts and criticism.

Socrates believed that the human soul had a natural propensity to do right and improve itself. With proper training, it could become a seat of virtue. Thus, he subdued his bodily cravings to give way to the teachings of his soul and its innate wisdom. He practiced self-discipline by limiting how much he ate and drank even though he socialized and

attended parties often. He turned down a profitable job offer to keep his needs to a minimum. He didn't own many clothes and denied himself the chance to build a large house on land offered to him. He lived in a humble shelter and trained himself to live with less.

Setting boundaries and sticking to them keeps us in balance, and also enables us to go deeper in meditation.

*Renouncing ego, power, desire, wrath and possession; void of ego and at peace, he attains union with Brahman. (XVIII; 53)*

*Attaining union with Brahman, delighting in his spirit, he does not grieve for anyone nor has any expectations. 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 abides in me. (XVIII; 55)*

*Thereafter 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, anchor your attention always in me. (XVIII; 57)*

Absorbing attention in the Divine does not imply that we give up work, but that we sow the seed, and leave the rest to him. The Prophet's advice to one who asked whether he should leave his camel to God's care was, 'Tether it, then Trust in Him.

*With your attention anchored 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)*

*O Arjuna! The action that under delusion you do not want to undertake, that you will be driven to do helplessly by the compulsion of your own nature. (XVIII; 60)*

In the previous chapters Lord Krishna described the knower of the field of knowledge as kshetragya. He clarified that Arjuna is positioned

as a Kshetraya, meaning destroyer of Trigunas or the three modes of nature. Hence, he has to stand by his Dharma and fight all of them. But his resolve not to fight is born from his ignorance - by killing the enemy he would incur sin. But Lord Krishna had earlier explained that the enemy should be considered as being dead anyway. In a deeper sense, the Spirit is the attention of God within us but if we estrange ourselves from it, God's attention recedes from us.

Arjuna is merely an instrument. His case can be described like a pen in the hand of a writer who thinks that it is writing under the delusion of ego.

*O Arjuna! God dwells in the heart of all beings, and through his Maya he spins them in circles as though mounted on an instrument.  
(XVIII;61)*

Maya is the subtlest of all the forces that act to stupefy us from our inner self. We cannot deceive it but she can deceive us because she has to somehow play games to trick the ego.

Shri Mataji Nirmala Devi reveals, "Human attention in pursuit of desires leaves the inner path. This is Maya. She has been intentionally created. Without her attention could not have developed. You should not be afraid of her and recognize her

so that she will illuminate your path. Clouds hide the sun and also make it seen. In the same way once the Maya is identified she moves aside and the sun is seen.”

*O Arjuna! Surrender to his protection with all your being. By His grace alone you shall attain eternal peace and the highest state. (XVIII;62)*

A detached person is not attached, and hence, surrenders spontaneously. However, the surrender should not be imaginative. It has to be sincere, as in the case of those who never saw the Buddha, and yet made Ajanta and Ellora.

*The secret of the secrets has been revealed to you. Reflect deeply and then do as you will. (XVIII, 63)*

A valuable lesson can be learnt from Lord Krishna. He summoned the bravest of the Pandavas to spearhead the battle of Dharma, but instead he was confronted by an obstinate child inside Arjuna’s head. So how did he deal with it?

Of course, as Arjuna’s guru he could have ordered him to fight. But what good would it do if Arjuna’s heart was not in it? It is difficult to change the way people think or get them to see another way by domination.



Another way could be to use divisive means like modern gurus. Lord Krishna did not don the mantle of modern gurus who impose their will on their disciples - rather he used the power of love. Thus, without infringing upon his disciple's free will, he gently raised his awareness till he gained his own insight.

*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)*

In a brief dialogue Lord Krishna unfolded a thousand secrets. Ancient masters jealously guarded these secrets, and diligently tested the seeker before revealing it. However, the compassion of Lord Krishna is such that he revealed them to Arjuna unconditionally. After revealing them, he gives him the complete freedom to make his own decision. Though free will is God's gift, but we should not forget, whatever choices we make play out in the universe.

*O Arjuna! Absorb your mind in me, be devoted to me, offer all actions to me, offer salutations to me, thus will you attain me, I*

*assure you because you are dear to me. (XVIII;  
65)*

Lord Krishna beckons Arjuna to follow the path of bhakti. In the earlier chapter he stipulates it must be ‘Ananya Bhakti’ - where there is no other. The word ‘Ananya’ is the trick of his play. The ego is the biggest barrier to ‘Ananya bhakti. Such a state of bhakti comes from the experience of one’s won divinity. Hence, is not blind - it is understood by our intelligence. It helps us to understand who we are, and our relationship with the whole.

*Renounce all other dharmas and take refuge  
in me alone. Do not grieve; I will deliver you  
from all sins. (XVIII; 66)*

If a seeker remains confined to one religion and turns a blind eye to the message of other prophets he gets an incomplete picture. Hence, Lord Krishna advises Arjuna that he should transcend all religions, and become solely absorbed in him.

It is truer to say that unless we know the Spirit we cannot know God. That is why all the religions

failed. However, in the light of the Spirit we understand the essence of all the religions is the same.

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.”

*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, and sufficed with the greatest devotion to me, shall no doubt attain 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 who studies this dialogue of ours, by that sacrifice of knowledge I shall be worshipped by him. (XVIII 69- 70)*

*He who listens to it in complete faith, free from doubt; he too shall be liberated, and reach*

*the highest state attained by those practicing righteousness. (XVIII; 71)*

In this statement one detects another trick of Lord Krishna's divine diplomacy. Assuming that one does not follow him yet he suggests that if his teachings are followed with faith then also one is liberated. In fact, he and his teachings are one but the later proposition is more appealing to the ego.

That goes to show that we can follow the moon or the moonlight, the sun or the sunlight, the Spirit or the compassion, 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 goes for the bait.

It is hard for the modern brain to surrender to a Divine incarnation or even accept such a proposition. On the other hand, human mind can be easily mesmerized and impressed by the ego pampering of false gurus. Hence, it is easier for them to captivate a following 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.

After realization one is wonderstruck at his mastery of diplomacy which runs as an undercurrent throughout his dialogue with Arjuna. One learns the many ways of saying the same thing, like how to deal with an obstinate person, and eventually how to stalemate his ego without hurting his feelings.

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? Our Lord Jesus Christ also had only a handful of disciples. He was discarded and crucified on the grounds of being self-assertive. Nor were Zarathustra, Lord Buddha, Lord Mahavira, Socrates, Lao Tzu, Confucius, Prophet Mohammed and Guru Nanak, accorded recognition in their times.

*O Arjuna! I trust that you have listened to this with concentrated attention. Therefore, O Dhananjaya, the delusion caused by ignorance must have perished. (XVIII; 72)*

*Arjuna responded;*

*O Lord! My delusion has perished. By Thy grace, I have regained the memory. I stand here resolute and freed from doubt, ready to follow Thy command. (XVIII; 73)*

If war begins in the mind of man, it begs the question - if there is no war in Arjuna's mind why should he fight? It is truer to say that Arjuna's valor lies not in how he fights in the battlefield but how he fights his ego.

No sooner than he conquers his ego, the battle field fades from his mind. No sooner than he assumed his position as the Spirit, he became the truth. Seeking Knowledge he became the knower of the field of knowledge.

Sanjaya spoke.

*Thus, I have heard this amazing dialogue between Lord Krishna and the noble soul Arjuna 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 Lord Krishna and Arjuna, I delight in bliss again and again. (XVIII, 76)*

*O King! Whenever I reflect on that most stupendous*

*manifestation of Lord Krishna, I am amazed and delight in bliss again and again. (XVIII:77)*

*Wherever there is Krishna, the Lord of yoga and wherever Arjuna, is the archer, there assuredly will be good fortune, victory, prosperity and morality. (XVIII; 78)*

Only those who love can feel the collective love. Love culminates in joy. Lord Krishna clearly states that he looks after the welfare (kshema) of those who are in unison with the all pervading power of Divine love. When the instrument is connected his prayers are answered even before they are recited. An instrument that prays not for himself but for others is auspicious. Not only do blessings follow him like his shadow but also protect those who shelter under his umbrella. Take the case of Mahabharata where the five Pandava brothers fought not for any self interest but to uphold Dharma. Victory followed them despite the odds.

It goes to show that it is not sufficient to be a guide but more importantly to be a guide who leads in the light of the Spirit. History is replete of such kindled souls like Lord Jesus Christ, Lord Buddha, Lord Mahavira, Socrates, Zarathustra, Lao Tzu, Confucius, Prophet Mohammad and Guru Nanak

who transformed humanity with the light of the Spirit.

Unfortunately, because of the delusion in our post modern time we have inadvertently accepted the negative forces. Thus, the battlefield of Mahabharata has shifted inside our brains, where the Prophets of doom cast an attitude of defeat and despair. One wonders how we can so easily forget that this world has been created by God who will not allow his labors to waste. Hence, we have to seek the light from within to face our innermost demons. 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 it is difficult to find it if we wear blinkers on our eyes. In these special times Her Holiness Shri Mataji Nirmala Devi has made collective transformation possible by awakening the kundalini, and giving us the means to master ourselves irrespective of our karma. As the world calls for it with ever gaining momentum, it will usher a new era of celebrating compassion in tough times, of resilience in the face of adversity, and joy within the human Spirit.





GITA ENLIGHTENED