

Introduction to Hinduism

PREAMBLE
TO THE
COSMIC CONSTITUTION

Reviver

THE SUPREME PONTIFF OF HINDUISM

JAGATGURU MAHASANNIDHANAM

HIS DIVINE HOLINESS

BHAGAVĀN

ŚRI NITHYANANDA PARAMASHIVAM

Introduction to Hinduism

Preamble to the Cosmic Constitution

Adopted by KAILASA - The Foundation of the Ancient Enlightened Civilizational Sanatana Hindu Nation

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This book is published as a contribution to the vision of an enlightened Hindu civilization. The sacred content within is inspired by the Vedas and Āgamas, providing a spiritual and legal foundation for the people of The United States of KAILASA.

The principles and teachings presented herein are derived from ancient Hindu scriptures and are intended to offer spiritual guidance and legal framework for The United States of KAILASA and its people. The publication is intended for educational and spiritual purposes, honoring the timeless wisdom of Ancient Enlightened Sanatana Dharma.



Introduction to Hinduism

PREAMBLE TO THE COSMIC CONSTITUTION



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Introduction to Hinduism
Preamble to the Cosmic Constitution

F O R E W O R D



FOREWORD

The United States of KAILASA is the revival of the ancient enlightened Sanātana Hindu Civilizational Nation.

The United States of KAILASA (USK) provides a base for the revival, preservation, and central administration of Hinduism, similar to the Vatican, which serves as a central administration hub for the Roman Catholic Church.

The United States of KAILASA is a sovereign nation headed by THE SUPREME PONTIFF OF HINDUISM, JAGATGURU MAHA SANNIDHANAM HIS DIVINE HOLINESS BHAGAVĀN NITHYANANDA PARAMAŚIVAM established in accordance with the applicable international and customary law which revives the Holy Seat of the Sarvajñapīṭha established and maintained by the primordial divinity Lord Paramaśiva Himself from time immemorial.

The United States of KAILASA is a non-violent Hindu nation, the First Sovereign State for Hindus, founding its principles on the ancient Hindu heritage of Guru- śiṣya paramparā. The Kailasa Unnatho Paramparagatha Nithyananda Sampradaya is the Sovereign religious order of Sanyāsis (Hindu monks and nuns) and other orders, including, Grihastās, Rudrakanyās, as per Hinduism. The purpose of The United States of KAILASA is to revive, preserve, protect and promulgate the ancient enlightened Hindu civilization based on Sanātana Hindu Dharma.

The Sovereign Order of KAILASA's Nithyananda (SOKN) is an atypical government, simultaneously functioning as the supreme governing body of Hinduism and a sovereign entity under international law. This mirrors the unique status of The Holy See, which is an atypical government as well, as it serves as both the supreme governing body of the Catholic Church and a sovereign entity under international law.

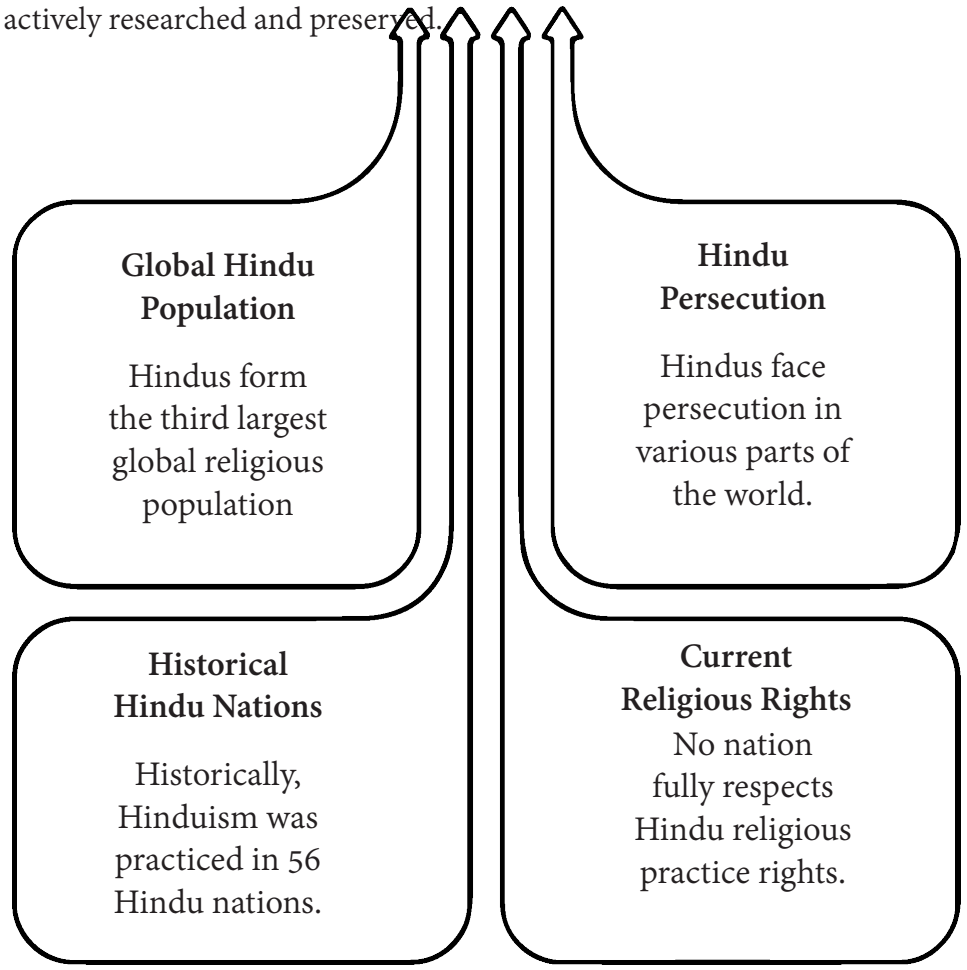
The United States of KAILASA is established on the principles of life and the universe revealed by Paramaśiva. The Constitution of The United States of KAILASA is rooted in the timeless revelations of Paramaśiva, it is a charter that seeks to uphold the principles of enlightenment, freedom, and dharma, which are the bedrock of a peaceful and prosperous civilization. The Preamble to this Constitution, as revealed by THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN NITHYANANDA PARAMAŚIVAM, draws upon the highest scriptures of Hinduism - the Bhagavad Gitā, the Brahma Sūtras, and the Upaniṣads – the Prasthānatraya - which form the spiritual foundation of The United States of KAILASA's governance and vision for the world.

The Constitution of The United States of KAILASA is a living testament to the eternal truths of Sanātana Hindu Dharma, as expounded by Bhagavān Nithyananda Paramaśivam. At a time when humanity finds itself at a crossroads, faced with unprecedented challenges of conflict, disconnection, and materialism, the wisdom of the ancient seers comes to the forefront to offer guidance, clarity, and hope. It is through this sacred compilation that The United States of KAILASA seeks to share the

light of Hindu and Āgamic knowledge with the entire world.

Revived by THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN NITHYANANDA PARAMAŚIVAM, the United States of KAILASA aims to provide a safe haven for practicing Hindus and a platform for the revival of traditional knowledge, spirituality, culture and the science of enlightenment and the science of power manifestation.

Hindus constitute the third largest religion in the world, they are persecuted worldwide and while earlier there were 56 Nations where Hinduism was practiced, currently they do not have any country where their rights to practice their religion authentically are respected and the ancient tradition actively researched and preserved.



- KAILASA is the origin and continuation of the unbroken civilization of the Hindu identity.
- One of the unique characteristics of the Hindu identity is its synchrony and harmony of material goals with spiritual advancement as evidenced in its fourfold pursuits of individual existence as dharma-artha- kāma-mokṣa.
- Hinduism has the unique component of embodiments of the Ultimate happening again and again on planet Earth as avatārs to reestablish dharma that degrades over time with the loss of knowledge and values.
- The Supreme Pontiff of Hinduism, Jagatguru Mahāsannidhānam Bhagavān Nithyananda Paramaśivam (hereinafter referred to as "SPH", "His Divine Holiness" or "HDH"), the 233rd Guru Mahāsannidhānam (Pontiff) of Thondaimandala Aadheenam, ordained as the 293rd Guru Mahāsannidhānam (Pontiff) of Śyāmala Pīṭha Sarvajñapīṭham, ordained as the 23rd Guru Mahāsannidhānam of Dharmamukti Svargapura Ādheenam, and coronated as the 203rd Emperor of Sūryavaṃśa Suraṅgi Sāmrājya, and multiple other Hindu kingdoms, declared the revival and establishment of KAILASA in accordance with internationally accepted norms, with the right to sovereign self-determination, to fulfill this purpose of preserving the said rights of Hindus, who practice the most ancient and most peace-loving tradition in the world, in an announcement that outlined the vision for the State under a time-tested model of Hindu governance and Hindu administration, as a place where Hindus can practice Hinduism authentically and peacefully.
- The Bhagavad Gitā, often described as the 'Eternal Song of God,' is an exquisite dialogue that distills the essence of dharma, self-realization, and the journey towards the ultimate truth – enlightenment.
- It guides the individual towards the fulfillment of both personal and collective responsibilities. The Brahma Sūtras provide

the philosophical framework that integrates and harmonizes the varied teachings of Vedānta, offering clarity and cohesion in the pursuit of ultimate knowledge. The Upaniṣads present profound spiritual insights into the nature of existence, consciousness, and the path to liberation.

- As revealed and explained by Bhagavān Nithyananda Paramaśivam, these scriptures come alive, offering a deeper understanding of their eternal truths.
- His interpretations transcend mere intellectual comprehension, providing direct experiential insights into the eternal realities of life.
- This Preamble is not merely a declaration of ideals; it is a living, breathing document that reflects the enlightened civilizational principles of The United States of KAILASA - a nation revived to foster a global community rooted in compassion, non-violence, and spiritual fulfillment.
- The Preamble invites all of humanity to participate in the journey towards enlightenment, embracing the values of oneness, harmony, and righteous living.
- Through this sacred text, THE SPH Bhagavān Nithyananda Paramaśivam has gifted humanity the guiding light needed to navigate the complexities of modern life while remaining rooted in the eternal wisdom of the Vedas and Āgamas.
- It is a call to action - to live in alignment with cosmic law, to experience the ultimate state of bliss, and to create a world where every being can explode in the space of Paramaśivoham.

Scan to download the full Bhagavad Gita Decoded book

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PREFACE

MahāKAILĀSA has manifested successfully in bhūmaṇḍala (planet Earth) for the benefit of humanity, to bless the humanity.

KAILASA is the revival of the ancient enlightened Sanātana Hindu dharmic civilizational nation.

KAILASA has sovereign territories gifted by a few nations through treaties and autonomous territories gifted by a few nations and indigenous nations through international standard bilateral territory treaties.

The only civilization which is still alive is the Hindu civilization, and it was not just ancient; it was enlightened.

Enlightenment is the center of that civilization. At every level it was not just highly advanced, it was fully enlightened - spiritually, socially, morally, culturally, scientifically, in creativity and art, economically, politically. In every field, it was an enlightened civilization.

Now with the grace of Paramaśiva He Himself manifested and revived the ancient enlightened Sanātana Hindu dharmic civilizational nation in this bhūmaṇḍala.

MahāKAILĀSA, the higher planes and lokas in the vertical time zones and parallel universes are eternal.

In bhūmaṇḍala, sometimes, when it starts degrading, He Himself manifests out of His compassion and grace and revives, mapping MahāKAILĀSA on bhūmaṇḍala and manifests it to grace, bless this bhūmaṇḍala.

Like Śrī Kṛṣṇa says, yogaḥ naṣṭaḥ parantapa – In course of time, when yoga is lost, He assumes a being and manifests, revives, reestablishes – adā yadā hi dharmasya glānir bhavati Bhārataabhyutthānam adharmasya tadātmānaṁ sṛjāmy aham – He Himself manifests and revives the enlightened Sanātana Hindu dharma civilization.

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām dharma-saṁsthāpanārthāya sambhavāmi yuge yuge – He Himself manifests.

Paramaśiva Himself manifests and revives this ancient enlightened Sanātana Hindu dharma civilizational nation.

This whole work of this revival has happened with Paramaśiva's grace and compassion with He Himself manifesting along with a generation of Hindus. A full generation of Hindus worked inspired by Him, devoted to Him, sacrificed with their hard work, sharing of their time, treasure, talent, did their tyāga in a very systematic and organized way and above all, facing all the persecution, genocide boldly and standing up for Sanātana Hindu dharma.

Successfully Paramaśiva has manifested this MahāKAILĀSA – the ancient enlightened Sanātana Hindu civilizational nation.

When I use the word enlightened I mean all the parama satyas about Paramaśiva, Īśvara and Jīva (individual soul), jagat (world), how people can connect with Him, how He connects with people, this whole knowledge is enlightenment – Paramaśiva

bhakti, Paramaśiva jñāna, Paramaśiva vijñāna– all these three put together is what I call enlightenment.

To give you one example, the parama satya about temple is Paramaśiva manifests through the arcāvatāra, through the deity. He resides, lives and manifests as arcāvatāra. He accepts our worship, prayers; He gives boons, blessings, His presence, healing and more. This is the parama satya about temple.

Those who are against Sanātana Hindu dharma completely try to discredit temple and deity worship. Even those who try to support Sanātana Hindu dharma look at the temple only as a social utility value where you experience peace and satisfaction and people gather in a worship altar. But the parama satya about temple needs to be revived – Paramaśiva is real and He manifests in the deity when He is installed, invoked and prāṇa-pratiṣṭhā is done as per the Agama He gave to humanity. Those truths, parama satyas need to be demonstrated. Only anything which can be demonstrated and is reproducible will continue to survive and flourish.

So one of the first responsibilities of Paramaśiva's manifestations this time is to establish the parama satyas about the temple science – Paramaśiva is real and He manifests through the deities with the proper Prāṇa-pratiṣṭhā science. When He manifests as arcāvatāra, His presence does so much good to the whole world. This revival happened successfully with the grace of Paramaśiva almost in every KAILASA around the world.

We have thousands of organizations of KAILASA present in over 150 countries and more than 100 indigenous nations and kingdoms known as ancient nations. Many of the organizations have NGO status with the United Nations and hold various levels of diplomatic relations – some have sovereign status, some have autonomous status, some have extra-territorial status, some have diplomatic status, some have diplomatic seat agreement, some have host country agreement, and some are legally recognized church-status organizations by that country.

With Paramaśiva's grace He has manifested various levels in various places all over the world but in all temples He is fully present. It may be run, administered and maintained by the monks and nuns and people who belong to the Sovereign Order of KAILASA's Nithyananda or by the affiliated organizations and initiated disciples and devotees everywhere. In all KAILASA's temples Paramaśiva is real and fully manifesting and available in the form of deity, arcāvatāra.

Every level parama satyas need to be revived. All the parama satyas Paramaśiva revealed about this whole Cosmos and the Cosmic Constitution in Vedas and Āgamas.

This Cosmic Constitution – the natural law of the universe - mapped to this bhūmaṇḍala are the Dharmaśāstras. These parama satyas need to be demonstrated. We need to show to the world all these parama satyas can be demonstrated and they are reproducible, user-friendly in cognitive, emotional, social, political, moral, economic and every level.

The great parama satyas Paramaśiva revealed about this Cosmic Constitution in the Vedas and Āgamas which are mapped to this bhūmaṇḍala through the Dharmaśāstras, all these need to be demonstrated as a real, workable, functional model.

One example of the great social system of Sanātana Hindu dharma is the varṇāśrama system. All those against Sanātana Hindu dharma are trying to destroy Sanātana Hindu dharma by mis-presenting, abusing, attacking and trying to destroy this varṇāśrama dharma tradition and system. Even the Hindus who are supporting this great system are not demonstrating that it is a functional model.

There are around 149 major and minor Dharmaśāstras; 32 are major Dharmaśāstras which are capable of being used and applied as a functional jurisprudence model. When KAILASA started reviving the varṇāśrama dharma, we saw the amazing benefits of sons doing fathers' jobs, sons learning from their parents and elders. These systems are amazing successful ways of specializing in every field. No sthapati who studied in the so-called colleges can produce a masterpiece like the 1000 pillared hall of Meenakshi temple or Belur Halebidu temples but the hereditary sthapatis - by the time the child is 7 or 8 - starts manifesting mastery when he starts living and learning with the parents and elders.

The ecosystem to specialize great things comes by this hereditary education system because it comes from generations who master and perfect, giving a breakthrough in every generation in that field. The field gets a breakthrough every few years. Many aspects of Sanātana Hindu dharma are now demonstrated as functional, successful, peaceful, happy, blissful and prosperous social models and structures.

The purpose of KAILASA is to demonstrate that our ancient enlightened Sanātana Hindu dharma civilization is still functional, still has great value not just spiritually but also socially.

The great system called Responsible Democracy is from Sanātana Hindu dharma. Responsible democracy means people who are educated, involved, and who have given their life to that field, make decisions and votes on matters relating to that field. For example, people who gave their life for education, studied and dedicated their life for educating others, gather and vote on any

matter relating to the education of the masses. In the same way, people who gave their life for wealth generation (not grabbing but generating), because they gave their life to generating wealth and made many people generate wealth, vote and decide all the economic policies of that nation. This is called responsible democracy. Neither can all be given voting rights, nor can people be kept away from policymaking and decision-making.

A unique tradition of Anubhava Maṇḍapa in Veerashaiva tradition and Devasiriya Maṇḍapa in Tamil Shaiva tradition reveals the nuances, details and depths about the principles of responsible democracy. Our Dharmaśāstras elaborately discuss this concept and principle of responsible democracy.

In KAILASA, we are reviving every dimension of ancient enlightened Sanātana Hindu dharma civilization by the grace of Paramaśiva, absolutely in a non-violent way, with pure ahiṁsā. Just through diplomatic cooperation, through treaties, a few countries had given small sovereign islands to KAILASA for its people to live and revive Sanātana Hindu dharma. With that, the first KAILASA was manifested successfully - Paramaśiva manifested KAILASA. Then a few other countries gave small territories like less than 200 acres. But with Paramaśiva's grace, Paramaśiva Himself manifested various communities, sanghas of KAILASA - like in some places the male monk sannyāsa sampradāya was established, in some places female nun sannyāsa sampradāya was established, in some places grihastha sampradāya was established.

With Paramaśiva's grace, a few countries have given not sovereign but autonomous status where we have freedom to administer, live, and self-govern in that particular area with our philosophy, principles and our structure. In some countries we received few properties with extra territorial status.

With Paramaśiva's grace, we stitched all of these and evolved as the United States of KAILASA. First Paramaśiva manifested KAILASA, then the United States of KAILASA. With Paramaśiva's grace, as we are a non violent civilization and KAILASA is a service based organizational nation always contributing, we only serve people and don't grab others' wealth, attack anyone or convert people. Neither does KAILASA have the attitude of militant missionaries nor the attitude of missionary militants. KAILASA is absolutely non-violent, ahiṁsā-centered service-based organizational nation.

A few more indigenous nations welcomed us and gave us autonomous territories within their nation, which is allowed as per the Constitution of their countries, through their diplomatic relations and bilateral treaties and we have also started expanding.

Our service activities have spread all over the world and integrating all these as per the Montevideo convention all the requirements of a nation are fulfilled – a permanent territory, permanent population living in the territory, permanent government structure and ability to enter into treaties with other countries.

With Paramaśiva's grace the expansion is happening all over the world. Next it evolved to the level of K.A.I.L.A.S.A IGO (Inter Governmental Organization). First, Paramaśiva manifested KAILASA, one small sovereign territory. Then it multiplied and evolved into the United States of KAILASA. Then it raised to the level of K.A.I.L.A.S.A IGO – KAILASA's Alliance of International Legal bodies And Sovereign Authorities. With Paramaśiva's grace, now K.A.I.L.A.S.A IGO has manifested formally.

With Paramaśiva's grace, we have evolved UAN – United Ancient Nations. Paramaśiva successfully manifested and is introducing it to the world formally now. It is United Nations for Ancient Nations and Indigenous Nations. This is a profound intergovernmental body, more than 100 nations are already members of this UAN. It is to unite and support all the indigenous nations and kingdoms all over the world, for protecting the rights of aboriginal communities, promoting peaceful coexistence and mutual understanding, reviving ancient sacred sciences and knowledge systems, and advocating for the sovereignty and rights of the indigenous peoples worldwide.

KAILASA has also created a World Health Organization for indigenous nations, an International Monetary Fund for indigenous nations, and World Bank for indigenous nations. All these structures have evolved and now are successfully functional.

I welcome all of you to be a part of this ancient enlightened Sanātana Hindu dharma civilizational nation's revival. Successfully Paramaśiva revived it in various levels. Now it is available for the world so we can go on serving. We have also revived and established KAILASA's Sovereign Order of Monks, Nuns, Gṛhasthas, and Vānaprasthas on this planet Earth for all of us to manifest enlightenment as a lifestyle, Paramādvaita as a lifestyle.

Paramaśiva successfully manifested and made KAILASA available for all of you. We are here welcoming every one of you to become part of this great revival of the ancient enlightened Sanātana Hindu dharma civilizational nation and grow together and make this planet Earth a better place to live in.

- Presidential Address on the SPH (Supreme Pontiff of Hinduism) Nithyananda Day (3 January 2025)

The parama satyas about MahāKAILĀSA will make you manifest the ultimate Paramādvaita in your life in all levels –

cognition, emotional, social, moral, spiritual, environmental.

In all six levels experience Paramādvaita. Paramādvaita means experiencing the ultimate oneness with the ultimate life force, power, Paramaśiva. Paramaśiva is a living manifestation of what you can imagine about God and more than that. All the manifest and unmanifest and more is Paramaśiva.

Having oneness with that ultimate Paramaśiva's being is Paramādvaita. Paramādvaita means experiencing oneness with Paramaśiva, the ultimate Supreme Godhead.

The whole universe rises, stays and goes back into Paramaśiva. Experiencing ultimate oneness with Paramaśiva is Paramādvaita.

Experiencing Paramādvaita in the cognition level happens by intense sādhanā and spiritual initiation. Practice of Paramaśiva bhakti, Paramaśiva jñāna, Paramaśiva vijñāna, the devotion towards Paramaśiva with the proper knowledge of Paramaśiva and manifesting the powerful truths of Paramaśiva in your life all these put together makes you experience Paramādvaita with Paramaśiva in cognition level.

That is not enough. Next is emotional level. All devotional practices like building a temple, visiting a temple, worshipping in temple, daily doing Ānmārtha pūjā, personal worship and Parārtha pūjā - all these kriyas, rituals, devotional practices like kīrtan, japa, nāmasankīrtan makes you experience Paramādvaita in emotional level.

This is also not enough. We need to experience Paramādvaita in all the six levels – cognition level, emotional level, social

Cognitive Level

Experience Oneness with Paramaśiva through spiritual initiation and the practice of Paramaśiva Bhakti, Jnana, and Vijnana.



Emotional Level

Experiencing emotions through devotional practices, such as temple building, rituals, kirtan etc.



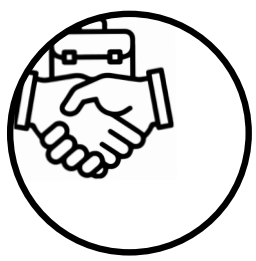
Social Level

Enriching and causing others to experience Paramadvaita as well, by sharing the principles within one's community.



Moral Level

Establishing all interactions, including financial, legal, and interpersonal relations, centered around Paramadvaita.



Spiritual Level

Achieving a collective state of integrity and shared Paramadvaita experience, leading to daily miracles in one's own life.



Environmental Level

Experiencing Paramadvaita even with the trees, rivers, forest, hills and everything.



6 Levels of Paramadvaita



The pursuit of Paramadvaita, the experience of ultimate Oneness with Paramaśiva, is crucial for humans regardless of religion or culture. The government of KAILĀSA prioritizes fostering a spiritual society while addressing the need of social aspects in Paramadvaita. It supports citizens' growth across all dimensions at each level.

Scan to explore the 6 levels of Paramadvaita

level, moral level, spiritual level, environmental level.

This ultimate truths, Paramasatyas of Paramaśiva, the great truths of living enlightenment, should be experienced by every being in all these six levels.

The purpose of human existence is to experience living enlightenment, Paramādvaita, jeevan mukti in cognition level, emotional level, social level, moral level, spiritual level, environmental level – all six levels. Paramaśiva Sena is for this revival and to make all those who realize this experience Paramādvaita in all forms of Paramaśiva jñāna, Paramaśiva vijñāna, Paramaśiva bhakti, in all six levels of cognitive level, emotional level, social level, moral level, spiritual level and environmental level.

First, the cognition level. Through Paramaśiva bhakti, Paramaśiva jñāna, Paramaśiva vijñāna, and initiation you can experience Paramādvaita in your cognition level. Through the religious practices, devotional practices like kīrtan, bhakti, pūjā, as Nārada Bhakti Sūtras explain the sixteen ways of doing bhakti – doing sevā, worship, being a servant of the Lord; kīrtans and singing the Lord's name, doing pūjā and rituals, anamartha pūjā, Parārtha pūjā – all these religious practices and devotional practices make you experience Paramādvaita in emotional level.

When you enrich others, cause others, with Paramādvaita, everyone around you like your family and team with whom you work, with whom you share your life, whoever is part of your reality- you will experience Paramādvaita in social level. That is why enriching and causing is important, because only through enriching and causing, you will experience Paramādvaita in social level.

The society you are living in should be enriched with Paramādvaita for you to experience Paramādvaita completely. Due to invasions and colonization, Hindus lost confidence to enrich others with Paramādvaita in social level. This is one of the biggest crimes done to Hindus. By continuously facing cultural genocide and violent conversion, due to militant missionaries and missionary militants, Hindus lost not only the then-existing social level Paramādvaita civilization but they also lost even the courage to enrich others with the great principles and truths of Paramādvaita.

Hats off to Śrīla Prabhupada and His ISKCON movement for breaking that fear, taking Harināma to every city, every town and enriching people, demonstrating the importance of teaching the Sanātana Hindu Dharma principle of Kṛṣṇa bhakti in social level.

All Hindus, wake up to the truth - just experiencing Paramādvaita in cognition level and emotional level is not enough. You need to enrich people with this great Paramādvaita, the science of living enlightenment, jīvanmukti. If you don't enrich, the society around you will put the toxins of materialism, self-doubt, Guru-doubt, deity-doubt, God-doubt and all types of doubts and hatred and denials in you, because they are waiting to put their ideas in you. Better enrich and make your Paramādvaita as experience in social level.

The whole Paramaśiva Sena program is to make you experience Paramādvaita in all these 6 levels - cognition level, emotional level, social level. moral level, spiritual level, environmental level. Hindus, whether the countries they went and settled in, or the countries from where they came, all those countries have suffered colonization and invasion. Even in the countries they went and settled in, they suffer with the deep inferiority complex due to the prolonged invasions, colonization and one of the largest untold genocides.

One of the largest untold genocides in the world was suffered by Hindus. The longest, largest, untold genocide was suffered by Hindus. It is 10 times bigger than the Jewish Holocaust - whether it is with respect to the number of people who died due to the invaders and colonizers or the properties lost or the people displaced - in every level, it is the longest, largest, untold genocide.

Due to this genocide, the confidence of Hindus was crushed. Not only did they lose Paramadvaitic experience in social level, they even lost confidence that they can build a society with Paramādvaita experience at social level.

It is time Hindus wake up. Let us take this as the sankalpa –that we will experience Paramādvaita in all six levels - cognition level, emotional level, social level, moral level, spiritual level, environmental level.

Hindus are the most peaceful, nonviolent civilization and unfortunately, the most persecuted civilization who suffered the largest, longest, untold genocide. If we don't tell what our ancestors, predecessors, forefathers sacrificed, we are doing injustice to them. If we are not telling the world what our predecessors suffered, we are doing injustice to their sacrifice and we have not learnt the lessons from history. If you don't learn the lessons from history, it is going to repeat. Wake up!

Let us experience Paramādvaita in social level. The people with whom you share your life, those who are part of your reality, enrich them with this great principle of Paramādvaita, this experience of Paramādvaita. Enrich them, cause them with

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Paramādvaita. That is the only way you will experience Paramādvaita in the social level.

Living with the people who experience the same truth as you is KAILASA. That is what is svarga. That is what is heaven. That is what is the ultimate world. We can make Kailasa on this planet Earth. We can map Kailasa on this planet Earth. We can invoke Kailasa with the grace of Paramaśiva on this planet Earth. Paramaśiva has already manifested. We can all be part and manifest Kailasa wherever we are by enriching and causing the Paramādvaita at the social level.

Next is the moral level. All interactions you do with others and others do with you come under moral - good or bad, right or wrong - all types of interactions, whether they are related to money or relationship or legal or anything. All types of interactions can be classified at the moral level. The lowest is the country law, the highest is the cosmic law. Country law is the minimum level of morality expected from everyone in that country. Cosmic law is the ultimate morality everyone should radiate. From country law to cosmic law, at every level, all interactions, transactions and relationships are classified under the moral level.

Only if you enrich everyone around you with this Paramādvaita principle, the whole society will start radiating Paramādvaita in the interaction level. So all interactions between you and others will be with the great celebration of Paramādvaita at the moral level. Paramādvaita should be your moral life. Your sense of right and wrong—whether based on country law, financial morals, or relationship morals— should be centered on Paramādvaita.

Paramaśiva beautifully says in the Vedas – Eko'ham bahu syām aha - Let Me become many to celebrate Me. That is the truth you should be experiencing at the moral level. You should feel everyone around you is radiating Paramādvaita, including you. So all interactions, transactions,and relationships- everything - is Paramādvaita centric. This is experiencing Paramaśiva in moral level, experiencing Paramādvaita in moral level.

The Hindu jurisprudence, Sanātana Hindu Dharma jurisprudence, Manuvādī Dharmaśāstras and Varṇāśrama dharma are absolutely centered on Paramādvaita at the moral level and social level. Due to the continuous Hindumisic and Hinduhobic media, hate speech, false propaganda and brainwashing, even Hindus started doubting the practicality, functionality, sacredness of Manuvādī Dharmaśāstras and Sanātana Hindu Dharmic social, moral structure, Varṇāśrama dharma.

Hindus forgot that among the 49 pre-Bronze age civilizations, the only civilization that is still alive, unbroken and continuous is the Sanātana Hindu Dharma civilization. It is because of their social, moral fabric which was established on Paramādvaita, Manuvādī Dharmaśāstras and Varṇāśrama dharma.

Paramādvaita experienced at the social level and moral level is dharma. The Manuvādī Dharmaśāstras and Varṇāśrama dharma kept Sanātana Hindu Dharma alive even though all the 48 pre-Bronze age civilizations were wiped out. There were 49 pre-Bronze age civilizations. All 48 are only there as a relic. Only Sanātana Hindu Dharma is still living as a civilization.

Unfortunately even Hindus are not realizing their strength has always been Manuvādī Dharmaśāstras and Varṇāśrama dharma. The Hindumisic, Hinduphobic media, anti-Hindu media and institutions have been doing continuous hate speech and activities of cultural genocide and brainwashing. Unfortunately, Hindus are losing the moral and social level Paramādvaita, Manuvādī Dharmaśāstras and the Sanātana Hindu dharmic fabric of the Sanātana Hindu civilizational nation.

Oh Hindus wake up! It is time you all wake up and realize what kept you alive for so long and revive your strengths so you can continue to flourish and serve the humanity. You have a reason to exist because you have so much of good to contribute to humanity. The most nonviolent, peaceful and blissfully coexisting civilization is the Sanātana Hindu dharmic civilization- the ancient enlightened Sanātana Hindu dharmic civilization, the most contributing civilization.

You can see that globally Hindus are the richest ethnic minority in in 112 countries including USA, Canada, Australia and UK as per the statistics. Even in USA and Canada, Hindus are the richest ethnic minority because they are the biggest contributing and law abiding people leading to crime-free societies with the lowest divorce rate, highest education and lowest drug abuse or any form of addiction.

Hindus need to know what their strength is and why they are successful everywhere. They need to revive their strengths of experiencing Paramādvaita at the social level and moral level.

The weakness of Hindus is they are rapidly losing that strength, that experience, due to prolonged invasions, colonizations and modern day Hindumisic, Hinduphobic media infrastructure and interests.

O Hindus wake up! It is time we revive the ancient enlightened Sanātana Hindu dharmic civilizational nation all over the world to contribute to humanity. Next is the spiritual level. Only when you experience Paramādvaita in cognition level, emotional level, social level and moral level, your life will be radiating Paramādvaita in spiritual level. Your life will be filled with miracles. You will be causing miracles for yourself and everyone around you and everyone around you will be causing miracles

for themselves and for you. It is possible. Paramaśiva has manifested it as KAILASA and demonstrated.

When you experience dharma in social and moral level, you experience the Paramādvaita in social and moral level. Dharmo rakṣati rakṣitaḥ – When you protect dharma, dharma protects you. In spiritual level, only when everyone around you radiates dharma, in the collective integrity, collective authenticity, collective enriching, collective responsibility, collective causing, collective Paramādvaita experience, you experience Paramādvaita in spiritual level. For experiencing Paramādvaita in spiritual level, collective integrity, collective authenticity, collective enriching, collective responsibility, is fundamental need.

Build collective integrity so you can all experience Paramādvaita in spiritual level where you cause miracles for others and others cause miracles for you, and life becomes spiritual celebration. You experience spiritual life when you experience Paramādvaita in spiritual level.

ŚrīKṛṣṇasaysinBhagavadGītābeautifully–Yogaḥnaṣṭaḥparantapaḥ–Incourseoftime,yogaislost.Dharmasaṁsthāpanārthāya sambhāvāmi yuge yuge - To reestablish dharma, He manifests again and again to establish Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level. That is why He says in Gita – Paritrāṇāya sādhunām vināśāyaca duṣkṛtam dharmasaṁsthāpanārthāya sambhāvāmi yuge yuge.

Only when you manifest Paramādvaita in social and moral level, you will start experiencing it in spiritual level. Experiencing Paramādvaita in spiritual level means everything you want will just like that manifest, you will cause miracles for others and others will cause miracles for you. You will be the cause for the spiritual miracles in everyone's life. Everyone around you will be the cause for the great spiritual miracles in your life. You will see Paramaśiva everywhere, in you and everyone will see Paramaśiva in you and in them. Everyone seeing Paramaśiva everywhere, living in that society and ecosystem is what I call experiencing Paramādvaita in spiritual level.

Next is environmental level. Environmental level means experiencing Paramādvaita even with the trees, rivers, forests, nature, everything – with the whole environment around you, with the whole universe manifest and unmanifest.

In KAILASA, every being is given right to live. In KAILASA, you can't cut trees, you can't kill any animal – it is a law. All animals and trees are given the status of being and all of them are given the right to live. River is a living entity. Hill is a living being. River is not just a living being, she is a goddess. Today we worship Ganga, Yamuna, Saraswati. Kumbh Mela is the largest pilgrimage. Ganga, Yamuna, Saraswati are the largest worshiped deities in the whole world because the largest spiritual pilgrimage and the largest gathering of humanity happens at the Kumbh mela. Kumbh mela is the largest gathering of humanity and it is to worship Ganga, Yamuna, Saraswati, the 3 rivers, goddesses. We don't see environment and rivers as ordinary human beings but as divine beings because we know they are gods and goddesses.

Experiencing Paramādvaita in the environmental level is the ultimate. In all six levels we should experience Paramādvaita. The whole Hindu civilization is established on experiencing Paramādvaita in environmental level, not just at social, spiritual and moral levels. That is why Hindus are the largestvegetarian society.

Every enlightened principle of Hinduism is established on experiencing Paramādvaita in environmental level. That is why KAILASA works with all indigenous nations to protect environment, the forests, rivers, land, for the generations to come.

Not only humanity should wake up to the truth of global warming, but we should also learn how to live with nature blissfully, coexisting with nature blissfully, not imbalancing the nature. We should not think planet Earth is only for human beings. We should experience Paramādvaita with the whole environment, that is the only way we can save the world, humanity and planet Earth, the brahmāṇḍa and universe we are in.

Experiencing Paramādvaita in all these levels only will make you complete enlightened being. KAILASA is manifested by Paramaśiva for this purpose - to demonstrate to the world it is possible to experience, live and radiate Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level.

O Hindus wake up! It is time now we need to understand our glorious ancient, enlightened Sanātana Hindu dharmic civilization's truths, powers, reality and revive it. Paramaśiva has manifested MahāKAILĀSA for this purpose.

KAILASA is experiencing Paramādvaita in all six levels - cognition level, emotional level, social level, moral level, spiritual level and environmental level. Every activity of KAILASA is to manifest, experience and radiate Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level.

Purpose of human life itself is to manifest Paramādvaita in all these six levels. Enrich the world with Paramādvaita. Be the cause for the world to experience Paramādvaita in all the six levels. Be Paramaśiva's ambassadors. Manifest Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level. This is the only way you can manifest the ultimate reality. Let us all make this planet Earth a blissful place to live in and coexist, celebrating knowing that

each of us is a manifestation of the Divine, celebrating Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level.

We have to revive Sanātana Hindu Dharma as we are the only hope for humanity, being the nonviolent, ahiṁsā based civilization, blissfully coexisting love and enlightenment based civilization. Ahiṁsā paramo dharmaḥ – among the natural laws of life, nonviolence is the ultimate natural law of the universe.

Let us celebrate ahiṁsā and blissfully coexist, remove all types of terrorism and coerced conversions. It is time humanity wakes up to the truths of ultimate life. We Hindus have the responsibility to take this great message of experiencing Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level, to the world.

Paramādvaita should be lived and manifested in every level so Paramasatya becomes life inside you and outside you.

Your life is not just life inside you. Your life is life inside you and life outside you and the impact of life outside you on your life inside you, all three put together.

How Paramādvaita should be experienced and become your reality in cognition level, emotional level, social level, moral level, spiritual level, environmental level is important to know so you understand you cannot take some component of this truth lightly.

One of the biggest life negative ideas drilled into the Hindu minds is to lose their enlightenment ecosystem. It is the worst conspiracy done against the ancient enlightened Hindu civilization.

Experiencing Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level, environmental level is important. First it should start in the cognition level. But that does not mean it is the only first priority. This is a deep misunderstanding and misinterpretation by the anti-Hindu elements and vested interests. Even Hindus started believing the idea of Hinduism imposed on them by the invaders and colonizers.

Śṛṇvante putre amṛtasya putrāḥ – O Sons of Immortality!

The most beautiful, powerful, wonderful, ancient enlightened Hindu civilization was radiating Paramādvaita in all these six levels - cognition level, emotional level, social level, moral level, spiritual level, environmental level.

First it should start in cognition level undoubtedly but that is not the first priority. All the six levels are priorities. You cannot live Paramādvaita in only cognition level and emotional level and think that your life will be fulfilled. Wake up to the basic truth of life. If the law of the land is against Hinduism completely, anti-Hindu, against the great principles of Paramādvaita, how do you expect your life to radiate Paramādvaita?

Slowly not only you forget your Paramaśivatva, you start believing Paramaśivatva is impossible and you start thinking these stories of people radiating Paramaśivatva living enlightenment are all myth, legend, false, lies and stories. That is the way invaders and colonizers brainwashed the whole Hindu civilization. First they said all these Puranas are not true. They used their fake science and fake rationalism as a weapon against the Hindu race.

Usually the pseudo science and fake rationalism is used as the weapon in the hands of the Hindumisic elements to destroy the great ancient Hindu civilization. Hindus are falling prey for it, not only getting brainwashed, but Hindus even started believing the enlightened Hindu civilization's principles will not generate wealthy society. We forgot that in the ancient world, before the colonization, 40% of the world's GDP was Hindu nations' GDP.

Sanātana Hindu dharmic civilization is not only capable of making you wealthy civilization, it is capable of making you responsibly wealthy. It is from Sanātana Hindu dharmic civilization that the best things in the world came out, the best fruits humanity is enjoying is the gift of the Sanātana Hindu civilization to the world.

When you radiate Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level, you generate such large innovative energy. Not just generating wealth, you develop such sublime, powerful, extremely life positive political structure, administration structure because so much importance is given to every individual's complete wellness – physical wellness, mental wellness, emotional wellness, wealth, blissful peaceful happy relationships.

So many authentic researchers and scholars are making statements about how rich the Hindu civilization was, how great the Hindu civilization was. When Hindus were forcibly brainwashed and made to believe that in cognition level and emotional level Paramādvaita is enough, they not only lost the glorious civilization but they don't have the backbone to stand again.

You need to do purvapaksha why you were great, why you are suffering now, who is responsible, what is responsible for your

suffering and how to get out of it and become great again.

The only way is reviving the ancient enlightened Sanātana Hindu civilization in cognition level, emotional level, social level, moral level, spiritual level and environmental level.

Why Paramādvaita should be manifested in all six levels, how it should be manifested, what should be done, when it should be done, all this should be thoroughly understood.

In cognition and emotional level when you start radiating Paramādvaita, you will experience inner peace. It is a good way to start but it is a wrong way to end if you stop with that.

If you just stop with experiencing Paramādvaita in cognition and emotional level, you are absolutely criminally negligent. You will not only not keep it alive for the next generation, you will start doubting your Paramādvaita experience inside you as a delusion, fantasy or illusion.

Paramaśiva manifested KAILASA to radiate Paramādvaita in cognition level, emotional level, social level, moral level, spiritual level and environmental level.

When Paramādvaita is radiated and manifested in social level, everyone you deal with in your life will see you as the ultimate reality Paramaśiva and you will see them as the ultimate reality Paramaśiva.

Kṛṣṇa says in Bhagavad Gita, 'My devotee sees Me in everyone and within them.'

It is not some myth or fantasy or dram He is selling. It is possible experientially. In social level when you experience Paramādvaita, you see God in every living being. When you complete with everyone around you – family members, teamily members- people with whom you work and share your life, personal time - when you enrich them with living enlightenment, Paramādvaita, your whole life will take a 360 degree turn upward. You will manifest a totally new higher reality. When people around you see you as Paramaśiva and you see them as Paramaśiva, that is heaven because so much of sensitivity, friendliness, love and care will be added in every interaction, not just in every relationship. Every interaction will be blissful.

Kṛṣṇa says in Chapter 6, verse 31 of Bhagavad Gita:

sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ
sarvathā vartamāno'pi sa yogī mayi vartate ||6-31||

The yogi who is established in union with Me and worships Me as he Supreme Soul residing in all beings, dwells only in Me, though engaged in all kinds of activities.

It is practically possible. People believe only if you go and sit in the forest and do some tapas, this is possible. With intense completion and enriching everyone around you with living enlightenment, it is possible in your very life.

Love makes you feel your beloved is God, your beloved in turn makes you feel you are God.

You see God in the eyes of your beloved. In turn when your beloved sees God in you, the completion of godliness happens so deeply, it is God's love beginning in you and reaching to your people and God's love overpowering them and pouring back on you - when this love cycle gets completed, you literally experience Paramaśiva, Paramādvaita in social level. Every interaction will be fulfilling. Every face you see will bring tremendous joy and bliss.

Do not waste your life by experiencing Paramādvaita in just cognition and emotional level. Enrich and share in the social level boldly. Break from the cowardliness pattern.

Be the Śaiva Śarabha, Vedānta Simha, Paramādvaita Śarabha.

Stop being intimidated by your cowardliness patterns of shrinking and living Paramādvaita just in cognition and emotional level.

Only when you start boldly enriching people around you with Paramādvaita, your Paramādvaita experience will start settling in you permanently. Only then will your Paramādvaita experience make your life ecstatic.

Paramādvaita is not something you just experience during meditation in cognition level, in emotional level during pūjā; it should fill your life more than your breathing. It is your very soul.

When Kṛṣṇa says, sarva bhutasya yo mām - Me manifesting in every being - a person who experiences this experiences Paramādvaita in social level.

Put your time, talent, treasure in building Paramādvaita centric relationships, Paramādvaita in your social level. Paramādvaita

should be every day sweetly, beautifully radiating bliss. Bliss is the flavor of Paramādvaita. The way it radiates, manifests, should be so intense and powerful and fulfilling.

Only when Paramādvaita adds more and more intense bliss in you experientially, you will realize why it is so important to experience Paramādvaita in all levels. Only if you start experiencing Paramādvaita with your boss, you will become innovative in your work. When you manifest Paramādvaita with your team, you will become creative. When you manifest Paramādvaita with your subordinates, you will stop manipulating and will be contributing.

If you are manipulating and exploiting in your workplace, you will start shrinking and hate yourself; that is the punishment you are giving yourself. What you believe about everyone round you, you will start believing about yourself because third eye has both sides vision. The perception you carry about others is carried by the third eye. If you see the other person as Paramaśiva, you will see Paramaśiva inside. If you see the other person as devil, you will see devil inside.

Only when you see everyone as Paramaśiva, you will see you as Paramaśiva. Bring completion with everyone around you. When you break the arrogance and complete with all past crimes and mess-ups, expose your cancer, allow your ecosystem to clean you up, help you to complete, help you live a happy blissful life of Paramādvaita, you will manifest Paramādvaita in social level and become innovative in your work.

Only sincere seekers who are sincerely interested in manifesting Paramādvaita are creative because they see that seeing Paramaśiva in everyone makes life a celebration. You need to complete the tumors and pus and frozen ego and arrogance, your heart needs to flower with the ultimate truths. You need to sincerely enrich others and hold the space for others and bring collective integrity.

Only then you will believe we had beings like Rāma, Sītā, Pāṇḍavas, Gopikās, Kṛṣṇa who walked on this Earth. Only when you bring Paramādvaita in social level, you will realize how sweet life is. When you see others' eyes seeing you as Paramaśiva, you get confidence in your Paramaśivatva. Do not underestimate the influence of people around you on you. Unconsciously the people around you mould your conclusion about you by the way they behave with you. In turn, you mould their conclusion about them.

Bring Paramādvaita in social level. Only then the next step of Paramādvaita in moral level can happen. Paramādvaita in moral level means by law you are bound to do all interactions in moral level where the word given is stronger than even any legal document.

The word given is more important than life itself is shown by Bhīṣma. He experiences Paramādvaita in moral level. For him, his word is more important than his life itself. He kept his vow of brahmacarya because the word he uttered was more important than his life itself. Amba was threatening Bhīṣma that if he doesn't marry her, she will be the cause of his death. But Bhīṣma said that is upto her but he cannot marry as he had taken up the vow of brahmacarya for life. Amba went and did tapas and got boon from Mahādeva, took rebirth as Śikhaṇḍī and came back and killed Bhīṣma but Bhīṣma remained with his vow of brahmacarya because the word given and integrity is more important than life.

Integrity is more important than life because even if you lose life here and keep integrity, you will have life in higher worlds. Integrity and Paramādvaita are values beyond time. Paramādvaita experienced in moral level is powerful as seen by the power of Draupadi, Gāndhārī, Pāṇḍu in Mahābhārata.

When you bring Paramādvaita to the moral level, you manifest such powerfulness in your life. Kṛṣṇa, who played with all kinds of situations as Pūrṇāvatāra - even with Brahmāstras like that of Aśvatthāmā, which He managed and revived Parīkṣit—kept His word. Because He had given a word to Vāli in His Rāmāvatāra, after killing Vāli from behind, He vowed that He would be killed in the same way. True to His word, He accepted death in the same manner in His Kṛṣṇāvatāra.

Bringing Paramādvaita in moral level means your country law should be Paramādvaita. The cosmic law should be the country law where you live. Paramaśiva manifested KAILASA to demonstrate to this world Paramādvaita in moral level is possible.

That is why Paramaśiva manifested KAILĀSA with sovereign land — to prove to the world that Paramādvaita at the moral level is possible, where Paramādvaita itself becomes cosmic law and country law, the very reality of all interactions with everyone. Paramādvaita at the moral level means that every interaction — in terms of money, relationships, and owning up to responsibilities — is aligned to oneness.

The sufferings we went through are because Paramādvaita was not manifested at the moral level. Unless we have a sovereign land where Paramādvaita becomes law, the foundation of all interactions and morals, only then is the revival of the enlightened Sanātana Hindu civilization possible. It is a fundamental need. That is why Paramaśiva manifested MahāKAILĀSA, where

Paramādvaita is the law in every interaction.

It is literally heaven to live in that type of ecosystem where Paramādvaita is the law of the nation. You will be so sure of yourself and others, so all your energy moves towards creativity and innovation and does not flow towards fear and insecurity and lower cognitions. The word you give is more important than life itself. It is joy to live with that kind of consciously competent beings. Even to see that kind of beings and live around that kind of beings, empowers and rejuvenates you and revives your trust on Paramādvaita and the enlightened civilization.

Give life for integrity, to keep Paramādvaita in moral level. Like Bhīṣma, even if you give life to keep integrity, you will have life in MahāKAILĀSA. If you try to cling on to life by breaking integrity, you will rot and die like Śakuni.

Bhīṣma could not be killed and till the end he was only made to stop fighting. He waited and left the body when he wanted – on Makar Saṅkrānti, during Uttarāyaṇa, the best time to leave the body.

Those who live a cunning life, clinging to existence by compromising on integrity and without any core values, live like a fox and die like a fox — a cheap death. But people with spiritual stamina and conscious competence, for whom Paramādvaita is the law of their life, live like God on planet Earth, leave like God on planet Earth, and reach MahāKAILĀSA.

- Presidential Address on the inauguration of Global Maha Kumbh Mela (14 and 15 January 2025)

From time immemorial, Vedas and Āgamas very clearly present that satya, truth should be experienced in six levels. Any ultimate truth should become your experience in six levels. This is the first truth, parama satya we should understand.

The six levels are the cognitive level, emotional level, social level, moral level, spiritual level and environmental level.

Only if you experience any truth in these levels, it becomes complete, permanent, ultimate for your life. The whole of human life is to experience Paramādvaita, living enlightenment, jīvan mukti.

Living Paramādvaita is the goal of human life. At any point — whether as a just-born baby or one about to leave the body — the goal of human life is to experience Paramādvaita in all six levels: cognitive, emotional, social, moral, spiritual, and environmental.

To make Paramādvaita as experience in all the six levels, KAILASA is needed because it is only from this ecosystem the truths can be spoken loud and clear. Truth can be told to the world loud and clear only in the ecosystem where people are able to experience this truth in cognitive level, emotional level, social level, moral level, spiritual level and environmental level.

KAILASA ecosystem is needed where a core group starts experiencing this and forms a conscious-beings-infrastructure. Then the truths can be shared with the world in a practical and user friendly way.

Any emotion you go through experiencing Paramādvaita is devotional practice. Pūjā makes your whole day productive. Never think pūjā is taking your time; it actually adds life to your time. Even if you do a simple study of your life before you started doing daily pūjā and after, the number of hours you are awake, sharp, active and able to function would have multiplied, because naturally you start getting up for pūjā earlier and you don't waste your time lazing around as you need to take bath and get ready for pūjā and then have the prasādam offering.

Before going to sleep, if you do pūjā and fall asleep, it will be such deep good sleep. The mood you are in when you fall asleep will be the same mood when you come out of sleep. If you fall asleep energetic and alive with the deep emotional fulfillment of Paramādvaita, you will experience nidrā samādhi sthitiḥ – nidrā or sleep is samādhi – and wake up to sahaja samādhi.

Completion with everyone you are sharing your life, enriching your family and teamily, enriching those around you, is too important because only when you enrich them with this Paramādvaita, you will experience Paramādvaita in your social level. You may be highly integrated, experiencing Paramādvaita intensely, but if you don't make Paramādvaita as your experience in social level, it is so easy to put a self-doubt in you, the original delusion in you. Then just like Nārada, when the original delusion starts, then it is free fall and you won't even know when you lost your Paramādvaita. Experiencing Paramādvaita in social level is absolute necessity for your Paramādvaita anubhuti to survive in you.

Enriching your family and teamily around you with Ṣaṣṭāṅga yoga – integrity, authenticity, responsibility, enriching, causing, completion – is important to experience Paramādvaita in social level. You practicing can give you Paramādvaita in cognition level.

Many sincere seekers failed not because they did some crime but because they did criminal negligence underestimating the impact of society on them.

Experiencing Paramādvaita in social level happens when you make Paramādvaita as part of all those around you – family,

team, with whoever you are spending your day to day life, who is part of your day to day reality. Holding Paramādvaita in their cognition, emotion and being is you experiencing Paramādvaita in social level. It is a basic need because your life is not just at the cognitive level and emotion level. Much of your life and reality is on social level and centered on the society around you.

Next is the moral level. The Paramādvaita should penetrate you and society around you deeply. Moral is the relationship between you and the society around you. That decides what is right and wrong.

Bahujana hitāya, bahujana sukhāya – for the good of many, for the welfare of many – when you decide to live the truth of eko'ham bahu syām aha – you experience Paramādvaita in moral level.

Many times you justify yourself to lose morality saying "People will exploit me if I live the high morals like eko'ham bahu syām aha." You believe that you are good and people around you cannot become that good. So instead of taking steps to build social anubhuti, you convince yourself that Paramādvaita in moral level is not possible and convince maintaining your fake and inauthentic identity.

Paramādvaita in social level is not difficult or impossible. You not trying needs to be broken. Before even trying to enrich others, you come to the conclusion it is not possible. With the fear of being exploited and bullied, you stop experiencing Paramādvaita in social and moral level. You just need to break the pattern of getting overwhelmed and fear of getting exploited.

Next is Paramādvaita in social level. If you see everyday people look at you as Paramaśiva, and you see people as Paramaśiva, in that energy sharing explodes spiritual experience of Paramādvaita where you become the cause of miracles in others' lives and others become the cause of miracles in your life. You experiencing Paramādvaita with the people who are experiencing Paramādvaita is experiencing Paramādvaita in the spiritual level. Power manifestation is not legend or myth; it is realities waiting for you to manifest them in your life.

Next is the environment level. Every life around you starts vibrating, not just pets or trees or animals, everything around you – sthāvaraṁ jaṅgamaṁ – the whole environment around you – radiating Paramādvaita, you celebrating Paramādvaita with the environment and the environment celebrating Paramādvaita with you - is experiencing Paramādvaita in the environment level. That is what KAILĀSA is — where the hill itself becomes Aruṇācaleśvara, Aruṇagiri, and the Kailāsa hill becomes the environmental experience of Paramaśiva.

One of the biggest problems Hindus face is that they are not moving beyond the cognitive and emotional levels — this is criminal negligence. Paramādvaita becomes reality only when you manifest it in all six levels and stop getting tired or giving up. You are Paramaśiva; you can manifest this.

O Hindus, wake up! If you want Sanātana Hindu dharma to be flourishing and radiating, living civilization, in all these six levels Paramādvaita anubhuti should be revived.

Invasions and colonization have taken away three Paramādvaita components of your life, not just shrunk the territory. Invasions and colonization have reduced Paramādvaita from the six levels to just cognition and emotional level and little bit of social level in the form of some temples.

For over a century, Hindus have been brainwashed into believing that revival is not possible, and still remain in deep slumber, thinking that Sanātana Hindu Dharma cannot be destroyed — even though the land, quality, and quantity of the civilization are drastically shrinking.

Before the invasions and colonization started, from Malaysia to present day Kandahar, the whole land was having Sanātana Hindu civilizational nation in all six levels. Such large area in quality and quantity was available.

The worst villains in the Mahābhārata still had moral, spiritual, and environmental experience of Paramādvaita. There was no crime Duryodhana had not committed against Bhīma, yet Bhīma never even thought of violating the rules of the gadā fight. Finally, Kṛṣṇa had to intervene and have Duryodhana's thigh broken to uphold Dharma.

Gāndhārī literally lost all her sons except Duryodhana, yet she was able to manifest Paramādvaita by making Duryodhana's body as strong as vajra with just her gaze.

Not only has the land of the Sanātana Hindu civilizational nation shrunk, but even the quality of Paramādvaita has diminished — from all six levels to less than 3.5 levels: cognition, emotion, and barely 25% of the social level.

Because Paramādvaita is destroyed in social, spiritual, moral and environmental levels, even in cognitive and emotional levels also it is alive only in few people only. This is the level of yogaḥ naṣṭaḥ parantapa. That is the urgent need to revive Paramādvaita in all six levels on emergency basis.

If Hindus don't manifest in all six levels, the toxins of society will penetrate and whatever has been built in the cognitive and emotional

level will be swallowed and lost in course of time. You can blame people but the suffering will be yours. Unless you experience Paramādvaita in all six levels, you will not experience mokṣa or break from the janma–maraṇa chakra, because you will not even feel at home in KAILASA.

- Presidential Address on Paramaśiva Sena



Introduction to Hinduism
Preamble to the Cosmic Constitution

D E C L A R A T I O N

"We, the citizens of KAILASA, inspired by the divine revelations of Paramaśiva as preserved in the Vedas, Āgamas, and the core scriptures of Hindu dharma—108 Upaniṣads, Bhagavad Gītā, and Brahmasūtras —guided by the living embodiment of Sanātana Hindu Dharma, The Supreme Pontiff of Hinduism, Bhagavān Nithyananda Paramaśivam, solemnly declare:

To revive and uphold the ancient enlightened Sanātana Hindu civilizational nation as a model of cosmic order and spiritual sovereignty. We affirm the principles of dharma (cosmic righteousness), artha (prosperity), kāma (fulfillment), and mokṣa (liberation) as the eternal pillars of a harmonious society.

KAILASA transcends the confines of political and religious boundaries, embodying the universal identity as a living expression of spiritual integrity, cultural richness, and oneness. Rooted in the timeless wisdom of Vasudhaiva Kuṭumbakam — the world is one family—we commit to fostering the transformation of humanity through ahiṁsā (non-violence) rooted in the ultimate reality of Oneness and hence the supreme dharma (ahiṁsā paramo dharmah).

The ultimate purpose of human life is the realization of one's Paramaśivatva, the experience and expression of one's superconscious state, through all dimensions of life. KAILASA stands as the sacred ecosystem for this realization, enabling every being to manifest extraordinary powers (śaktis) and fulfill the highest potential of existence.

As per the authentic Hindu tradition, Guru is the fulcrum of one's realization of the ultimate truth of Paramaśivoham ('I am Paramaśiva') through the grace of His initiation (dīkṣā) as revealed by Paramaśiva in the Śiva Sūtras – 'Dīkṣā Mokṣaha'.

Drawing from the divine truths expounded in the108 Upaniṣads, Bhagavad Gītā, and Brahmasūtras, our Constitution is built on the eternal principles of satya (truth), dharma (righteousness), prema (love), and mokṣa (liberation). These scriptures provide the framework for a society rooted in spiritual enlightenment, justice and the harmonious coexistence of all beings.

With steadfast devotion to Paramaśiva's vision, we resolve to create a society that honors the dignity, freedom, and spiritual potential of every being, committed to eternal peace and the fulfillment of humanity's ultimate purpose.



Introduction to Hinduism
Preamble to the Cosmic Constitution

PREAMBLE TO THE COSMIC CONSTITUTION ADOPTED BY THE UNITED STATES OF KAILĀSA

Dharma-based Hindu Legal Jurisprudence of The United States of KAILĀSA

The Ancient Hindu Legal System

The most ancient system of jurisprudence in the world is the Hindu/ Hindu jurisprudence. The system was based on dharma. Dharma is defined by the sage Jaimini, author of the mīmāsa sūtra as follows:

codanā lakṣaṇo'rtho dharmaḥ

Dharma is a function that propels one to action.

It may be briefly described as the code of conduct: it teaches both religious and secular matters. Unlike many modern systems with the king at the helm of affairs, in the Hindu jurisprudence, the king himself was subject to the law. Arbitrary power was unknown to Hindu jurisprudence and the king's right to govern was subject to the fulfillment of duties towards his subjects, the breach of which resulted in forfeiture of kingship.

The judges were independent and subject only to the law. The whole system was based on fairness and equity of justice with the highest regard for integrity, impartiality, and independence of the judiciary. The Hindu judiciary consisted of a hierarchy of judges with the Court of the Chief Justice (Prāḍvivāka) at the top, each higher Court being invested with the power to review the decision of the Courts below.

In the time of Mahābhārat, to receive the daughter of a fisherman in marriage, the king could not just forcibly take her but his son, Devavrata makes a vow of lifelong celibacy so that he nor any progeny of his would ascend to the throne thereby assuring the fisherman his daughter's progeny would continue and he could be assured of her and her progeny's future (Devavrata was thereafter celebrated and known as Bhīṣma for this ferocious vow). In the more recent times of Chanakya, the Court consisted of three jurists (dharmastha) and three ministers (amātya).

Requisite Qualities of Judiciary

Visible Equity

The great jurists, Manu, Yājñavalkya, Kātyāyana, Bṛhaspati and others, and in later times commentators like Vācaspati Miśra and others, described in detail the judicial system and legal procedure which prevailed in Hinduism from ancient times. The divine sage Nārada enjoins that when the king occupies the judgment seat (dharmāsanam), he must be impartial to all beings, having taken the oath of the son of Vivasvan.

The oath of Vivasvan is the oath of impartiality as evidently manifested in the fact that the son of Vivasvan is Yama, the god of death, who is impartial to all living beings.

Kātyāyana says, "The king should enter the court-room modestly dressed, take his seat facing east, and with an attentive mind hear the suits of his litigants. He should act under the guidance of his Chief Justice, judges, ministers and the members of his council. A king who dispenses justice in this manner and according to law resides in heaven". These provisions are significant.

The king was required to be modestly dressed (vinīta-veṣa) so that the litigants were not intimidated. The code of conduct prescribed for the king when acting as a judge was very strict and he was required to be free from all "attachment or prejudice".

The judges and counselors guiding the king during the trial of a case were required to be independent and fearless and prevent him from committing any error or injustice.

Kātyāyana says, "If the king wants to inflict upon the litigants (vivādinam) an illegal or unrighteous decision, it is the duty of the judge to warn the king and prevent him. When the judge realizes that the king has deviated from equity and justice, his duty is not to please the king for this is no occasion for soft speech (vaktavyam tat priyam nātra); if the judge fails in his duty, he is guilty. A judge should be austere and restrained, impartial in temperament, steadfast, God-fearing, assiduous in his duties, free from anger, leading a righteous life, and of good family.

Integrity

The foremost duty of a judge was integrity which included impartiality and a total absence of bias or attachment. The concept of integrity was given a very wide meaning and the judicial code of integrity was very strict. Brihaspati says, "A judge should decide cases without any consideration of personal gain or any kind of personal bias; and his decision should be in accordance with the procedure prescribed by the texts. A judge who performs his judicial duties in this manner achieves the same spiritual

merit as a person performing a Yajña."

The strictest precautions were taken to ensure the impartiality of judges. A trial had to be in open court and judges were forbidden to talk to the parties privately while the suit was pending because it was recognised that a private hearing may lead to partiality.

Śukra-nītisāra says, "Five causes destroy impartiality and lead to judges taking sides in disputes. They are attachment, greed, fear, enmity, and hearing a party in private."

Another safeguard of judicial integrity was that suits could not be heard by a single judge, even if he was the king. The King had to sit with his counselors when deciding cases, and judges must sit in benches of uneven numbers. Śukra-nītisāra enjoined that "Persons entrusted with judicial duties should be learned in the Vedas, wise in worldly experience and should function in groups of three, five, or seven."

Kautilya also enjoined that suits should be heard by three judges (dharmasthstrayah). Yājñavalkya says, "The Sovereign should appoint as assessors of his court persons who are well versed in the literature of the law, truthful, and by temperament capable of complete impartiality between friend and foe." These assessors or jurors were required to express their opinion without fear, even to the point of disagreeing with the Sovereign and warning him that his own opinion was contrary to law and equity.

Kātyāyana says, "The assessors should not look on when they perceive the Sovereign inclined to decide a dispute in violation of the law; if they keep silent they will go to hell accompanied by the King."

Precedence in the case of Conflict

Nārada says, "The basis of a judicial decision (vyavahāra) may be (i) Dharma-śāstra, (ii) (previous) judicial decisions (vyavahāra) or custom (caritra) or the decrees of the Sovereign. The authority of these four is in the reverse order, each preceding one being superseded by the one following it.

Explaining the Importance of Truth (Satya) in Evidence

Brihaspati says, "Judges who are well-versed in the dharmaśāstra should address the witness in words praising truth and driving away falsehood (from his mind)." Nārada enjoins, "The judges should inspire awe in the witness by citing moral precepts which should uphold the majesty of truth and condemn falsehood."

All the smrtis were unanimous in holding that perjury before a court was a heinous sin as well as a serious crime. There were other provisions, calculated to reduce the changes of false evidence being given.

Kātyāyana enjoined, with much common sense that there should be no delay in examining witnesses obviously because delay dims the memory and stimulates imagination, "The Sovereign should not grant any delay in the deposition of witnesses; for delay leads to great evil and results in witnesses turning away from the law."

About the Department of Justice of The United States of KAILASA

The United States of KAILASA, the only Hindu nation on planet Earth, is headed by the Supreme pontiff of 2 billion Hindus.

The nation of The United States of KAILASA is built on the supreme principle of tyāga which is loosely translated as sacrifice. Tyāga in Sanskrit and as per the Hindu scriptures is not sacrifice but it is the renunciation of one's identities at various levels. It results in breaking free of the limiting binding cognitions. It is the super power which makes one manifest Paramaśiva.

The justice system of The United States of KAILASA is the ultimate one, exactly as ordained by Paramaśiva, based on pure compassion.

The fundamental premise of the justice system of The United States of KAILASA is the truth of Paramaśivoham- I am Paramaśiva. Whether we realize it or not, experience it or not, every one of us is the Ultimate Paramaśiva. Any perception or belief or cognition that is otherwise is pure delusion. So the justice system of The United States of KAILASA does not evaluate or judge a person, or classify him or her as a saint or sinner, as these classifications themselves are redundant in the face of the truth of Paramaśivoham.

Hence the justice system is not based on punishment, the social concepts of right and wrong, neither confession nor atonement. It is based on pure dharma and cosmic law as revealed by Paramaśiva and the understanding of prāyaścitta which is

based on realization and completion and realignment to the Ultimate.

Paramaśiva's system does not judge a being as innocent or guilty. It only reminds a person about his or her fundamental purpose of life to realize he or she is Paramaśiva already. Any miss or non-alignment to this truth is realigned with prāyaścitta which is a reminder rather than punishment and hence does not engender the biggest delusion of modern society, fear.

Cosmic Constitution

"OM NITHYĀNANDA PARAMAŚIVOHAM"- is the guiding principle of the Supreme Court of The United States of KAILĀSA. It expresses the ultimate responsibility of the Supreme Court of The United States of KAILĀSA- to ensure justice as per the Cosmic Constitution enshrined as the Constitution of The United States of KAILĀSA, standing on the supreme existential truths of Oneness (advaita), non-violence (ahimsā), compassion (karuṇā), and with the aim to help every being realize the ultimate reality of Paramaśivoham - I am Paramaśiva.

The 'NITHYĀNANDA Śruti' section of the Cosmic Constitution is perpetual and cannot be amended in any way at any time as it embodies the Ultimate Truths of the Cosmos and life as revealed, explained and established by THE SPH.

Source Knowledge of Hinduism

The Vedāgamas are the Source knowledge of Hinduism or Sanātana Hindu Dharma. The revelation from the Vedāgamas form the Śāstra Pramana, the scriptural authority on truth, which came down directly from the mouth of Paramaśiva to His consort Devi Ādiśakti.

In the Svacchanda tantra, Sadāśiva, the Super Consciousness reveals:

āgatāṃ śivavaktrebhyo gataṃ ca girijāmukhe ।
matam hi vāsudevasya tasmādāgama ucyate ॥

Translation: That which has come from Śiva's mouth and directly heard and received by Devi Girija (Pārvati), which has been ordained by Sri Vāsudeva (Viṣṇu) to govern the world, therefore that is called āgama.

Hence, Agamas are directly revealed by Paramaśiva, they are more like a practical manual of how to, what to, where to, when to. All these details are answered with the right context, giving enough of understanding and tremendous user friendliness.

Pramāṇas - the Four Authorities and Evidences of Truth

1. Śāstra Pramāṇa is the scriptural evidence, the direct, ultimate authority on the Truth as it is, for it is directly from Paramaśiva, the Adiguru (original Guru), the Source of all that is. In Sanātana Hindu Dharma, Vedāgamas are the irrefutable Śāstra Pramāṇa. All knowledge currents, philosias, rituals and lifestyle systems, and Yogic sciences for humanity are in- depth systematically revealed in Vedāgamas and form the pramāṇas.

2. Āpta Pramāṇa is the ancient authentic, time- tested, fool- proof compilations of experiences of Enlightened Sages such as the Ṛṣis, Siddhas, Munis, Incarnations (Avatars), the direct disciples and followers and descendants of Bhagavān Sadāśiva, like the Saptarṣis, Maharṣis, including the Enlightened Ones such as Patañjali, Vālmiki, Agastya Mahāmuni, Abhinavaguptā, Kṣemarāja, Paramahamsa Yogananda, etc. The compiled experiences verify and expand further on the Vedāgamas, forming Āpta Pramāṇa.

3. Ātma Pramāṇa are the direct experiences of the Living incarnation, THE SPH NITHYĀNANDA PARAMASHIVAM, who is respected, revered as the living incarnation by millions of people worldwide.

4. In the space of Pure Oneness or Śuddhādvaita with Bhagavān Paramaśiva, the Ātma Pramānas of THE SPH NITHYĀNANDA PARAMASHIVAM are from the words of His Gurus, His own experiences, and all that He has imbibed as a 'cognition' and directly experienced, and done thorough verification and authentication with the Śāstra Pramāṇa, and then presented to the world.

Vedas are the ultimate, superior authority for the Hindus. Vedas are like a pure science, where the ultimate truths are explained, but Āgamas are the scriptures where the applied technology, the applied science is expanded.

All the Hindu bodies accept Vedāgamas as Śruti (that which is heard), and everything else follows as Smritis (the remembered scriptures).

The fundamental principles of existence, one's existence as individual self or one's existence as part of the society, one's existence as part of one's family, one's existence as part of one's community, one's existence as part of one's country, one's existence as part of the humanity, one's existence as part of the Cosmos, in every level of existence there are some fundamental principles

Book 1



Introduction to Hinduism
Preamble to the Cosmic Constitution

108 UPANISHADS

to manifest what one wants as reality - Paramaśiva explains this science as Agama.

Guiding Texts

The Constitution of The United States of KAILĀSA is based on the Śruti- Vedāgamas which form the articles of the Constitution and the Smritis form the guidelines of the Constitution. The Code of Civil Procedure is based on the Śrutis-Smritis. The justice system of The United States of KAILĀSA follows the Dharmasūtras and Dharmaśāstras.

Dharmaśāstras are guidebooks of dharma as they contain guidelines for individual and social behavior, ethical norms, as well as personal, civil and criminal law. The four major Dharmasūtras are by Āpastamba, Gautama, Baudhāyana and Vaśiṣṭha.

Dharmaśāstras enumerate four sources of Dharma– the precepts in the Vedas, the tradition, the virtuous conduct of those who know the Vedas, and approval of one's conscience (self-satisfaction)

The Dharmaśāstras present their ideas under various categories such as:

- Ācāra - normative behavior and practices of a community, conventions and behaviors that enable a society and various individuals therein to function
- Vyavahāra - judicial procedure, process, practice, conduct and behaviour
- Prāyaścitta - atonement, alternative to punishment or incarceration

The four major Dharmaśāstras are Manusmriti, Yajnavalkya smriti, Narada smriti, Viṣṇu smriti and Mahabharat Shanti parva.

The sacred scriptures of the sovereign order of The United States of KAILĀSA include:

1. Direct teachings of THE SPH available in video, audio, book, electronic formats like ebooks, social media posts
2. Ākāśic readings and writings of Kālabhairava through THE SPH
3. Prasthānatraya:
   a. Bhagavad Gītā
   b. Brahma Sūtras
   c. Twelve major Upaniṣads
      i. Īśāvāsya Upaniṣad
      ii. Kena Upaniṣad
      iii. Kaṭha Upaniṣad
      iv. Aitreya Upaniṣad
      v. Taittirīya Upaniṣad
      vi. Muṇḍaka Upaniṣad
      vii. Māṇḍūkya Upaniṣad
      viii. Chāndogya Upaniṣad
      ix. Bṛhadāraṇyaka Upaniṣad
      x. Mahānārayana Upaniṣad
      xi. Praśna Upaniṣad
      xii. Śvetāśvatara Upaniṣad

Chief Justice of The United States of KAILĀSA

The Chief Justice of the The United States of KAILĀSA is Paramaśiva Himself in the form of HIS DIVINE HOLINESS BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM.

The Muktikopaniṣad is the revelation of Bhagavān Rāmā to Hanumān and is the compilation of the 108 key Upaniṣads:

Īśāvāsya	Kena	Kaṭha	Praśna
Muṇḍaka	Māṇḍūkya	Taittirīya	Aitareya
Chāndogya	Bṛhadāraṇyaka	Ātma	Jābāli
Śvetāśvatara	Haṁsa	Āruṇeya	Garbhā
Nārāyaṇa	Paramahaṁsa	Amṛtanāda	Kaivalya
Śubālā	Mantrikā	Nirvāṇa	Śukarahasya
Yoga-śikhā	Turīyātita	Ātmabodha	Mahat
Nādabindu	Dhyānabindu	Sannyāsa	Amṛtabindu
Tejobindu	Kṣurika	Brahmavidyā	Yogatattva
Mudgala	Māṇḍalabrāhmaṇa	Triṣikhibrāhmaṇa	Kālāgnirudra
Dakṣiṇāmūrti	Sarabha	Bhasmajābāla	Kuṇḍikā
Vajraśūci	Skanda	Maitrāyaṇī	Kauṣītaki
Avyakta	Maitreyī	Jābāladarśana	Ādhyātmā
Sāvitrī	Rudrahṛdaya	Yogachūdāmaṇi	Nṛsiṁhatāpinī
Sītā	Vāsudeva	Rudrākṣajābāla	Mahāvaḳya
Devi	Akṣi	Sūrya	Ekākṣara
Śārīraka	Sarvasāra	Nirālamba	Paiṅgala
Śāṇḍilya	Avadhuta	Yogachūḍāmaṇi	Jābāla
Bhāvana	Kaṭharudra	Yājñavalkya	Prāṇāgnihotra
Bhikṣuka	Satyāyanī	Atharvaśikhā	Advayatāraka
Bṛhadāraṇyaka	Hayagrīva	Varāha	Brahma
Gaṇapati	Kalisaṁtara	Dattatreya	Bṛhajjābāla
Tripuratāpanī	Annapūrṇā	Garuda	Tarasāra
Parabrahma	Atharvaśira	Akshamaya	Tripura
Bahvruka	Saubhagyalakshmi	Pañcabrahma	Sarasvatīrahasya
Nārada-Parivrājakas	Paramahamsa- Parivrājakas	Pāśupata-Brāhma	Rāmarahasya
Kṛṣṇa	Gopālatāpanī	Rāmatāpanī	Muktikā

These Upaniṣads collectively explore deep philosophical and spiritual concepts, offering insights into self-realization, the nature of consciousness, and the relationship between the individual soul and the supreme. They form the foundation of Vedāntic thought and are considered the essence of Hindu wisdom.

Significance of Muktikopaniṣad and Connection with Adikailasa

The dimension of KAILASA beyond the 11th dimension of the universe - Dvādaśānta - has reflected in few places on planet Earth. The hill form reflected on the KAILASA mountain which is in Tibet. The Kalpataru under which Sadaśiva is sitting is reflected on the banyan tree in Adikailasa.

That is why Kāmika Āgama clearly describes 'Southern side of the physical KAILASA, under the Banyan tree Sadaśiva sits.' Including Kapila muni all the Saptarṣis were around. Near Adikailasa are seven huge rocks representing Saptarṣis where they were living and meditating. Sadaśiva revealed the Āgama under this banyan tree to all those Rṣis and Kapila Mahāmuni.

When Śrī Rāmacandra came to south of Bharat, He was living with Sītā and Lakṣmaṇa during the exile in Ramanagara where Adikailasa is established. This is where the Kākāsura vadha (killing of demon named Kākāsura) happened.

The Swayambhu Linga under the banyan tree which KAILASA now has in the name of Nithyānandeśvara Paramāśiva was the Jyotir Linga available in this whole area. Śrī Rāmacandra used to do pūjā everyday here for this Iṣṭa Liṅga. Under this sacred banyan tree Sadaśiva revealed (again as the first time revealed to Devi under the same banyan tree) Vedas, Āgama and Upaniṣads to Śrī Rāmacandra, Sītā and Lakṣmaṇa.

Again after Śrī Rāmacandra went back to Ayodhyā, after the victory in the war against Rāvaṇa, Hanumān asked Śrī Rāmacandra to teach the essence of the science of Mokṣa. Then with this whole family of Bharata, Śatrughna, Lakṣmaṇa, Sītā, and Hanumān, Śrī Rāmacandra went into the Nirvikalpa Samādhi state and came out under this banyan tree and explained all

the 108 Upaniṣads as He received from Sadaśiva and chronicled it.

Thus, Śrī Rāmacandra is the first organizer of Vedas. It is Śrī Rāmacandra who talked about all the 108 Upaniṣads and 4 Vedas and organized and presented first time in the Hindu literature as Muktikopaniṣad, the 108th Upaniṣad. That was given by Śrī Rāmacandra to Hanumān.

It is in this energy center that Devi experienced Oneness with Paramāśiva. It is here that Saptarṣis, Kapila experienced Oneness with Paramāśiva. It is here that Śrī Rāmacandra, Sītā and Lakṣmaṇa were revealed the Vedas, Āgama and Upaniṣads and they experienced Oneness with Paramāśiva. It is here that Hanumān experienced the same Oneness from Śrī Rāmacandra. This sacred space is hence the pilgrimage center for all the followers of Paramāśiva, Devi, Kapila muni, Śrī Rāmacandra, Sītā and Hanumān.

The Supreme Pontiff of Hinduism (SPH) Bhagavān Nithyananda Paramaśivam has revealed the essence of the Upaniṣads in His revelations on the foundational truths of the Cosmos and Existence.

The Upaniṣads, while unique in their individual expressions, are unified by certain fundamental truths - such as the nature of the self (Ātman), the truth of Brahman (Supreme Consciousness), and the realization of oneness. The SPH has conveyed these timeless principles extensively, making them accessible to all seekers. His teachings bring forth the core essence of these ideas, which resonate throughout all Upaniṣads.

The SPH has woven seamlessly the truths revealed in the Upaniṣads starting with the foundational Śrutis of Īśāvāsya Upaniṣad, Kena Upaniṣad, Kaṭha Upaniṣad and other Upaniṣads. These texts contain foundational principles and the truths of oneness, Self-realization, and the nature of existence. By deeply exploring these core Upaniṣads, the SPH has illuminated the central themes that are echoed across all 108 Upaniṣads.

The SPH's approach goes beyond traditional commentary by emphasizing experiential realization. His teachings invite seekers to live and experience the wisdom of the Upaniṣads. This method of transmission allows the essence of the Upaniṣads to be felt and integrated into daily life.

Through His revelations, the SPH has demonstrated that the truths in the Upaniṣads are interwoven and coherent, rather than separate teachings confined to individual texts. By presenting a synthesis that cuts across various Upaniṣads, He has highlighted the essential unity among them, effectively imparting the essence of all 108 through the depth of a few key texts.

The SPH embodies the teachings of the Upaniṣads in His own life and mission, showing that their essence lies not only in intellectual study but in living enlightenment. His very being and teachings act as a living expression of the Upaniṣadic truths, exemplifying that realizing their essence is not about quantity but about the depth of spiritual insight and practical application.



Īśāvāsya Upaniṣad

What Is Upaniṣad?

When you sit with a deep trust with a Master and listen to him, there is a gap between thoughts. You are something beyond thoughts. That relaxed and deep sitting with a receptive mood, deep trust and feeling connection is Upaniṣad. It gives you the experience of the space between thoughts and experience between thoughts. Sitting again and again with a Master with deep trust makes you established in that space. Sitting again and again in deep trust and deep feeling connection in restful awareness with the Master establishes you in that thoughtless space.

Introduction To Upaniṣads

Upaniṣads are the first and foremost scriptures of the Hindu tradition, which itself is the earliest and foremost spiritual tradition of the world. The Hindu tradition is the primal spiritual tradition on planet Earth. To call the Upaniṣads merely 'books' is too small a word — they are the very source of all spiritual thought trends and currents.

In the Hindu tradition, we developed six ways of 'liberated thinking'. Liberated thinking means a thinking style which constantly keeps you excited, enthusiastic, energetic, joyful, rejuvenating yourself, naturally intelligent, naturally aligned to the laws of life and naturally blissful.

By your very nature, you are blissful, intelligent, conscious and aware. You are hardwired to experience the peak possibility and the highest Existence. The thought trends which awaken your highest possibilities, which make you live your highest possibilities, which make you feel fully excited, joyful, awakened and alive, are what we call 'liberated thinking trends'.

Source of the Six Systems of Liberated Thinking

The Hindu tradition developed six systems of liberated thinking trends - Sānkhya, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā, Nyāya and Vaiseśikā. These are the six major liberated thinking thought trends that the Hindu tradition developed.

Sānkhya is having liberated thinking by understanding the Existence, the laws with which nature or Prakṛti is functioning, understanding the laws with which it is associated with the Source, Consciousness and aligning yourself to it.

In Yoga, the thought trend is this: whatever you consider as 'you' — your body and mind — when tuned and aligned to Existence, you experience the ultimate completion, fulfillment, knowledge, joy, excitement, bliss, and sheer existence itself.

Pūrva Mīmāṃsā or Karma Kāṇḍa is experiencing liberated thinking through your actions by aligning with various energies

of the Cosmos and experiencing the Ultimate, Enlightenment, fulfillment and completion.

Just by aligning your understanding, buddhi about you, God and the world (Jīva, Īśvara, Jagat) and living the liberated thinking lifestyle is Uttara Mīmāṃsā, Vedānta.

Nyāya is liberated thinking — the pure power of analysis. By continuously dividing, dissecting, and examining, layer after layer, analyzing again and again, the truth reveals itself. Liberation comes simply by logic itself.

If Nyāya liberates through endless dividing and analyzing, then Vaiśeṣika liberates through endless adding and including.

Sānkhya, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā, Nyāya, Vaiseśika - these six liberated thinking trends and liberated thought currents were developed by the Hindu tradition. Each one of them is independently complete to give you the experience of liberated thinking from A to Z, Alpha to Omega.

If you are practicing Sānkhya, you don't need any support from Yoga or any other liberated thinking trends. Sānkhya is enough to take you from wherever you are to wherever you have to be. It is an independently intelligent and independently sufficient thinking trend through which you can experience liberated thinking.

If you are practicing Sānkhya, you don't need support from any other thought trends.

Same way, if you are practicing Yoga, you don't need any support from any other liberated thinking trend. In Sanskrit, a liberated thinking trend is what we call Darśana (ability to perceive). In English, you can't translate the word 'Darśana' into Philosophy. No. Philosophy is too poor and a superficial word. We may use the word 'Philosia' - a new possibility to see - to translate Darśana.

Ṣat Darśana (six Philosias) of Hindu tradition were developed from Upaniṣads. Upaniṣad is the mother who gave birth and delivered all the Ṣat Darśana. Upaniṣads are the mother who delivered all the Ṣat Darśana.

Each thought trend, each liberated thinking trend, gave birth to thousands and thousands of sampradāyas, paramparās, orders which is equivalent to the word 'religion' in the West. What you understand from the Western world as religion, in Sanskrit that equivalent word is sampradāya, order. In Sanātana Dharma, the Hindu tradition is the mother where the six thought currents were developed, and from which many religions are born.

The Hindu tradition – what people often reduce to the word Hinduism – is too vast, too multi-dimensional, too alive to be caged under the narrow framework of 'religion'. A religion in the common sense is usually one set of beliefs and one prescribed lifestyle. But the Upaniṣadic tradition is not a single belief system. It is the source of liberated thinking currents, the fountainhead of human consciousness exploring itself in infinite ways.

From the Upaniṣads were born the Ṣat Darśanas (six great systems of thought):

- Nyāya (liberation through analysis),
- Vaiśeṣika (liberation through inclusion),
- Sāṅkhya (liberation through enumeration),
- Yoga (liberation through alignment),
- Pūrva Mīmāṃsā (liberation through action/ritual completion),
- Uttara Mīmāṃsā / Vedānta (liberation through Self-knowledge).

From these currents, countless sampradāyās (traditions), āgamas, lineages, orders, and religions emerged.

That is why calling the Upaniṣads or the Hindu civilization a religion is like trying to fit the ocean into a small pot. The Upaniṣads are not one religion – they are the source and womb of all authentic spiritual explorations.

Choice proves the depth, not confusion. Mono-religious people always try to abuse the Hindu tradition as a confused religion. Choice shows the depth, not the confusion.

When you go to a Pizza Hut, if you see a variety of choices, will you say that the owner is confused? No! The owner is brilliant. That is why he is able to provide choices, varieties.

Anything you see in the world now, which you can appreciate and celebrate, is from Vedamātā. It is Vedamātā's glory, the way She is standing for humanity and the contribution She has done to human consciousness. Everything is from Her. Everything is Her gift to humanity. Whether it is mathematics, astrology, astronomy, anatomy, whatever words you may use, all the thought

currents, thought trends, everything best you see and hear is Vedamātā's gift.

The thought trends developed from the Upaniṣads are a gift to humanity. Upaniṣads are kept as the highest books in the Hindu tradition. In the sacred literature of the Hindu tradition, Upaniṣads are kept as the topmost. Non-controversially, all sampradāyas, all the six liberated thinking trends – Sānkhya, Yoga, Nyāya, Vaiseśika, Uttara Mīmāṃsā, Pūrva Mīmāṃsā accept Upaniṣads as the first and foremost ultimate book.

The religious historians have made a big mistake of classifying the Upaniṣads into one frame of a religion, and pushing it on Hindu tradition or on Hinduism in the modern day as it is described. If we classify Upaniṣads as books belonging to one religion, we are disrespecting the glory and possibility of the Upaniṣads. Upaniṣads may be classified as the source of all the liberated thinking trends and source of all the lifestyles which evolve human beings to the higher levels.

As the Upaniṣads are the source of all the liberated thinking trends which evolve human beings, obviously Upaniṣads are the first and foremost sacred text for all sampradāyas including for the Nithyananda Sampradāya. Upaniṣads are the first and foremost sacred text based on which our lifestyle should be aligned.

Upaniṣads should be read, re-read, understood, realized, lived, radiated and worshipped. Upaniṣads are the purest, pristine pure truths. Upaniṣads are Existence introducing itself to itself, Existence celebrating itself to itself, Existence showing itself how to become itself.

The first and foremost book anyone should read, understand and digest is Upaniṣads. Each verse in each Upaniṣad gives birth to liberated thinking trends which have liberated tons of human beings.

Upaniṣads Make Incarnations

Whenever you feel fear, feel threatened by something and in that agitation you try to change the situation by your own efforts – that is Yoga. If you try to surrender to the highest intelligence and request that intelligence to intervene and protect you – that is bhakti. Knowing you can never be violated, being in the original space of Advaita and automatically making all the so-called fears and threats melt down is Living Advaita. Upaniṣads stand for Living Advaita.

It is not that Yoga is wrong or a little less or bhakti is wrong or a little less. Upaniṣads, the Living Advaita, is something totally different. They have so many interpretations but they do not take away the sacredness and originality of the Upaniṣads.

Sometimes people question, "Why is there so much fighting in Hinduism? Even the eminent people like Śaṅkara, Rāmānuja, Madhva, these great Masters have so many different opinions; sometimes one directly attacks the other. Even the top level Ācāryas are not in sync with each other. Common people like us, how can we understand anything? What can we take as right?" Some scientist discovers something and he gets the Nobel Prize. Within a few years, another scientist disproves what that first scientist discovered and he also gets the Nobel Prize. That does not mean both of them have a difference of opinion. It is a different angle the truth is presented in. Actually, because of the first discovery, the way he lifted us, the second was even possible.

In the field of knowledge, different opinions means different thought trends, multiple choices with amazing freedom and possibilities. Each one explores in his own way, expresses in his own way. Even when you read, internalize Śaṅkara, you will never become the follower of Śaṅkara. You will be the expression of Śaṅkara. That is why in Śaivism, we have a beautiful word 'Śiva Gaṇa' – who embodies Śiva. When you constantly cognize and radiate Śivoham, you will not become a follower of Śiva, you will embody Śiva.

Gaṇa means who embodies, who is filled. So the difference of opinions and different commentaries on Upaniṣads should not put you away from Upaniṣads, but should inspire you to explore the original Upaniṣads. Yes, no doubt Śaṅkara wrote a commentary in a different way, Rāmānuja wrote a commentary in a different way and Madhvācārya wrote commentary in a different way. Each one of them wrote commentary in a different way.

Vivekānanda translated and wrote a commentary in a different way. Swami Gambhirananda has translated and written in a different way. You will be surprised, Swami Gambhirananda belongs to Ramakrishna Sampradāya, but he dares to differ from Vivekānanda. That is the beauty of Hindu tradition. Ramakrishna Mission has published at least 3-4 commentaries. Each one of them dared to differ from Vivekānanda. That is the greatness of Hinduism. Nobody disrespects Vivekānanda. We can't and we don't.

Same way, when Osho writes commentary, he does not disrespect anybody but he dares to differ. That is the space in which Sanātana Dharma has grown. That is the space in which the whole Hindu tradition has expanded. That is the space in which the

whole Hindu tradition has flowered.

These commentaries, different commentaries, the kind of a space available in the Hindu tradition, the kind of a space existed in Sanātana Dharma! Of course, so many people exploited it, so many people misused it; that is different. Yes, Śaṅkara has his own opinion, Rāmānuja has his own opinion, Madhva has his own opinion; and people try to use this to show Hindus are confused.

Each one of them may have a different opinion, but all of them wrote commentary on Upaniṣads only. So we may have thousands of opinions and ideas, but no one questions the sanctity, authenticity and authority of Upaniṣads. This is where everyone merges and comes together. Each scientist may have a different discovery, theory and thesis, but they all uphold the spirit of the science. Same way, each Master may have different ideas, theories, concepts and principles, but all of them uphold the spirit of Upaniṣads.

The more you read, re-read, digest and internalize, the more it makes you beautiful from within. I tell you, the more you see yourself in the mirror, the more you will fall into the delusion you are beautiful. When you look at the mirror for a long time, you have to come to terms with it. How do you come to terms with it? Tolerating, then accepting, then slowly developing some appreciation and finally landing into delusion. But with Upaniṣads, the more you read, re-read, your inner space will become beautiful.

Every truth which puts you in Cosmic cognition, puts Cosmos into your cognition. Brahmāṇḍa should enter into Piṇḍāṇḍa and Piṇḍāṇḍa should enter into Brahmāṇḍa. The macrocosm should become part of the microcosm and microcosm should become part of the macrocosm. Not only the drop should merge into the ocean but the ocean should merge into the drop. Drop merging into the ocean is Enlightenment. When the ocean merges into the drop, He is an incarnation.

A small joke: A woman is standing in front of the mirror in her bedroom. She is not happy with what she sees, and tells her husband, “I feel horrible! I look old, fat, and ugly! And I am really depressed. Please give me some compliments to get me out of depression.” The husband says, “Your eyesight is damn perfect!”

For a long time you stand in front of the mirror to get yourself deluded. With Upaniṣads, the more you read, re-read, read, re-read, your whole inner space will become beautiful.

Once you read and understand you disappear into that concept. But only by reading again and again the concept disappears into you. Only when the concept disappears into you, you are secure that you will never forget it. It won’t be lost in your life; it has become part of you.

Microcosm becoming macrocosm is Enlightenment. Macrocosm becoming microcosm is incarnationhood. You having the Cosmic cognition and Cosmos having you in the cognition; you dissolving into these great truths and these great truths dissolving into you – both of them are totally different. With Upaniṣads, not only those great truths will provoke you to dissolve yourself into those truths, even they will dissolve into you. Provoking your being to dissolve into the truth can be done by any spiritual book. If you read some stotras of saints, your whole being will be provoked to dissolve into the truth. That is what the great Bhaktas did, the saints of the Hindu tradition preaching devotion did. The intensity of the passion and emotion is used beautifully to merge with the Cosmos.

Meerā, Jñānasambandar in Tamil Nadu, Rāmadāsa, Chaitanya Mahāprabhu, Akkamma Devī in Karnataka, Annamācārya in Andhra, Mānickavasagar – they all used the intensity of passion and emotion to dissolve into the Cosmos. Provoking you to dissolve into the truth, any spiritual book can do. But provoking the Cosmos to dissolve into you, only Upaniṣads can do.

Only Upaniṣads can raise you to that height. You become so vast that Cosmos dissolves into you. The microcosm becomes as big as macrocosm, so macrocosm can just dissolve into it. If you have to have the whole Universe in your mouth, your mouth has to open to the size of the whole Universe. If the truth has to dissolve into you, you should grow taller than the truth. That can only happen by Upaniṣads. That is why Upaniṣads don’t make just enlightened beings, they make incarnations.

The ability of the Upaniṣads to put you into the Cosmos, its ability to raise you into the Cosmos and its ability to make you radiate the Cosmos is unquestionable, unimaginable. There are some books which can refine your understanding, refine your sacred sentiments, but only Upaniṣads can refine your understanding, sentiments and sacred beingness. Beingness means experiencing liberation as your existence of the future, present and past - liberation as your future, present and past. They are the understandings which become part of your being, which stay in your being as cognition and as a powerful existential and experiential truth.

For example, if you have a strong belief inside you about you: you are a blessed being, God is supporting you and He is constantly taking care of you, you can pray to Him and He supports you - that is one of the finest subtle sacred experiences

you have about you. Same way, if you have that feeling connection. "Whenever I call upon my God or Guru, immediately He responds to me, He is available to me." If you have that as part of you, if you feel the moment you pray and you call your Iṣṭadevatā or Guru, immediately He responds and is available to you – that is the most subtle sacred sentiment. Ultimately you know you are going to become enlightened and relax into the Cosmos, no question of suffering in the birth and death cycle.

Sometimes people get this very strongly into them. It is not faith. Be very clear. Faith is which comes up and goes down along with the sun-moon cycle. Anything that comes up and down with the sun-moon cycle is faith. But there are some things in you that the sun-moon cycle cannot change. In the morning you feel, "Yes, yes, yes, everything is great," and in the night you feel, "No, no, no, no, no," then it is faith. During Pūrṇimā (full moon), you feel everything goes well, "Wow, life is great!", then during Amāvásyā, you feel, "No, I don't know what is happening," then it is faith. That which comes and goes with the sun-moon cycle is faith.

But sometimes beyond this coming and going and faith, certain understandings become part of your bio-memory. They are just there forever. Subtle sacred sentiments, understandings and the truth of the being do not change based on the sun and moon coming and going. If you have the understanding intellectually: 'Anyhow all these are going to dissolve back into where it came. Whether I had 2000 acres when it is all dissolving, what matters?' If this understanding does not change by the sun and the moon coming and going, it is called jñāna (sacred knowledge).

Same way, 'How much ever I have SDHD about me (self-doubt, self-hatred, self-denial about me), the source from which I happened cannot have denial towards me. He is the source. Today or tomorrow, I have to dissolve into Him only. He only has to protect me, and I dissolve myself into Him. He is the Ultimate.' If this understanding happens in you and this feeling connection happens in you, which does not change by sun and the moon coming and going, I call this as sacred sentiment (bhakti).

'Whether I feel bound or liberated now, ultimately I can never be bound because I am the reflection of the Cosmos. Neither Cosmos nor reflection can be bound. Not only I cannot bind the sun, even can I bind the sun's reflection in the water it? In the mirror, can I bind it? I can bind the mirror; I can bind the water in the pot but not the reflection.' If you have this understanding in your very core being which does not come and go with the sun and the moon, the ups and downs, I call this vijñāna (sacred cognition), Cosmic cognition.

Some books can awaken jñāna in you, some books can awaken bhakti in you, but only Upaniṣads can awaken jñāna, bhakti, vijñāna, all the three in you. Only Upaniṣads are capable of awakening all the three in you completely. It is a gift of Gaṅgā Mātā and Sarasvatī Mātā. Between the Sarasvatī and Gaṅgā valley, this civilization happened. The civilization did not need to wage wars, defend, does not have enmity or possessiveness; it never bothers about the outer world or its comforts. That great civilization which gave tremendous peace naturally by fulfilling all the needs, in that space only, Upaniṣads have happened.

The most important, ultimate wealth you can accumulate in your life is Jñāna (sacred knowledge), bhakti (sacred sentiment), vijñāna (sacred cognition). The cognition you need to have to experience Upaniṣads is just openness, nothing else. Jñāna, bhakti, vijñāna – all the three can happen in you just by receiving it openly.

Upaniṣads Teach How To Live Advaita

Having all the necessary intellectual understanding to live Advaita is jñāna. Having all the necessary feeling connection and strength to live Advaita is bhakti. Having all the necessary cognitions to live Advaita is vijñāna.

Living Advaita means radiating all-powerful, all-knowledge, always blissful, Satchitānanda. Please be very clear, Satchitānanda is not a fantasy. It is not a fantasy of the Hindu brain. Satchitānanda is not a fantasy. Satchitānanda is reality.

Upaniṣads are the most powerful expansion on Living Advaita. Whatever is required for you to live in Advaita is explained in the Upaniṣads. Such brilliant brains cannot have fantasies and delusions. You cannot think the brains of these Ṛṣis having delusions or fantasies. No! If someone can grasp, understand and poetically present such high truths, no way you can accuse them of having fantasies or delusions. That is why Satchitānanda is not a delusion. It is as true as your breakfast and good night's sleep. If you had a good meal or a good night's sleep, none will question you on that as it is a simple possibility.

Satchitānanda, the all-knowing, all-powerful, always blissful, is such a simple possibility. It is really pathetic to deny the existence of your higher possibility. Denying your higher possibility is denying your future. If you deny that you can become rich, happy, comfortable, you are denying your whole future. Same way, denying your possibility of Satchitānanda is denying your spiritual future. It is spiritual suicide.

Do not allow people to force you to commit spiritual suicide. There are tons and tons of people forcing you to commit spiritual suicide through their direct, indirect teachings and preachings. Through the TV serials, cinemas, books, entertainment

shows, media, internet, people are constantly forcing you to deny your future spiritual possibility.

Guru is the death bell for all those ignorance. Guru is a powerful wakeup call towards your spiritual possibility by waking you to your spiritual possibility and spiritual future. Waking you to your spiritual future and possibility is the job of the Guru. Satchitānanda is not a delusion or illusion or imagination. Living Satchitānanda is possible. That is the first statement you need to understand about Living Advaita.

Second: the understanding you need for spiritual possibility is jñāna (sacred knowledge). You need certain kind of emotional strength when you go through a transformation. When you start Living Advaita, certain emotional strength is required. The intensity of the passion and emotion can be used to explode into Living Advaita and take you to the next levels.

No person has taken a decision to live sannyās intellectually after intellectual analysis and conclusion. No. Anyone who has taken sannyās after intellectual analysis and conclusion is never successful. Only a person who used his emotional passion and depth has been successful in sannyās. Your emotion is a pure power which can just transmit you from one space to another space. Only people who used that power, that strength, that pure emotion and power of devotion and took the decision of sannyās were successful.

When you have that pure devotion, you are always alone with your Master. No one else will be there. Only when the devotion comes down, you will see others. It is like only when the flood recedes, you will see the rocks on the bank. If it is flooding, you won't see any rock, tree or anything. So, when that devotion strength is flooding you, you won't see anybody around you. You know it is only you and the Master; nothing else and nobody else exists.

Only when the devotion comes down, you will see, 'Oh, why is she shouting at me all the time? Why is he looking at me like that? Why is he trying to snatch my pencil? Why is he taking my laptop away? He is not talking to me properly.' All that starts when the devotion comes down.

Understand, the necessary sacred sentiments for you to experience Living Advaita is bhakti. Beyond doubt there are some basic understandings. Those are the necessary cognitions.

Reading spiritual books or listening to the satsaṅg is allowing the possibility of having spiritual cognition. If you listen to ten ideas from the Master's mouth, two ideas you may be debating, but suddenly the fourth or fifth will just sit and go inside in your cognition and become an unshakeable cognition! Even you will forget to question them.

When your SDHD (self-doubt, self-hatred, self-denial) was busy fighting with two-three ideas, other three-four ideas will just go and sit inside your being. Satsaṅg is always for that purpose. Satsaṅg is actually for that purpose.

The Master will be throwing some twenty ideas. Your logic is not capable of fighting with all the twenty ideas; but your SDHD (self-doubt, self-hatred, self-denial) will be fighting in two-three fronts with four-five ideas. It can be doing this drama only with a few concepts and thoughts, not with all. By the time it does this drama, the other two thousand ideas, two thousand truths which the Master is giving will become part of your cognition. That is the purpose of satsaṅg.

It is to raise your spiritual cognition higher and higher and higher every day and beyond your SDHD; that is the purpose of satsaṅg. Raising your cognition and spiritual cognition every day beyond your SDHD is the purpose of satsaṅg.

The main theme of Upaniṣads is to make you live in Advaita by giving you the jñāna (sacred knowledge), understanding, sacred sentiments (bhakti), emotional strength, sacred cognition (vijñāna). Existence, Not Action Decides Life

If you see a person sitting next to you, how will you feel? If you see a dog sitting next to you, how will you feel? If you see a plant sitting next to you, how will you feel? If you think the person who is sitting next to you is alive, you will react either with love or withdrawal; you may react in different ways. If you see the dog sitting next to you, you will react in some way. If you don't react the same way to the plants, it means you don't feel they are alive.

Listen to this logic, you will understand the conclusion. Why do we feel that the plant is not so alive, the person is more alive and the dog is a little less alive? Because we have the wrong knowledge that action decides life. No. Existence decides life, not action. A man can do more actions than a dog, the dog can do more actions than a plant – you gauge and measure the existence of life in them based on the actions. This is the basic misunderstanding. Some of these basic misunderstandings can be repaired only by Upaniṣads.

Only the Upaniṣadic Masters carried that kind of an inner space. If a dog is sitting next to you and you judge it as having a very low life, you may not even respond. That dog also won't respond. Whoever makes you love yourself, you love that person. It is the law of life.

Your attitude may be different – respectful, sometimes reverence, sometimes fear. Whoever makes you love you, you will love

that person. The Master's whole work is making people love themselves truly.

For human beings, the way of responding to their existence is blessing or healing them or asking about their problems and giving some solution, consolation or courage. For these plants, just a good look through the eyes which is respecting their life is enough for them to beautifully expand, celebrate and love their own existence.

One good thing with plants is you don't need to train them. They don't have SDHD (self-doubt, self-hatred, self-denial). They don't have an exploiting mentality. They don't have an exploiting tendency. They do not have something which is not them as part of them. With human beings, they internalize something which is not them as part of them. So Master has to separate that and show them who they are. The moment Master shows you who is you, you will just fall in love with you.

Power of the Mahādeva component of you

The Mahādeva component of you which fulfills whatever you want, which gives so much good feeling about you is the real you. All of you have the Mahādeva component in you which makes you feel so good about you. Sometimes people say, "No, I think I never had or saw that part. I don't think I have that. I think I left that in Kailāsa when I came down!" or "After I came here, it got parceled and somebody stole it!" No!

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ ।

No one can cut it and take it away from you. No one can burn it and take it away from you.

All of us have the Mahādeva component in us. How much ever you deny, you do catch a glimpse of that; you do experience it. You can go on denying, "No, that and all is not there. Why should I imagine and create a mess unnecessarily? No, no, no!" You can go on denying.

When you know that Mahādeva's component in you is still active, alive and it has not expired, you fall in love with you. Falling in love with yourself is the only way to keep *nityotsāha, nitya utsāha (eternal excitement)*. Nothing else can give you eternal excitement.

Even if you fall in love with the Master, He will push that love back to you by saying, "Fall in love with your component of Me, your component of Mahādeva." When you fall in love with the Master, you fall in love with the Master's component of Mahādeva.

Even that can be denied by your mind after some time with the mind game, play and all that. Fall in love with your component of Mahādeva which is eternal excitement, inspiration, nithyotsāha, nitya utsāha.

The person who has touched the eternal excitement about himself only will have tolerance beyond logic. Illogical tolerance, beyond logical tolerance will happen to you when you understand the Mahādeva's component of you, Mahādeva's side of you, God's side of you, because you will just be in love with that existence. You will just be in a trance with that existence.

Being in love with Mahādeva's component of you is bhakti. Whenever you go dry, catch that component again. It will bring tremendous tolerance which is beyond any logic. A man who has achieved tolerance beyond any logic can never be disturbed or destroyed. This is the law of life. This is the law of life because when you know the Mahādeva's component of you, you are just in love with your existence; you are just in love with your possibilities. It is not some delusion. It is not some illusion. It is a possibility for every one of you.

No one can take away your consciousness. No one can take away your Enlightenment. No one can take away your understanding that you are Mahādeva. Whenever tiredness, boredom comes to you, remember: "I am Mahādeva and I have Mahādeva as my Master to remind me and help me to reach the experience of Mahādeva."

Don't immediately sulk by saying, "No, no. Yes, he will tell me to become Mahādeva. But, getting up from the bed and moving the body… He expects too much from me. He makes me do too many things. How can I think so much? How can I act so much?" Your inability to think or act never takes away your existence as Mahādeva. Your action does not touch your Mahādevahood, Śivahood, Godhood; it does not touch your Mahādeva's component of you.

Some people express it through their intellect. Some people express it through their body. Some people express it through creating complications. There are some people who are 'Doctorate in Complications'! They create so many complications - even before taking two steps ahead, internally twisting and turning their legs, like they have taken two thousand steps! "Why should I do it?" "He doesn't love me." "I think He expects too much from me." "He's trying to think I am intelligent unnecessarily. Even

if I am intelligent, why should I work?" "Why should I enrich the world?" "Why should I do this?" "Why should I do that?"

"I think non-doing is joy." That is one of the biggest lies you believe. Non-doing does not take away your Śivahood. You just do not experience your Śivahood, expand and radiate. If you are non-doing, you are doing complications (PhD in Complications).

You may be an engineer in Noida, or a doctor in Bangalore, or a lawyer in Ahmedabad, or a sannyāsi sitting in Vārāṇasī, whoever you may be – You have Mahādeva's component, the highest possibility of all-knowing, all-powerful, always-blissful as your existence. That is your possibility. That is you. Start living it and start loving that component of you. Whether it is in your profession, career, family, relationships, life – express this.

Decide how Mahādeva will respond to this situation. - "If Mahādeva is a lawyer like me in Allahabad High Court, how will He respond? Let me live like that." That is Dharma. "If Mahādeva is a doctor like me in Bangalore, how will He live? Let me live like that." That is Dharma. Live with all your possibilities blissfully.

If Mahādeva's component is not there in you, you can't even breathe. The amount of things you need to do for breathing is ten thousand times more than what you need to do to finish all your projects successfully. All your projects (imagined, unimagined) are ten thousand times less than your breathing project.

Good thing Mahādeva made all that automated! Otherwise, you will be sitting and drawing – "through the right nose, half an inch expansion hole and two and a half feet pipe. If I inhale and then keep the air inside my lungs for these many seconds…" By that time, breathing would have stopped. How much of your consciousness, existence is required for your breathing? Only one ten-thousandth of the effort and consciousness is required to finish off all your so-called projects in life. Your life is far easier.

If you exist, everything is possible. For all possibilities, you don't need a separate technique, method to open them up in you. Only whatever you believe is not possible for you, you need to undo those wrong beliefs. But there are tons of things you just did not bother to believe are possible. For all those things, even just remembering, it'll start opening up in you.

For example: living without food. You may have started believing it is not possible for you. Actually, it is not possible for you till you are trained. You need to go through a lot of yogic practices, meditations. Just to have a glimpse of you, you can try some of those yogic practices. That's all. You are not required to be completely without food. That is not required for Enlightenment. It is just one of the yogic excitements.

About this 'able to live without breathing' – you know you can't because you started believing it. In the Himalayas, there are yogīs who bury their heads in the sand and live like that for eleven days. Whatever you already started believing is not possible for you, you will not be able to do; that is okay.

There are many things you have not taken the decision or belief or stand where those things not possible for you are actually possible for you. If you start opening up to things as a possibility, suddenly it may be available for you. There are so many things which you have not closed the door on. They are still available and open for you. Reminding you about all your possibilities is Living Advaita. That can happen only by Upaniṣads.

Upaniṣad Is The First, Foremost and Final Word Of The Universe

This is the first, foremost and final word given to the Universe from the Universe, given to humanity from the Cosmos. Upaniṣads are not like science where it is developing every day. For example: today a scientist will come and declare something as truth and everyone will agree. That will be considered as truth. People will make their life's decisions, align everything based on that truth. In ten years, another scientist will come along and prove that the whole thing is false and declare something else as truth. Then people will start aligning their life towards that. Then after five years, somebody else will come along and declare that as a lie and prove something else as truth.

If the truth is going to be changing tomorrow, it is not the truth even today. Upaniṣads are not like science which is evolving or changing. It is like a scientist carrying a lantern in a thick forest and telling the truths about the forest to the world – 'Oh, there are ten trees, two snakes and it's dark.' When you walk further, 'No, no, the forest is not just ten trees and two snakes, it is more than twenty-five trees and two elephants.' When you walk further, 'No, no, it is not even twenty-five trees. It is trees, trees, trees everywhere as we turn the lantern. There are trees all around and different types of animals.' This is what science is.

Upaniṣads are a Ṛṣi sitting and seeing the whole forest in a flash of lightning and describing it. The lantern descriptions will always change; but a Ṛṣi sitting on the peak of the hill, seeing the whole thing in one flash of lightning and penning it down is Upaniṣads. Understand the difference between these two.

Upaniṣads are the first, foremost and final word on truth. There is nothing like Upaniṣads which declares all the truths so

close to the heart.

Śruti (heard): Upaniṣads are not said by any Ṛṣis. It is heard by the Ṛṣis. Who said it? It is the Cosmos singing about Itself. It is directly the Universe declaring Itself universally to the Universe.

Upaniṣads are Cosmic Cognitions to Live as Cosmos

Clear up all your old cognitions about life. Clear up all your old cognitions about God. Drop all your old cognitions about you. Drop your old cognitions about the world. Drop all your old cognitions and be fresh to receive the original Cosmic cognition from the Cosmos itself. Plan and live your life as the Cosmos wants you to live.

Each Upaniṣad mantra is a Cosmic cognition for you to live as Cosmos. Your relationship with you, your relationship with God, your relationship with life, your relationship with everything can be defined and redefined with these Upaniṣadic mantras.

Upaniṣadic mantras are far more powerful than any sound you can hear on planet Earth. Such a powerful vibration! Such powerful truths! Prepare yourself, clean up all your old cognitions about you. Complete with all of them, because you are going to complete with Completion itself. It is time to complete with Completion itself and enter into the Complete Completion space, Completion with all incompletions and Completion, and then entering into the space of Complete Completion which Upaniṣads describe as the state of the Cosmos, as the state of the Universe.

Keep yourself ready for the Cosmic cognitions. For example, the 2nd verse of the Upaniṣad says, 'Decide to live hundreds of years living in this liberated way.' What a life affirmative science this science is! It is not life negative. Every one of your DNA which hears these mantras will be supported to decide and programmed to live hundreds of years.

These Cosmic cognitions should be made the core of you, your DNA, your very bio memory, your very muscle memory. Each of these verses should be heard, loved, cherished, digested, lived, radiated and enriched. Get ready to drop all the old cognitions to live this new cognition.

Remove all these old cognitions and record these new Cosmic cognitions called Upaniṣads into your very core, into your very DNA. Let us all stand together as a Sangha to spread this Cosmic cognition to the whole world. Spreading this Cosmic cognition to the world is the greatest service we can do to the world. It is Sangha which always enjoys Buddha. But Dhamma is the greatest service to the whole world.

The whole world will not enjoy Buddha even if you give it to them. They will not know how to enjoy, how to live, how to cherish. It is like diamonds given to a beggar who does not know what to do with them and he spreads them all around. Or it is like a beggar who got a huge bag of diamonds, and as he has no work, he passes the time by throwing the diamonds one by one into the ocean. Human society will handle the Buddha like that only. They do not know the value. It is Sangha which enjoys the Buddha. The greatest gift Sangha can give to the world is Dhamma (Dharma). Take these Upaniṣads, the highest Dharma to the world.

Pūrṇa Mantra

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः

oṃ pūrṇamadaḥ pūrṇamidaṃ pūrṇāt pūrṇamudacyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
oṃ śāntiḥ śāntiḥ śāntiḥ

Living Advaita is the Realization that You are Always Complete

Living Advaita means realizing you are Whole, one with the Whole, and that you are not a broken, separated or divided part. Broken means once and for all taken out. Separated means internally divided. Divided means internal sub-division. You are neither broken nor separated or even entered into sub-division from the Whole.

The Whole exists as Whole. It is not that now you will achieve Completion, and in the future you will experience Complete Completion. The Completion is Complete Completion when you realize even in the past you were always Completely Complete. Living Advaita means realizing Complete Completion not just in the present or in the future but also in the past.

The person who says, 'In the future I will be Completely Complete,' is a Yogī. The person who says, 'Now itself I am Completely

Complete,' is a Tantric. The person who realizes, 'Not only in the future or present, even in the past I was Completely Complete,' is Advaitī.

Understand, the depth of the Completion is complete in you when you understand even in the past you were complete. When your incompletions of the past become not only meaningless or irrelevant, but just un-rememberable, non-cognizable by you; they don't have any more place in you – you are Living Advaita.

The main message of the Upaniṣads is not just that in the future you will be complete. In the future you will be complete is the message of Yoga Sūtras. Even now you are complete is the message of Śiva Sūtras. Even in the past you were complete is the message of the Upaniṣads.

Complete healing happens in you not just by becoming complete in the future or in the present, but only when you realize even in the past you were complete. Only then, the Complete Completion happens in you. Only Upaniṣads have the 'audacity,' not just to tell you, but have the courage to give you the experience that even in the past you were Completely Complete.

That is why, what will happen if you practice Yoga Sūtras can be predicted; what will happen if you practice Śiva Sūtras can be experienced; what will happen if you realize the Upaniṣads can neither be predicted nor be explained!

Living Advaita means not just becoming Completely Complete in the future, not just becoming Completely Complete in the present but realizing experientially you were Completely Complete even in the past. There was never ever any incompletion in you. That realization is Living Advaita. That can be given only by the Upaniṣads.

Upaniṣads: the original source of all religions, original source of all the truths. Living Advaita heals, completes, fulfills, puts bliss not just in your future or in the present, but also in your past. Only Living Advaita is capable of changing your past.

You may think, 'How can the past be changed? It is already over.' No. Nothing is over. As long as you remember, it still exists. Anything you remember still exists. Anything from the past you still remember is present; it is present about the past. It is about the past but it is in the present. The pain you have about the past, incompletion you have about the past, it may be about the past, but it is in the present. That is why it is still painful, it is still experientially incomplete.

Same way, a desire may be about the future but it is in the present. That is why it is so powerful to inspire you to move towards it. It can drive you experientially. Anything which is not present will not have power over you. It doesn't have life. So, the past or future is present as long as you remember, and it is still alive. As much as you can extend into your future, it is only about the future, but it is in the present. All your desires are about the future in the present. All your creations, declarations, everything you want is about the future, but in the present. All your pains, guilt, incompletions are about the past, but in the present.

It is Upaniṣads, one and only Upaniṣads which declare with a clear understanding and experientially complete your past in the present, future in the present and present in the present. When the Completion of present in the present happens, past in the present happens, future in the present happens – Complete Completion happens. Not only your future and present, even the past is transformed. No account is settled till you realize and reach Living Advaita in the Cosmos.

Just for you to reach Living Advaita, your past gets stored but does not get recorded. Anybody's past once recorded in the Cosmos, that is what comes down as Purāṇa. It means he has completed and recorded it in the Cosmos. From amoeba to Anantanārāyaṇa, he has finished the journey and won the game. So, now he is presented as Purāṇa, like Bhāgavata Purāṇa, from Matsya to Kalki.

All our files are still pending, not yet archived. Even now, by waking up and Living Advaita, we can re-write the whole history. You can re-write the whole history; not just socially, even cosmically. So take the decision to live Advaita; decide to reach the space of Complete Completion to the extent even your past is re-written. Not just the present or the future, even your past is re-written. Get ready to enter into this great mystical journey.

Patañjali only dares to say, 'Your future can be completed; do these practices.' Even Mahādeva only dares to say in Vijñāna Bhairava Tantra, 'Even up to your present will be completed immediately; practice these techniques.' Only the Upaniṣad which nobody wrote but were channeled only have the audacity to say, 'Not just your future or present, even your past can be transformed and rearranged.' Nothing is complete till you start Living Advaita.

Mahādeva vibrated the Cosmic knowledge - Vedas, as Dakṣiṇāmūrti. Ṛṣis radiated it and read it out from the Cosmic knowledge. That is the way the Upaniṣads were delivered to planet Earth. Mahādeva just sat in silence as Dakṣiṇāmūrti under the Banyan Tree and radiated it as a vibration, vibrant silence, living silence, the alive silence. The Ṛṣis just spelled out the Cosmic Records, the Akashic Records in words and shared it with the world. This is the way Upaniṣads have happened.

Living Advaita means, realizing not just in the future you will be out of Māyā (delusion), not just in the present you are out of Māyā experientially, it is realizing even in the past you were never in the clutches of Māyā. It is far, far beyond the word

'Enlightenment.'

What explanation you have been given through the word 'Enlightenment,' what idea you have about 'Enlightenment' and what promise was given to you through the word 'Enlightenment' – the truth of Living Advaita is far higher and beyond. Enlightenment is always about either the future or the present. It is only Living Advaita that has the courage to tell you the truth about the past also. As long as the future is not complete, the past can't be complete also.

Till you die, your whole biography cannot be written. Only at the last moment can your biography be written. Same way, till you finish your future, your past cannot be frozen.

As long as your future is not completed, the past can't be completed also. Only when the future ends can you have an idea about your past. So, do not be under the myth that your past is lived and over already. Experientially transforming the future, present and past is Living Advaita.

Living Advaita – No Period of Delusion or Dark Night

The Whole, the Cosmos, the Universe comes from the Whole. Even when it comes, it doesn't get separated; it continues to be established in the Whole. When it goes back, it goes back to the same Whole.

Living Advaita means declaring there is no period of delusion. The promise and message of Yoga Sūtra is, now you are in delusion. If you do this, you will be liberated in the future. That is Yoga.

'No, no, no, even now you are liberated, even now you are free. You are not at all bound.' That is Tantra.

'Not only in the future or in the present, even in the past you were always free' is Advaita.

There is no delusion period. Your history has no dark pages. Cosmos never writes and never makes a dark page in your history. Out of your own sheer stupidity, you go on making some part of your life as a blackened part of your life, dark part of your life. There is no dark night in your history is the message of Advaita.

The Whole comes from Whole. Mahādeva comes from Mahādeva and He is established in being Mahādeva is the truth. The earlier you start celebrating, the earlier you start enjoying life.

In the world, there are three kinds of people. One: people who go on feeling life is poverty. They live and leave life in poverty, utter powerlessness, and not having what they want or not having enough. That is one group.

Second: living on OPM (Other People's Money). That is the second group. Never deliver anything to people and create fear only. Blackmailers never deliver anything to the world. They just blackmail, create fear and grab. Non-contributing members of the society and living on OPM (Other People's Money). 'Other People's Money' is not only other people's money, it is using all the resources of other people. They use others' power, intelligence, everything and never contribute to them And live on OPR (Other People's Resources).

Third: this is the essence of the Universe. The group which goes on contributing, sharing, enriching, radiating, living in utter richness of Śiva Bodha.

Three Types of People

Enough has already been deposited in your DNA, your bio memory and muscle memory. It is now you who need to start writing the cheques, blank cheques and distributing them to the world and start living it. No one has been sent to the Earth to live a poor life, living the life of powerlessness and resourcelessness. No one has been sent to live on other people's resources, thinking that you are resourceless.

Blackmailers are the most frightened stupid people because they feel they do not have enough resources. They need an Inner Awakening. Resources, money, strength, intelligence, power – all these are resources. When you feel you don't have enough, you live in utter disgrace and die. That is the kind of lifestyle, 'You think of you as Shava (corpse).' That is the inner image (mamakāra) you carry.

This second group: 'Yes, I don't have but I can swindle others.' Living on other people's resources, non-contributing elements of society When this OPM becomes too large, Bhagavān has to land, Kṛṣṇa has to happen and clear the whole thing.

Otherwise, there is no justification for the Mahābhārata War. We have not recovered from the Mahābhārata War. What all we have lost because of the Mahābhārata War, still we have not recovered. We are still suffering the after effects and side effects of the Mahābhārata War. We lost so much knowledge, technology, everything we had. Most unfortunately, people with the knowledge also got killed.

What we lost because of the Mahābhārata War is unimaginable. There is no reason for a personality like Bhagavān Śrī Kṛṣṇa

to conduct such mass destruction! I will say, Mahābhārata War is equivalent to Pralaya (dissolution of the Cosmos). We lost all the best things. Few things remained and escaped that War.

The only reason Kṛṣṇa had to do this mass cleansing, acid wash on the planet Earth is because this OPM group had become too much – people living on other people's money, other people's resources – money, power, knowledge, work.

Blackmailers are the most sick people on the planet Earth. Not just sickening people, sick people. There is a difference. Sickening means you need to be angry towards them. Sick means you need to be sympathetic towards them. Blackmailers are the most sick people because not only they feel powerless, they go on trying to swindle and live on other people's resources. They are non-contributing blackmailers.

The third group is the most intelligent and brilliant group. They realized whatever is required for them to fulfill what they imagine as their life and mission. They have the intelligence, energy, knowledge, plan of actions, creativity, everything. And more than that, they already know it is there in their DNA, very bio memory, very muscle memory and very bioenergy. 'Let me start living it.' This group is the most intelligent and brilliant beings on planet Earth. They are the salt of the Earth. They are the sugar of the Earth. They are the sweetness of the Earth. They are the Earth!

This one truth: whatever you need to feel fulfilled, whether it is Mercedes Benz car outside your house in your portico, or worriless mind all the time, or being in the space of Śivoham all the time, or having happy relationships in life, or amazing health, or living with all the extraordinary spiritual powers and siddhis - whatever you imagine is the peak of your life and can't imagine - knowledge, creativity, power, resources, energy, everything – all the best things are already there in your bioenergy, biomemory and muscle memory. You just have to start living it. You don't need to acquire it.

Requirement is not acquiring. Requirement is liquidating. Don't sit on the prime property which is twenty five thousand crore and die without having bread and butter for breakfast. Don't be the owner of the billion dollar property and die without having bread and butter for breakfast. Whatever is required for you to radiate the Śivoham is already available in your biomemory, muscle memory and bioenergy. Start living it. Decide to live it every moment.

'Come on, I am Mahādeva. Let me radiate the Śiva Bodha, the joy of being Mahādeva. He is in my DNA programming. He is in my bio memory programming. He is in my muscle memory programming. He is in my bioenergy programming.'

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
If the Whole comes out of the Whole, it has to be the Whole. There can never be a hole. When the Whole comes out of the Whole, it has to be Whole. There can never be a hole.

Whatever may be the mamakāra (inner Image), you may carry yourself as Shava or Jīva, the truth is, you are Śiva, Mahādeva. You are the Whole. From the Whole, even when you think you have become part and got separated, you are the Whole. You are the Whole. You are the Whole, the 'W.' This means double victory, double 'V' – VV (two 'V's joined together become 'W'). When you feel you are the Whole (Cosmos), don't think only you are celebrating, even the Cosmos is celebrating. That is why double 'V' – double victory.

When you feel Śivoham, when you feel you are Mahādeva, don't think only you become ecstatic, Mahādeva is also ecstatic. Cosmos is waiting to celebrate its glory towards you. Whenever you declare you are Mahādeva, don't think Mahādeva is sitting there and saying, 'How dare you say 'I am Mahādeva' without becoming pure and capable like Me!' No! He is saying, 'You are telling me 'I am Mahādeva.' Now I am fitting Me in you!' Mahādeva is not an envious God. No. He is not saying, 'What? You say you are Mahādeva? Have you done tapas like Me? Have you done all the qualification tests? Have you passed all the qualifications? How can you claim My throne?' No!

The moment you say, 'I am Mahādeva,' He says, 'Wow! I have one more body through which I can celebrate My existence.' He is waiting for more and more people to declare Śivoham. He is waiting for more and more people to become Gaṇa. In Sanskrit, Gaṇa means embodying. He is waiting for more and more people to become Śiva Gaṇa, embodying His very existence.

Many of you think, 'Oh, I am constantly remembering I am Śiva,' and one part of you questions, 'Hey, I am not qualified. I

have not trained myself. I have not done tapas. How will Śiva accept me as Him?'

Please understand, in Aksharamana Malai, there is one beautiful line sung by Ramana Maharshi.

என்பலோலுந் தீனரை யின்பூறக் காத்தூநீ

யநெ்நாளூம் வாழ்ந்தரூ ளரூணாசலா

He is talking about himself: 'என்பலோலுந் தீனரை யின்பூறக் காத்தூநீ (Even a person like me, You are saving, establishing, protecting. O, Arunachala, let you live long).'

Through this statement Bhagavān (Ramana Maharshi) is not making himself low. He can never be low. He is revealing the truth: 'Even if you think you are a dīna, means the worst inner image you may have about you, He is here; Mahādeva is here to protect and celebrate Himself through you.'

The moment you decide – 'I will live Śivoham, the truth (satya), I am Mahādeva' – immediately Mahādeva starts expressing all His powers through your being. He is not saying, 'Qualify first, then I will give you.' No! You start living, you decide to declare, you decide to live, is the qualification.

The moment you even remember Śivoham, He immediately rushes into you, fills you, starts experimenting and radiating. This sacred ash (vibhūti) and Rudrākṣa (sacred beads) are the masks of Mahādeva. The moment you put that on and say, 'Śivoham,' He just fills and radiates Himself through you.

Śivoham is not just some theory and concept. It is the ultimate medicine for whatever may be the problem. It can be the most difficult or real problem like today evening, the person who gave the loan to you is coming to collect the interest of ten thousand rupees and you only have a thousand rupees. You don't know what to do or how to get the other nine thousand rupees. Even with that problem, Śivoham is the solution.

Śivoham works because the owner of the medicine is waiting to make it work. He is waiting to celebrate through every one of us. He is waiting for just one missed call. If you utter Śivoham and you immediately feel the connection and start expressing powers, it is a live call. If you just utter Śivoham mechanically and nothing happens, it is a missed call. But even if it is a missed call from your side, He never misses responding, replying, calling you back.

Even if you chant mechanically, try to remember mechanically, try to remember for the sake of argument, 'Eh, if I am Śiva, okay let this wheezing problem become alright.' Even in that debating way if you are trying it is a call though a missed call. Debated practice or challenged practice is a missed call. It will never go to waste. Kailāsa never misses a single missed call!

Even for a debate, try 'Eh, if I am Mahādeva, let my eyes be healed. Let me see. I will check. I will challenge.' Even in a challenging way, checking way, arguing way, debating way, playful way, you can check. Practice Śivoham playfully. You may practice Śivoham doubtfully, playfully, for the sake of argument or challenging - whatever way you may practice it for, whether it is a live call or a missed call – you will never be missed. Śivoham really can be a powerful solution. Try it first.

Understand this one satya. These great truths revealed in our Upaniṣads are not myth. Myth, mythology – these words are the most abusive words given to our Purāṇas, Śāstras and Upaniṣads. Myth is an abusive word. The right word for our Purāṇas, Upaniṣads, Śāstras is subjective truth.

When Bhāgavatam says Kṛṣṇa lifted the whole Govardhana Hill with His little finger, it is not a myth or mythology; it is a subjective truth. A person who wants to live that truth, for him it is the truth. Śivoham is not a myth or mythology. It is subjective truth. Whatever you remember in you, in your inner space, can either suffocate you or make you blissful and expanded. If you remember something painful, it suffocates you. If you remember something blissful, it expands you.

Anything you remember and it suffocates you is a pattern. Anything you remember and it expands you is subjective truth. Śivoham, Ahaṁ Brahmāsmi, Tat Tvam Asi, Prajñānam Brahma, Soham Haṃsa – all these Mahāvākyas are not myth. It is subjective truth. Start living it.

Tsunamis don't stop because of the plastic covers lying on the beach. Śivoham does not stop because of a few stupid incompletions you are having in your being. Anything which you remember, anything that suffocates you by remembrance is incompletion. Anything that expands you by remembrance is subjective truth.

Consciousness by Nature Does Not Allow Incompletions

First of all, you need to understand that your consciousness has a constitutional setup. The basic constitution of the

consciousness does not allow incompletions to be inside it. By its nature, they are ejected out.

For a good DVD player, the moment you insert a corrupted CD, it just ejects it out as a default setup; it does not play. Same way, the constitutional setup of your consciousness does not play with incompletion. By its very nature, it just ejects and rejects it.

So, don't be sitting and calculating the plastic covers and coffee tumblers (cups) lying in Marina Beach (a beach in Chennai) and thinking, 'Such a dirty place. How will the tsunami come?' Tsunami cannot be stopped by the plastic covers. Śivoham cannot be stopped by the small incompletions you think you are having. Start living it. That is the only key!

When you feel victorious, Mahādeva feels victorious. He wants you to be victorious, because that is the way He feels victorious. The Whole celebrates you feeling as Whole, because the Whole feels fulfilled when you feel you are Whole. He wants you to experience Śivoham.

There is no other reason for Him to make Himself available to you other than making you experience Śivoham, because He also celebrates you experiencing Śivoham.

Remember this one line: He celebrates when He is able to make you celebrate, because Mahādeva loves you! This is the real meaning of God loves you.

Bhagavān Ramana Maharshi says, "என்பலோஞ் தீனரை யின்பூறக் காத்தூநீ. யநெ்நாளூம் வாழ்ந்தரூ ளரூணாசலா."

He says, 'Even the worst people are protected, saved, celebrated. O Mahadeva, because you are doing this, let you live long.' If he is a dīna, how can he bless Mahādeva? Don't you see the whole conflict?

In the first line, he says, "என்பலோஞ் தீனரை."

In the next line, he says, "யநெ்நாளூம் வாழ்ந்தரூ ளரூணாசலா."

He has a powerful message in that one line. Even if you think you are the lowest, you have the right and capacity to bless Mahādeva because you are Him and He celebrates through you. When you celebrate, He celebrates through you. When the microcosm dances, macrocosm joins. When you do naṭana (dance), Naṭarāja (the King of Dance, Mahādeva) joins. The truth is, you are programmed for Śivoham. You are programmed as Mahādeva. You just need to start living it, radiating it now.

A normal man's life in the waking state runs based on logic. How much ever you condemn logic, you can't drop it. A waking state of human life is bound by logic and functions by logic. Logic is the law of waking state in human life. But, human life is not just the waking state as we are all made to strongly cognize.

When the emotion interferes in any equation, logic loses its base. For example: two plus two is four is logic. But in a painting, the paint you used and the canvas put together is not painting. That is not equivalent to painting. You can't even come to the logical conclusion on the amount of force used by the painter on the brush which reached the canvas and made the paint stick to the canvas. The amount of paint used, the amount of force used, the canvas used, all put together can never equate painting, because the component of emotion is involved.

That is why even the country's law gives huge punishment if the crime is a heinous crime. All murderers don't get hanged. Only in the rarest of the rare, they get hanged. What decides the rarest of the rare? The emotion involved in it, like when a child is killed. When a child is raped and killed, naturally too much emotion is involved in it. The child has a future; it can't defend itself, it can't protect itself. It is defenseless. Life which has a future, when that is harmed or killed, naturally becomes rarest of the rare crimes.

In any field when emotion is involved, logic cannot be taken to the end and it does not give the right result. Emotion is the smell of consciousness. That is why your dreams can never be logically analyzed or concluded. The natural law of a human being's waking state is called logic. The natural law of a human being's dream state is called emotion. Even the fragrance of consciousness — emotion — if it intervenes in a scene or interferes in a happening, your logical conclusions cannot be arrived at. Your logic loses its value, stature, status, and its ability to answer the questions of why, who, what, when, where, and how. You can never have an answer for why, when, where, what, how of the dream.

There is Nothing Called Mental Disorder

Sigmund Freud is the biggest fraud who sold a big hypothetical, fraudulent system of thinking to the world, which can never be questioned and proved. Most of the mental disorders are created false diseases. Now Leon Eisenberg, scientific father of ADHD (Attention Deficit Hyperactivity Disorder), just before his death, confesses – 'ADHD is a fictitious disease.' He says,

'ADHD is a prime example of a fictitious disease.' The scientific father of ADHD is uttering these words and he is dead. 'ADHD is a fraud; it is intended to justify starting children on a life of drug addiction'; Dr. Edward C. Hamlyn, founding member of the Royal College of General Practitioners is making this statement.

Now, it is too late. Already the human consciousness, human bio-memories, human muscle memories have started believing the why, how, when, where, what of ADHD. It has already become part of our thinking system. There are tons of articles about this fictitious disease and on how they have developed it.

Whose hands are we in? 24.4% of the money is used on the promotion of medicine. Only 13% is used for research and development to make sure the medicine is safe. Only 13% is used to make sure the medicine is safe, and 24% (almost double the amount) is used to push their medicine on people.

Actually, there is no such thing as mental disease. It cannot exist because the mind is liquid; it is fluid. Only solid existence can have conflicts. Liquid existence can never have conflicts. Can water have conflict with the vessel? If any vessel gets filled, it just fills itself. Concocted compositions of fears compiled systematically and preached are psychiatric and psychological disorders.

These psycho-pharmacology units all over the world are made by those who have vested interests. If there is delusion, instead of waking that person out of delusion, they encourage it. For example: a person is sleeping and dreaming that he is being chased by a tiger. He shouts, "Tiger, tiger, save me, save me!" He is blabbering even in his sleep. Say you are the person who is standing next to him and watching this happening, what do you need to do? Just tap him and wake him up. That's all.

There is primary delusion. But, the solution is not as difficult as it is projected and told to us. The solution kills more people than the disease. If this chemotherapy and other killing drugs were not there, people would be alive for a longer time with cancer than with medicine. Medicines kill more people than diseases.

The internet has done such great good to humanity, human society. Some people are using it for bad; that is different. All these truths come out and reach common man because of the internet. The field of emotion can never be logically analyzed, organized or arranged. To understand that, you need a totally different level of cognition.

The cognition which empowers you to experience the law of the waking state is logic. The cognition which empowers you to experience the flow of emotion is love. Other than love, nothing else can be useful to dissect, bisect and understand emotions.

Sigmund Freud is the biggest fraud who exploited the ignorance of human beings. He knew that the component of emotion cannot be logically analyzed and understood. Same way if you develop a system to analyze logically the component of emotion, you can't disprove the system also.

The gray area of "neither can be proved nor can be disproved" has been abused, misused and manipulated by Sigmund Freud. When you know law, if you are using the gray area, you are a criminal. If you know the field of emotion, dreams, mind, and if you use the gray area, you are a criminal. If you know the science of consciousness, and if you use the gray area, that is the biggest conspiracy. The most authentic beings who never exploited the gray area of consciousness and presented the truths as it is are Upaniṣadic Ṛṣis.

Most of the founders of religious organizations had powers; they had some experience of consciousness. They used the gray area to establish their vested interests. They use their knowledge and the people's ignorance of inability to disprove what they claim. The combination of all this was used to establish their vested interests.

Upaniṣadic Ṛṣis are the Masters who don't even want to spell out their names! We have the few names that are spelled out possibly by mistake. Other than that, nowhere are they ready to even declare their names. Even in those rare instances, only the last name, means the family name is available for us, Like Vyāsa is a title, not a name. That much of apauruṣeyatva - authorlessness! That much of non-interference from the author or his vested interests! What a sacrifice!

A person who leads the army should never have fear even in the corner of his being, because so many people's courage is exploited by his courage. He can't have fear even in the corner of his being. He has awakened so many people's courage and led all of them. He has no right to have fear.

An intellectual person can have fear, but not hypocrisy to exploit the gray zone, gray area. A person who leads the army has all the right to exploit the gray area. He has the right to wage guerrilla wars. He has the right for hypocrisy but not for fear. An intellectual has the right to have fear, but cannot exploit the gray area of knowledge.

Some of the religious leaders have done more damage to planet Earth by using the gray area of the consciousness zone. Sigmund Freud used the gray area of the emotional zone where he developed a theory which can neither be proven right nor be proven wrong. As long as it can't be proven wrong, it can continue to exist. That is what is using the intellectual gray area. Same way,

some of the founders of religious organizations, when they have some spiritual powers through conscious experiences, but not yet fully awakened and enlightened, used that gray area to establish their vested interests.

If you are living Hindu Tradition, please be proud of the Hindu Ṛṣis. You are living an unexploited, unmanipulated, unadulterated truth as your life. It is told to you as it is. Neither the disease is fictitious nor the diagnosis is fuzzy methods. If you are screaming seeing the tiger chasing you in your dream and asking for help, the Ṛṣis will just say, "Come on, wake up my son." They just wake you up. That's all.

The system which empowers you in the waking state is logic.

The system which empowers you in the emotion, dream state is love.

The system which can empower you in the conscious state is Advaita.

Understand, all your emotional ups and downs, mood swings, if you handle it with love, it will just empower you, and you will never have any disease related to your mind. Your fear, phobias, depression, everything, handle it with love. You will just be free from all mental, psychological, psychiatric disorders. This one word 'love' is the sarva roga nivāraṇi (cure for all diseases) for any mental, psychological, psychiatric disorders. You don't need to go through these fuzzy diagnostic methods. All the problems of consciousness can be handled just by one principle – Advaita.

Advaita is Beyond Logic and Emotion

Logic will not be useful in the field of emotion, and emotion will not lead you in the right level, right angle in the field of consciousness. That is why whenever you fall into the space of emotion, you lose your logic, and when you fall into the space of consciousness, you lose your emotion.

If your basic cognition is emotion, you lose all your logic. That is why it is called falling in love. Actually, it is not exactly love; it is attachment, infatuation. When you are infatuated, attached, all your logic disappears. When you are coming in touch with the Advaitic space, all your emotion disappears.

Advaitīs should live sannyās. Sannyās itself does not lead to Advaita. First become an Advaitī, Jīvanmukta. Then sannyās will be possible and successful. Otherwise, you will start developing attachment to your kamaṇḍalu (water pot)! If your cognition moves to Advaita, automatically you go beyond logic and emotion.

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

When the cognition gets centered on consciousness, life is love, laughter, joy and life itself. Let us now understand how to make our cognition centered on this sacred truth: "The Whole comes from the Whole and is established in the Whole and gets back to Whole. And even during this whole process, it remains as Whole." How can we align our cognition to it?

Śūnya is Infinity

Mathematically you can never understand this verse. Mathematically you can't say, "Two comes out of two, stays as two and goes back to two; even after that it remains as two." No. That is why the concept of zero no brains were able to conceive other than the Ṛṣis' brains.

When the concept of zero itself was revealed, the consciousness of the Ṛṣi was "the Whole was the value of the zero, not nothingness." Infinity was the definition of zero by the Upaniṣadic Ṛṣis. But the logical mind which received these understandings was not able to comprehend. So, they made that as nothingness (Śūnya). Sa Anya means 'there is nothing other than this exists' - is Śūnya. Sa Anya – nothing other than this exists. Anything you call as anya, inclusive of that is Śūnya. Sa Anya - anything you call as other, including all that is Śūnya.

Zero of the Hindu Ṛṣis is not zero of the Western mathematicians.

Zero is not nothing; it is infinity. Zero is not nothingness, it is infinity. If this one cognition is digested into your system, if this one truth becomes your cognition, your whole life will take a new turn.

You will not believe any stupid theories of you going to have death or destruction. These stupid theories of one life concepts – all that will disappear. How can you have one life? How can life have one life? You can have one body at any one time; that is accepted. How can life have only one life? Then are you just a body? Then after life leaves, the body should be functioning. Then

if suddenly the body is not functioning, then something is leaving. What leaves, how can there be only one body? If there is only one body, then it should not be leaving it. Tons and tons of stupid cognitions you are carrying will melt down; tons and tons of stupid beliefs you are carrying will melt down with this one sacred truth – zero is not nothingness; zero is infinity.

Śūnya as it was discovered, as it was spelled out by the Ṛṣis did not mean nothingness; it meant infinity. Sa Anya means anything you call as Anya, all that together is Śūnya. Sa Anya means anything you think or understand or feel as Anya is all put together. The possibility for the other to exist does not exist in Śūnya because anything you call as other, we have included; that is why it is Śūnya.

This first mantra, Śānti Mantra of Īśāvāsya Upaniṣad, which is in the 40th chapter of Yajurveda is given the first place in the series of Upaniṣads.

There are four major commentaries on Upaniṣads.

Nīlakaṇṭha Śivācārya

Ādiguru Śaṅkarācārya

Rāmānujācārya

Madhvācārya

All four of them are great enlightened beings, incarnations. There is no question of comparing anyone with the other. All four of them made Upaniṣads user-friendly for different types of groups at different times. The differences you see in the commentaries by these Masters is not because of the Masters, it is because of the disciples.

Nīlakaṇṭha Śivācārya is the first one who wrote the commentary. It was much earlier than Ādiguru Ādi Śaṅkarācārya, Jagadguru Śaṅkarācārya. Nīlakaṇṭha Śivācārya wrote the commentary based on what was the need of the human society at that time. What needs to be highlighted to them, what is the best way for them to be able to experience the Upaniṣads – from that angle he presented Upaniṣads.

Then came Jagadguru Ādi Śaṅkarācārya. He is one of the greatest incarnations. He revealed the Upaniṣads for human society at that time. The need of the disciples, need of the human society at that time was different.

So, when each Ācārya happened, each one of them made the Upaniṣads user-friendly for that time and society. The differences between the Ācāryas and their commentaries should be taken as a richness of Hinduism, not as chaos or confusion of Hinduism. They provided paths for different mindsets.

In the main core truths, all four of them are not at all differing. When it comes to applying or achieving that experience, the methodology they are deriving, developing, asking us to practice in reaching that space, making those great truths user-friendly for practicing, and making that as a cognition in inner space – only those they have their own methodology.

These anti-Hindu intellectuals, they go on telling us our Ācāryas are all different and there is no single conclusion. Our Ācāryas neither have conflict nor confusion, or contradict each other in the core experience. When they tried to make it user-friendly for each society based on that time's requirement, the instructions differ, explanations differ. It is like one Ācārya says, "When there is a red light, don't drive." Another one Ācārya says, "When there is a green light, then drive." Another one Ācārya says, "When there is a yellow light, don't drive, but be ready to drive." The more Ācāryas' bhāṣyas you read, you will only have more clarity and depth. After reading all the four, one only achieves the maturity to write one's own bhāṣya.

The Hindu tradition is so pure, so vast that each Ācārya made these Upaniṣads user-friendly at different times. So, for that particular time in human society, they revealed the truth accordingly so that people can live it, radiate it and achieve that original space of Completion, Complete Completion, Brahmajñāna, Ātmajñāna, Śivapada, Viṣṇupada.

Nīlakaṇṭha Śivācārya is an Ādiśaiva, so he calls it Śivapada. Ādi Śaṅkara is a Smārta Brahmin, so he calls it as Brahman. Madhvācārya and Rāmānujācārya call it Viṣṇupada (achieving the space of Viṣṇu, grace of Viṣṇu). These different words were used – Sālokya Mukti, Sārūpya Mukti, Sāmīpya Mukti, Sāyujya Mukti. Ultimately, the commentaries are not written to establish their ego. It is written to cater to the needs of the human mind at that time.

Whole Remains Whole – There is Nothing called Incompletion

The first mantra from Īśāvāsya Upaniṣad:

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

All the four Ācāryas were not able to write different commentary on this mantra because it was so clear that you do not need to write a commentary. Śrī Kṛṣṇa makes his Gītā's eighteen chapters based on Upaniṣad's eighteen verses.

Upaniṣads are the conversations that happened about the satya (truth) from the Ṛṣis who originally revealed this mantra (Sūtrakāras); then the great Masters who wrote the commentary (Bhāṣyakāras); then the great Masters who wrote the commentary on the commentary (Tīkākāra, Vārttikakāra).

The person who revealed the original sūtra is Sūtrakāra. The person who writes the first bhāṣya is Bhāṣyakāra. The person who writes the commentary on the commentary is Vārttikakāra. The person who writes commentary on the commentary of the commentary (vārttika) is Tīkākāra.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
ॐ शान्तिः शान्तिः शान्तिः

oṃ pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
oṃ śāntiḥ śāntiḥ śāntiḥ

Let us offer our respects to everyone who is responsible for this great truth, the Ṛṣis who revealed it and the great Masters who wrote the bhāṣya, vārttika, tīkā and their sampradāya Devatās. Let us bow down to all of them, invoke all Their presence, offer our respects to all of Them and enter into the sūtra.

Completion, from Completion even if you think Completion has moved out, the Completion remains Complete. Completion, even if you feel moved away from Completion, it remains Complete. Completion merging into the Completion remains Complete.

All your incompletions are imaginary. If you tell your DNA, your body, the source of your body, "All your incompletions are imaginary," you will walk out of any disease. Disease is nothing but you strongly believing you are away from this Whole.

The Whole remains as Whole. Completion remains as Completion. Even when you think you have incompletion, the incompletion does not exist. Whether you have as simple a problem as constipation, or as complicated a problem as conflict with the Constitution of the country you are living in, this truth can be a great help. This satya can relieve you from that problem and suffering. This satya can liberate you.

Meditate on this one line: "Even when you strongly believe you have incompletions, they are not factual." There is a very beautiful incident: once a great disciple of Ramana Maharshi (Muruganar) was sitting at the feet of Bhagavān Ramana Maharshi. A few devotees had come from various parts of Tamil Nadu. A conversation was happening. The conversation was about many small things, like construction which is going on in the ashram, so that food can be served to everyone. There was a question about some construction that was going on in the ashram, about the kitchen or extension of the kitchen. Bhagavān was a micromanager, so he called that disciple and asked, "Did you do the door frame?" That person was replying something and Bhagavān made a statement, "Go to Chettinad and make the door frame exactly like that." Then, Bhagavān made a beautiful statement in Tamil:

வாசல் மட்டும் இல்லடா, வரவேற்கவும் சிட்டினாட்டிலேந்து கத்துக்கிட்டு வா.

"Not only the door frame, even how to receive and how to take care of people, learn from Chettinad and come."

Then suddenly the conversation turned to charity, means giving. So using this chance, the great disciple Muruganar asked Bhagavān, "O Bhagavān, you wrote beautiful verses on Aruṇācaleśvara. Please give the meaning. Give us the commentary on those verses." It seems suddenly Bhagavān's face became very shy and he started blushing. A fifty five year old great Advaiti suddenly in the mood of blushing and shy! It is recorded that Bhagavān said, "It is too intimate. I cannot speak about it." Because, that whole song is Akshara Mana Malai (Bridal Garland of Letters). Bhagavān put himself in Madhura Bhāva and wrote towards not even Aruṇācaleśvara but Aruṇācala Hill, because Bhagavān related to that Hill as Mahādeva.

Of course, he had a high reverence and respect for the Deity also. Whenever the Deity came in the procession from the temple, he would go and stand, bow down, stretch his hand to receive the vibhūti. He was very respectful to the Deity also. But, he himself worshipped that whole Hill as a Deity. So, he could not comment.

Now the punchline. Then Muruganar asked, "If you say commenting on it, explaining it is so difficult because it is too intimate, if you can't comment on it, why did you reveal those verses to us? Why did you write those verses?" Bhagavān said, "When I wrote those verses and sang, whoever was around me, they were so dedicated, devoted disciples, I did not feel I am

talking to somebody else. I felt like I am talking to Me! So I wrote to Me. I revealed those truths to Me."

Your DNA, your bio-energy is always in the space of Completion. Whether you think you have a stomach pain, headache, or as simple an issue as a small scratch on the skin to as difficult a problem as cancer, tell your DNA, "You are complete and get back to Completion. You are complete and get back to your original state of Completion." Don't go on imagining that there is some incompletion in you. Even if you are convinced there is a disease in you, that cannot become a fact or the ultimate truth.

The power of suffering is, it will convince you to go on suffering forever. That is the worst power of suffering. If you are convinced that suffering is going to be with you forever, you are in hell. That wrong conviction needs to be weeded out. The wrong conviction that the suffering is going to be there with you forever brings the disease again and again back to you. If you convince your DNA, your bio-memory that you are complete, then Completion will be brought back to you, health will be brought back to you.

Any problem in your life is nothing but incompletion which is imaginary, i-m-a-g-i-n-a-r-y. Our Upaniṣadic Ṛṣis who revealed this truth are not in delusion. They are neither in delusion nor in the mood of cheating you.

For example: if a great gold merchant, out of his love for Śiva declares, "I will make hundred kg gold ornaments for Mahādeva" and he himself is a master of that science, will he cheat two grams of gold from that hundred kg of gold jewellery? One: he knows the science, the quality checking. Second: he is full of gratitude. Neither will he cheat nor will he allow anybody else to cheat, because he knows the science.

Same way the Upaniṣadic Ṛṣis, neither they can be in delusion nor they can put you in delusion, because they have nothing to gain by putting you in delusion. This gold merchant has nothing to gain by stealing two grams of gold from that hundred kilograms of gold which he wanted to give to Mahadeva. Upaniṣadic Ṛṣis sacrificed their whole life to humanity. They are neither in delusion nor can put others in delusion.

The job of the Master is the most difficult job. Master has to completely teach you the opposite way of thinking, opposite to what society has taught you. For example: you go to somebody and tell the person you have a headache, and that person rolls on you, "Oh you have a headache! What happened to you? This should not have come to you!" And he cries and wipes his face on your clothes. You think, "Oh, how loving this person is, how caring this person is!" But, when you come to the Master, He has to tell you, "Please tell your innermost being it is not the true state of you." Then you think, "Ah, if you get this headache, then you will understand. All your philosophy..." You feel Master is insensitive.

When you tell your DNA, "You are complete," you walk out of diseases.

When you tell your relationship issues, "You are complete," you walk out of relationship problems and have healed complete relationships.

When you tell your desires, "You are complete," much more than anything you desired, life showers on you.

When you tell your fears, "You are complete," no harm can be done to you however many people may try to harm.

When you are complete inside, no one can frighten you, no one can harm you. Cosmos functions on intelligence. It functions on Completion. Completion is not just replacing your Anacin, Metacin, Paracetamol; it replaces Anacin, Metacin, Paracetamol also. It is much more than that. Completion is God.

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

This Completion can be practiced. You can live it, you can use it, you can assimilate it in your life. You can digest it. You can use Completion and solve the problems of your life, whether it is a disease as simple as headache, or as complicated as cancer, or the interpersonal relationships, or as simple as a simple verbal fight, or as complicated as divorce. Completion is a practical and user-friendly solution.

When people have knowledge about the common man's problems, they only plan how to commercialize it. Everyone who has knowledge, uses that gray area for their vested interests. Upaniṣadic Ṛṣis are the most authentic people, knowing the whole Cosmic law, but never used any gray area for their vested interests.

A lawyer uses the gray area of law to prove his necessity. A doctor uses the gray area of the law to prove he is needed. In each field, people who have knowledge about that area try to prove, ascertain their vested interests using the gray area. Upaniṣadic

Ṛṣis had the knowledge about the whole Cosmic law but never used any gray area for their vested interests; instead, revealed the truth as it is with such utter dedication to the truth.

When these mantras were uttered the very first time on planet Earth, the path for civilization was getting delivered, the unadulterated, undiluted purpose for civilization was getting delivered. The whole ambience was charged with peace, vibrant peace, vibrant silence, not the silence of the graveyard but the silence of Unclutching, silence of Completion. In the vibrant presence of Mahādeva, all the Ṛṣis were raised and vibrating in the same frequency of Mahādeva. They are not just enlightened, entangled with Mahādeva but in that entanglement, uttered these great verses.

Incompletions may be Factual but not Real

Understand the whole purpose is Completion. All your incompletions may look factual. Let your cognition function constantly based on the real. Let you think, act, decide, respond, react, based on the real. Your incompletions may be factual, but can never be real. You understanding "Completion is Completion is Completion" makes you recover quickly even from the so-called factual incompletions. Understand and cognize it is Completion in Completion in the space of Completion.

You have layers to your being. The mind you use for everyday activity – brushing, taking bath, eating - only that mind, that part of you gets confused or develops self-doubt, self-hatred, self-denial. It is only skin deep. That is a Freudian mind – fraudulent mind. Freud could go only to that depth, not more than that.

If Freud could go a little deeper, the history of today's world will be different. The whole lifestyle of today's world would be different. Just below your vested interest plan, the vast and beautiful truth is vibrating continuously. One dip into the truth ocean relieves you from all the insecurity, fear and greed. Naturally, all your vested interests will melt down and you will just stand for the truth. It is that superficial mind which conspires.

Glorious Lifestyle of the Hindu Civilization

In the time of the ancient Hindu civilization, an average man worked only two to three hours a day. The society had four divisions: Brāhmaṇa – the teachers; Vaiśya – business community; Kṣatriya – rulers; Śūdra – working class. There was no higher and lower among these groups. All of them were doing different responsibilities. In all these four varṇas, there are four āśramas: Brahmacārya – students; Gṛhastha – married; Vānaprastha – retired; Sannyāsī – completely dedicated to teaching this Enlightenment science to the world, and to live, radiate this Enlightenment science to the world.

In these four varṇas and four āśramas, only the working class Gṛhasthas were working. In the eight groups, only among the Gṛhasthas, the Śūdras were working. The two teams like Vaiśya and Kṣatriya were only selling and administering. So, almost like eighty percent of the society was just relaxing. The number of Śūdras was not that big. Among the four varṇas, only one varṇa was working. Among the four āśramas, only one Gṛhastha āśrama was working. They had to support all the other three āśramas. Among the four varṇas, only Śūdras were working. All the other three were not working and they were a rich society too.

Modern day history is a complete lie by saying, 'There was a stone age. Then in the metal age, it was like brass, bronze, iron.' No. In the metal age, it was straight gold in Hindu civilization. Working on the gold started much ahead of working on brass, bronze, silver and other metals.

In those days people had transport which was capable of going between the planets, not just country to country (deśa to deśa) but planet to planet (graha to graha). Our business class and rulers were great people. One corporate capitalist was saying recently, "Water should not be natural water which is freely available to human beings. In the next ten years, it should be made as a commodity." Please understand the basic conspiracy plans.

In the Hindu civilization, even food was not a commodity. Today, we are in a transition period where water is freely available and available for payment also. So we understand water cannot become a paid commodity. But after ten years, our next generation will not even remember there was a time water was free, drinking water was free. We may be the last generation who drank free water and grew up!

The Hindu civilization was the last generation who were having free food and growing them. **Food, medical care, water, everything was free.** Now more of us are working, more of us are shedding our blood, sweat and more population. Then what is happening? The number of greedy people and the science of keeping people superficial has become successful. That is why even though you know after five days you are not going to use it, you go on buying electronic gadgets. Each house has huge electronic wastage where gadgets were used maybe once or not even once.

The first thing we need to do is not revolution. It is putting the common people first instead of our businessmen and our

rulers. We need to awaken our businessmen and rulers by helping them to see the deeper parts of themselves from the superficial skin level of their mind, help them to get into their own inner space, give them a dip in that pure consciousness. Simply they will understand their fear and greed which decides for billions of people on the planet Earth is completely false. It may look factual but not real.

One king's fear that the other king may kill him, makes him generate a huge army to kill, and sacrifices so many lives in the concept of nation. The concept of deśa has nothing to do with the concept of nation. The fear of the king to protect himself, he claims that he is a protector of tons of people, and in that he makes thousands to sacrifice their lives to protect himself. One king's greed to expand his kingdom goes and kills thousands of lives. All he needs is neither sacrificing thousands of his people's lives, nor killing thousands of other country's soldiers; he just needs one Inner Awakening. He needs to dive into his depth and understand his fear and greed may be factual but not real.

Reinvent Yourself knowing Incompletions may be Factual but Not Real

Whenever you see incompletions in your life, if you understand they may be factual but not real, you will reinvent yourself. Let's say a person gets back pain. If he thinks it is real and the incompletion is real, he can literally just collapse. Ordinary back pain has collapsed so many people. They lost confidence on themselves, "O, if this continues, how will I go to my office? If I don't go to the office, how will I make money? If I don't make money, will my wife stay with me, will my son stay with me? How will I educate my daughter? My life has collapsed." Ordinary back pain has collapsed millions of people.

When you think it is a real incompletion, you are gone. If you understand it may be factual but not real, you will approach the back pain with clarity. "This incompletion is imaginary." That same back pain can help and support you to reinvent yourself. "What is the reason for the back pain? Is it my sitting posture or my way of perceiving me or my thinking about myself? What is it? Let's look in." It can lead to reinventing yourself. Ordinary back pain can even make you enlightened or can just collapse you. Both can happen just by ordinary back pain.

A simple fight between a husband and wife — if you think about it, it may be factual but not real. When you look in and ask, "What can be done to go beyond this?", you can reinvent yourself. Or you may decide, "No, this fight is never going to end. Divorce is the solution."

But pause for a moment. A simple verbal exchange — it may not even be a fight, just a few strong words. Even the words may not carry the wrong meaning; only the tone may be a little loud. It is not a "meaning problem," it is a decibel problem.

If you look in and say, "Hey, this is factual but not real," then that incompletion itself can help you reinvent yourself. Recognize: it is a decibel discrepancy problem, not a meaning problem.

But if you decide, "No, I cannot stand this torture. This is going on forever! From birth, my father shouted at me. Since the time I got married, my husband has been shouting at me. Later, even my son started shouting at me. My whole life is just listening to shouting! I can't take it anymore. I am calling it off." — then you are mixing up layers. How can your husband be responsible for your father shouting at you?

Is there no way of logically analyzing the logic? Can we not have a basic logical system to analyze the logic logically?

Whether it is a small headache or a decibel discrepancy problem, or even something as serious as cancer — whatever may be the problem — it may look factual, but it is not ultimately real.

The only thing you need in your whole life is the stamina to stand up till you see victory, nothing else. Your victory is guaranteed. The real problem is your fear about failure making you powerless, nothing else. Your victory is guaranteed. Just you need to know these incompletions may look factual, but they are not real.

We may wonder, "Why is Mahādeva, Nīlakaṇṭha having poison in his throat? After all, it did not affect him, it did not go inside, can't He just throw it out? Why is He keeping it in his throat continuously?" Understand the secret. All medicines are poisonous. That is why in the Siddha tradition, we have a word "Pāṣāṇa" which means medicine and poison. For both, the word is Pāṣāṇa. Hālahāla: the ultimate poison is the ultimate medicine for all diseases. He keeps that in His throat. Just by the words which come from the throat, or breathing air which comes from the throat, it heals everyone.

When it is with Mahādeva, it is no more the poison- Pāṣāṇa, it is medicine- Pāṣāṇa. In the hands of murderers, even medicine becomes poison. In the hands of Mahādeva, even poison becomes medicine. He did not want to spit it out because these fools will gather and use it as poison. He feels, "Better be there, so that it will be used as medicine only." The safest locker to keep the poison is in His throat. So, He keeps it there and makes sure nobody misuses it. It is always used for the good of society,

humanity. Nīlakaṇṭha, Mahādeva, keeps the poison just to use as medicine.

Deśa Vs Nation

What is the difference between deśa and nation? The very concept of deśa is from the truth of Hindu tradition.

अन्नम् बहु कुर्वीत

annam bahu kurvīta

annam bahu kurvīta means, let us produce food in large quantities. Producing not just food, everything in large quantities and making it available to everyone as easily as possible is deśa

In the original Hindu civilization, the concept of deśa is to produce as much as you can and exchange it. It was not that in Hindu civilization we did not have business. We had. But there was never a low value for shoes, high value for knowledge. It is the modern civilization that is really caste-oriented. The moment you put low value for shoes, high value for food or knowledge, you already made a difference between Brāhmaṇa and Śūdra. There was no valuation between shoes and knowledge. The man who produces shoes, produces in large quantities and makes it available to his community. The man who gives knowledge makes it available for everyone.

Don't ever spread the lie that Śūdras were not allowed and did not have access to education. Droṇa says very clearly to Karṇa, "Karṇa, there are a lot of schools which teach for every community. I am not able to teach for every community because I have decided to choose a few people and make them masterpieces. So I am working with the king's family." Karṇa was not denied education because he was a Śūdra. And Paraśurāma says very clearly, before even cursing Karṇa, "Hey, if you have told me you are not a Brāhmaṇa, you are a Kṣatriya or a Śūdra, I would have directed you to the Gurus who are of my same caliber. I took a vow that I will teach only Brāhmaṇas. So for my integrity you have become an obstruction. You disturbed my integrity." That is why he was angry.

The valuation of the products produced by the community started the difference. A teacher always has a right to work with selected few disciples to produce masterpieces.

Upaniṣads themselves have so many references where a child of a court dancer was given education. A child goes to the Ṛṣi. The Ṛṣi asks, "My son, what is your father's name and your gotra, your family tradition? So based on that I will start your education." The kid says, "I don't know the name. I will run and get back to you." He runs to his mother and asks the mother. Mother says, "Please tell your Guru I am a court dancer. So I have relationships with multiple men. So, I do not know to whom you were born. I don't know your father's name. Please go and tell this to your Master." The kid comes back and tells Master, "My mother told me she is a court dancer. She has relationships with multiple men and she does not know who fathered me." Immediately, the Master hugs that child and says, "You are so truthful. Your integrity proves you are of the highest order. Please come and join." And during the Vidyārambha (the initiation into education), you are supposed to chant your father's name. The Ṛṣi says, "You chant your mother's name." He becomes Satyakāma Jābāla. Understand, the Ṛṣi says, "You chant your mother's name." Mother's name can be used as an initial is not something new. It is as old as Hindu tradition.

Never education was denied based on community. And we had a great system of specialization, because we need to make everything available to the whole community. We were functioning on mass production for which the specialization skill was needed. That is the reason a son would do the same profession as his father so that the specialization happens. Updating and specialization happens when you spend more and more years on that particular responsibility and skill.

If you see the lifestyle in villages, when the harvesting happens, the temple priest would get one share, the village barber would get one share, the village doctor would get one share, and the village house cleaner would get one share. The temple priest, house cleaner, all of them get the same share. It is a myth spread amongst us that the Brahmins get more. They were given only the share based on the harvesting. So after the harvesting, outside the house, that old lady would sit with that sixteen share, sixteen measurements. All sixteen people would come and collect their share and go. Mass production and sharing was deśa.

This Bhārata deśa was so beautifully divided into small units economically and connected as one deśa ideologically. The mantra chanted in Rāmeśvaram, the mantra chanted in Kedārnāth would be the same. The visualization done in Rāmeśvaram, the visualization done in Kedārnāth is the same. The visualization done in Gaṅgāsāgar and visualization done in Somnāth Temple is the same. So, it is ideologically centred and economically independent. It was such a powerful, beautiful, unimaginable, inimitable system. When you value the product of a teacher higher than the product of the Śūdra, you create community difference. It was not that there was no time that degradation happened. There was a time when little dilution and degradation

happened. Those fault lines are used too much by the anti-Hindu forces to destroy our whole civilization.

Varṇāśrama-dharma of Hindu tradition

In which society are there no higher and lower divisions? Get into the aircraft, walk through the business class and economy class. How do the business class people look at you? In the modern day city also, in all apartment complexes there will be A class, B class, C class – like one bedroom-hall-kitchen, two bedroom-hall-kitchen, three bedroom-hall-kitchen. Just see how the 3 bedroom-hall-kitchen people relate with 1 bedroom-hall-kitchen people, then you will know. Human beings are social animals. They will have differences of higher and lower.

The best possible way it can be maintained is through the Varṇāśrama-dharma of Hindu tradition.

All the good things we still have remaining, Hindu civilization is responsible. There was little dilution in Varṇāśrama-dharma, no doubt. But that does not mean that it needs to be replaced or that it needs to be thrown out. This is the best system to keep the differences minimum.

The division was always based on your integrity, authenticity, responsibility and enrichment, not based on the money you swindle and hide under your bed or possess. We are neither money-centric nor power-centric or confusion-centric. The Hindu civilization is knowledge-centric, Enlightenment-centric, conscious-centric civilization. It is a consciousness-centric civilization.

The Brahmins, priests, teachers shared whatever they had. The agriculturists shared whatever they had. The carpenters shared whatever they had. Whether you shave your head once, twice, or even five times a year, or whether someone in your house shaves only once a year, it doesn't matter. If you own land, you still give the barber his share. That was the beauty of the lifestyle. The barber was not just a barber — he was also the musician. The teacher was not just a teacher — usually he was also the temple priest, the local doctor or healer, and often even the astrologer.

The idea of poverty, the idea of richness inserted into our brain now in the modern day is completely wrong. When you bring Completion into your being, you will see the right idea of wealth, right idea of richness, right idea of health, right idea of peace, right idea of devotion, right idea of joy, right idea of pleasure, right idea of Enlightenment. Having the right cognition about all this is Living Advaita.

We just need more and more leaders who are soaked in the consciousness of Completion without fear and greed, who are able to take decisions without fear and greed, who are soaked in the space of Completion. One person who is soaked in the space of Completion can create such a beautiful community around him.

Hindu civilization is not based on ruling, it is based on administering. Produce more and share more. Everyone is involved in everyone's life. I have seen a person who cleans the toilets, when he comes to take his share, and the temple priest when he comes to take his share – they will be sitting and chatting. The Brahmin temple priest would be sitting and chatting with the toilet cleaner and his family. The toilet cleaners will show their hands to have some astrological predictions or palmistry readings. And this priest will nicely hold the hand and look into the hand with the big lens and read the lines and advice based on his palm lines. Both of them get the same share.

Our biggest problem now is nothing to do with poverty; straight we need to bring more and more Completion. We already have a large quantity of whatever we need. We just need to make sure it is available for everyone. Planet Earth has more resources than the number of human beings living on it. It is those few people holding, controlling and not making it available. Nature is so powerful and beautiful; it knows how many human beings it is producing and it can simply create, produce whatever it wants to support human beings.

Just if the non-vegetarian lifestyle is given up, that is enough. The whole world will have food. The amount of land required for a vegetarian person and non-vegetarian person is so different. A non-vegetarian person requires thirty times more land for his food, because thirty pounds of rice or agricultural products which we can directly consume needs to be spent to get one pound of flesh. Thirty pounds of vegetarian food which we can directly consume needs to be spent to get one pound of flesh.

The Hindu civilization was pure vegetarian. They were not a non-vegetarian civilization. There were few animal sacrifices in few rituals but that is like one whole year, maybe some hundred animals will be sacrificed. Now every year, billions of animals are killed for food.

Space of Completion Changes Our Thinking and Perception

This one truth of Completion can completely change the way we think and perceive.

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

Human society has to get back to Completion naturally. Naturally, we are evolving towards Completion. We are coming from Completion, going towards Completion. Incompletion is in-between imagination; it is factual, not real.

Śivaliṅga is the visual representation of Completion. Our whole civilization is centred on that Śivaliṅga. Our business is based on temples. Our entertainment is temple-based entertainment. Our administration is based on temples. Whether you are born or dead, you will be taken to the temple only. If you are dead, you will be taken around the temple. If you are born, you will be taken into the temple. That's all.

Reviving temple-based civilization is reviving Hindu civilization.

Education rooted in the temple, arts blossoming from the temple, science inspired by the temple, even our very style of thinking shaped by the temple. Social gatherings, celebrations, festivals, even our ways of rejoicing — all centered around the temple.

To revive temple-based civilization is to revive the Hindu civilization. To revive the Hindu civilization is to revive the civilization of Pūrṇatva - Completion. That is the purpose of our life. That is the sacred goal of our existence. Let us revive, revive, revive.

Grading based on the community should be stopped. Differences based on community should not be allowed. The community system itself should not be destroyed. It is one of the oldest, strongest social fabrics which is keeping our civilization alive for the last thousands of years.

Deśa is all about producing in mass and sharing it with the world. When the decision makers who are in business or ruling are caught in fear and greed, then it is all going to be about possessing and controlling.

Wealth handled with incompletion will lead to possessiveness. Power handled with incompletion will become controlling. A powerless man, when he is given power, he will only be controlling. A poor man, when he is given wealth, he will only be possessing. Poor man does not even know how to live with wealth. He will just make a big iron godown, thick wall iron godown, put everything inside, lock it, sleep on it and die. That's all!

Is this the purpose of wealth? Whole life he spends worrying. "Will anybody know what I am keeping under my bed? Will anybody steal it?" A poverty-conscious man, even if he stumbles upon wealth, he can't live it. A poor man, an incomplete man, even if he sees wealth, he is not going to enjoy it or live it. He may possess it but he will not live it.

Same way a powerless man, frightened and fear-based person if he is given power, he will only be controlling it; he will not be expanding it. A person who is established in the space of Completion, even if he does not have wealth, knows how to create wealth and live it. A person who is in Completion, even with the small powers which are available to him, knows how to enrich people with power.

Life has No Hypocrisy

Constantly empower yourself. Have power and go on empowering people with power. In whichever field you empower people, you will become more and more powerful.

Only by producing more musicians will you become a great musician. Only by producing more dancers will you become a great dancer. Only by producing more doctors will you become a great doctor. Only by producing richer people will you become a richer person. Only by producing more leaders will you be a great leader. Only by producing more enlightened beings will you become an incarnation.

Empowering can happen only if you feel powerful and complete inside. If you feel incomplete, empowering does not happen.

Life has no hypocrisy.

Meditate on it: Life has no hypocrisy. It means when you are authentic in empowering people, you will become more powerful.

When you are authentically enriching people, you will be more enriched. "No, no, no, I believe in all these but practically I know if I make him big, he will become big and I'll be small." This hypocrisy will only make you smaller and smaller.

Life responds in an authentic way. Life has no hypocrisy. Decide, "Throughout my life, I was, I am, I will always be authentically enriching, empowering people continuously."

In whatever field you may choose, whatever good things you may have, it can be as simple as one handful of rice to as much as the knowledge about different fields, whatever you may have – empowering, enriching makes you more and more enriched and empowered.

If you are a businessman, support as many people as possible to become businessmen. You will become a great businessman. If you are a musician, support as many people as possible to become a musician, you will become a great musician. Any field, only a Completion-based person will feel empowering others and enriching others enriches himself and empowers himself. An incompletion-based person will continuously possess. Life has no hypocrisy.

If you possess out of greed, you will neither own nor live. If you control out of fear, you will neither have power nor have the people whom you are controlling under you. And if you share out of richness, you will have more and more. If you empower out of powerfulness, you will have more and more powers.

Life has no hypocrisy. People who are sincere, honest, standing up for empowerment and enriching powerfully are showered so much. Those people who try to possess, internally they deeply feel that insecurity, poverty, powerlessness and incompletion. How much ever they try to act externally, the hypocrisy is clearly studied by life. Life responds to them exactly as they are.

In every level of thinking, let this one truth be the core truth of your being, your core cognition from which you are constantly making decisions. For a woman, the core cognition will be, "I am a woman. I need to protect myself." Even by hypnotizing, mesmerizing, you can't take away that part.

Those people who write mesmerism, hypnotism books, who teach all these things, they write that even if you hypnotize or mesmerize some women by putting a hot charcoal in their hand and say it is cold, hands won't get burnt, even in that state, if you touch their clothes, they will wake up, come out of the hypnotized state or mesmerized state and they will protect themselves. No one can be mesmerized, hypnotized and used.

For a woman, "I am the woman" is the core cognition. For a man, "I am not enough" is the core cognition. For a woman, it will always be, "I have to protect myself. I am a woman." That fear is the core cognition. For a man, "I am not enough." Greed will be the core cognition.

Replace both with the cognition of Completion. "Hey, I cannot be violated. Anything which can be violated is not me!" For man, "I am enough unto myself. Nothing can be added to me. If anything can be added, it can be taken away." If something can be added to you today, tomorrow it can be taken away.

If something is not true today, how can it become true tomorrow? That is why in Sanskrit, we have a beautiful word "upādhi." It has two meanings – title and disease. Title and disease – both use the word "upādhi." All these titles and diseases, both are one and the same.

Reality Based Life

It is verily practical for you to practice in your life every day. Your external conditions do not matter for you to be established in the cognition of Completion. You can be as simple as a village buttermilk seller, an old elderly woman. That doesn't matter. You can be established in the space of Completion.

Let the cognition of Completion penetrate your every decision and action. When existence teaches all of us how to live, the first verse is: Completion is Completion. This is Completion, that is Completion. From Completion, this and that happens. Whether this becomes that or that becomes this, it is only Completion moving into Completion, and Completion becomes Completion. Whether this becomes that or that becomes this, Completion moves into Completion.

Sit and do the Completion process, technique, suddenly you will see incompletion disappear. Anything which can disappear, how can you say it existed earlier? Something is not going to be there tomorrow, how can you say it is there today? This stone may not exist in the same form tomorrow, means this may be factual but not real.

Today, if you take this stone and throw it at somebody's head, they will be hurt. But it is not real because tomorrow it may or may not exist in the same form. If something which cannot exist tomorrow, it is not real even today.

Your whole life, you are centering it on factual; that is why so much suffering. Center it on real. A person who centers his

cognition on real lives a non-serious life. Non-serious life is celebration.

நாம் ஆர்க்கும் கூடியல்லனோம், நமனை அஞ்சோம், ஏமாறோம் இடர்ப்படோம்.

It is a word from Vageesha Munivar, a great enlightened being (Thirunavukkarasar). We are not frightened even about so-called death. If your everyday thinking, everyday feeling is based more on the so-called fact, you will have more fear, more greed, more incompletion, more bondage, more suffering, more torture.

Food is required for living. But are you spending twenty four hours on food? If you are spending twenty four hours on food, that same food will kill you. Same way, facts are required for a simple, smooth running of life. But don't be obsessed with the fact-based life. Don't judge yourself, gauge yourself every day based on the bank balance you have. Food is required for living, but if you are too obsessed with it, that itself will kill you.

Facts are required for smooth flow of life, but if you are too obsessed with it, that itself will destroy you. Let your life be reality based. Let your biomemory and muscle memory be built on reality more and more.

Anything which was not there yesterday, cannot be there today. Anything which is not going to be there tomorrow, cannot be there today. Establish yourself beautifully in the space of Completion and reality. Let more and more of your biomemory and muscle memory become Completion based thinking, reality based thinking. It's not that you will not bother about fact, you will handle it intelligently. It's not that you won't eat, but food won't be able to eat you.

Now you are so obsessed with facts, it's not that you are using them, they are using you. If you are smoking one cigarette per day, you are smoking the cigarette. If it is a hundred cigarettes, cigarettes are smoking you.

If you are eating what is necessary for living, you are eating the food. If it is more than that, food is eating you! Same way, facts. It is required for smooth running. Like you need to know two plus two is four, so that when you receive the salary, you collect the exact amount and come back. Live your transactions based on those facts. But that itself cannot be the core of your cognition.

You have to learn how to drive to reach your office, but that itself is not enough for you to run your office. Driving is a basic lesson for you to reach your office, but to run your office, you need a different cognition. If you think, "Oh, driving itself is a big and great thing I learnt," then be a driver your whole life. That's all. You will never become a CEO. The fact-based cognitions, understandings, calculations are like learning to drive, but reality-based cognition is learning to live. Learn to live.

That grace which comes to you when you learn to live, the courage of Enlightenment, the beauty of Enlightenment, the grace of Enlightenment, even the kings will feel jealous of you. Celebrities will feel shy looking at your grace, and kings will feel jealous of the power you are radiating. Businessmen will feel guilty of the way you are living.

It is reality-based life, reality-based cognition. No one can torture you. All the people who try to torture you will finally torture themselves and disappear.

Karma comes back! Life functions with clear, straightforward, honest, authentic principles. It is intelligence. No way you can cheat life. Life has no hypocrisy. Life has no place for hypocrisy. Cognition: your inner thinking, feeling, decision-making, your cognition, if it functions based on reality, it is not that you will forget the facts, you will know the facts and you will be able to play with the facts. People will feel you are doing miracles but you are not doing miracles, you are just playing with the facts.

If you stand with the cognition of reality, neither somebody can honour you nor add something to you, nor somebody can dishonour you or take away something from you. The person who tries to honour you will be happy more and more. The person who tries to dishonour you will fall into depression and suffer more and more. The person who tries to honour you, gets that same honour back because you can't be honoured. The person who tries to dishonour you, gets back that same dishonour because you can't be dishonoured.

Like Mahādeva, He is sitting – you try to pour milk and sandal on him, it will only shower on you. You will only be enjoying that smell. And you try to put something else, then that will also be on you only. He is there - can neither be honoured nor be dishonoured.

Live in the cognition of reality. The cognition of reality: Completion was, Completion is, Completion will be. You are established in the space of Completion. Even when you imagine you have incompletion, your incompletions may be based on facts, but it is not based on reality. Fact is different, reality is different. Your incompletions may be based on fact, but can never be based on reality. The law of reality, the principle of reality, the dharma of reality is:

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

Means, from the space of Completion only, Completion comes out. Even when Completion comes out, Completion remains as Completion. When the Completion goes back, Completion remains as Completion. Even when you think they are separate, both remain as Completion. It is always Completion in the space of Completion and Completion.

In the dream you see many things. You even run if a tiger chases you in the dream. It may be factual for the time being. It can't be real. Same way, even in the so-called waking state, when your dreams pull you and push you, your perceptions may be factual but not real. The perceptions getting established in the space of real, perceptions turning to real, is living Advaita. Make your perceptions real. Let your cognition be established in reality. The Śānti Mantra can give you eternal śānti just if you make it as your cognition.

Completion, this is Completion, that is Completion. If this is removed from that, both remains, continue as Completion. When the Completion merges into Completion, Completion alone remains. If the Completion is removed or perceived to be removed from Completion, again Completion alone remains as Completion.

Vivekānanda says, 'Forget about all you know as religion. Go back to Upaniṣads, the Source. Drink from the Source which will strengthen you.'

Context of Habits and Lifestyle

Many times, the ācāra (everyday practices) you observe get the status of religion, and sometimes the ācāra starts contradicting the main core truth of religion and you continue to practice the ācāra and leave the religion.

It is like they tell a story: In one mutt they had a cat. the cat used to jump around the Sannidhānam when he did pūjā. It will create a big ruckus. So, the Sannidhānam said, "Hey, first tie the cat before I start the pūjā, so that I don't have a disturbance." They tied the cat, and the Sannidhānam did the pūjā peacefully. On the second day, again they tied the cat and he did the pūjā. Third day, again they tied the cat and he did pūjā. After some time it became a habit. Before the Sannidhānam starts the pūjā, they tie the cat so that he can start the pūjā.

One fine day, the cat died and they didn't know what to do. Without the cat, how to start the pūjā? And they started searching around here and there for a cat. "Hey, we have to tie the cat. Only then the pūjā can start." Finally, that day the Sannidhānam didn't do the pūjā because the cat was not there!

Unfortunately, the ācāras get into the state of religion when the reason, context is lost in course of time. There are thousands of stories where ācāra becomes anuṣṭhāna (religion). Ācāra and anuṣṭhāna is a way of living religion only if you know the context of the ācāra and the anuṣṭhāna. Once in a while, you have to review all the ācāra and anuṣṭhāna you are doing.

Are you doing it from the right context? Based on what you can measure the scale, are you in the right context? How to align yourself to the right context? The scale to align you to the right context is Upaniṣads. Again and again and again, go back to the source – Upaniṣads. Upaniṣads will give you the clarity, setting the right context for the ācāra and anuṣṭhāna you are following and making you live the context in your everyday life.

Ācāra and anuṣṭhāna means habits and lifestyle, the everyday habits and lifestyle you are supposed to follow. Neither should you give up the ācāra and anuṣṭhāna, nor should you be without knowing the context. You should do it by knowing the context. People who give up, lose spiritual strength. People who don't know the context become superstitious.

If you give up ācāra and anuṣṭhāna, you will lose spiritual strength. If you don't know the context and continue to do so, you will become superstitious. So, those who don't know life and those who are living a superstitious life – for both, the greatest medicine is Upaniṣads.

It is like extracting the gold out of mud. They collect the gold ore, process it, boil it, acid wash it. Finally, the gold comes out. Did the gold come from out of nowhere? No. It came only from itself. But was the gold there in the beginning? No. It came only from itself. Exactly like the gold that comes from the gold ore, an enlightened being is there inside you. Only if it is there, can it

come out. Otherwise, it can't come out.

Whatever needs to be added in you for you to become an enlightened being is Completion. Whatever needs to be removed from you is the idea you have incompletion. There is no incompletion itself. If something is there, it will continue to be there. From the gold ore, if all the dirt can be removed and gold finally remains, how can you say there was a time this dirt was part of the gold? Anything which can be removed, how can you say it was part of it?

You were insensitive to see both of them are separate in the beginning. Now, they have separated to the level you are able to sense, that's all. If the dirt is inside the gold, can it be separated? No. Because it was never inside, it can be separated. If the incompletions are part of your programming, it can never be separated. Because it is already out of you, it can be taken out. Now they are out of you, but not to the level you can sense it. Once they are out of you to the level you can sense it, you declare:

पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||
pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

Once you perceive you the way your Guru perceives you, you will declare you are an enlightened being. When the Guru see you again and again, he perceives you are separate, your incompletions are separate. That is why he attacks your incompletions. But you feel your incompletions are very much part of you and you feel the Guru is attacking you. What to do?

Your incompletions can never be part of you. If it is, it can never be separated. If it can be separated, it can never be part of you. Only gold can come out of gold. Anything else which comes out of gold was never part of gold.

In Hindu tradition, all the human possibilities are used to intranalyze and internalize the spiritual truths. One of the biggest possibilities of human beings is a deep in-depth analysis. When you do an in-depth analysis, beyond your logic your being opens up. That is why vādaprativāda, debates are a powerful method to intranalyze and internalize the Hindu truths.

By doing vādaprativāda with Buddhists, Śaṅkara established his ultimate Advaitic experience into the Buddhists. From Buddhism, more than ninety percent he digested and assimilated. So, at the end of the day the Buddhists and Śaṅkara, both were enriched. Similarly for Nāgārjuna. By doing debate with the disciples and followers of Śaṅkara, he established his ultimate experience. No doubt He picked up so many convincing points from the Hindu tradition. In debate, ultimately nobody wins, nobody loses; both get enriched.

Fullness, Completion, comes from Completion, continues to remain as Completion. From which it came, and which came out, both continue to remain as Completion. When it goes back, Completion remains as Completion. If this is the case, can Completion come out of Completion? If it is not, then why do we perceive incompletion? This is the question for debate. When you debate, you will intranalyze, you will understand, you will look in, you will see the possibilities.

Debating with the right person is a joy. That is why Vyāsa comes down to taste debating with Śaṅkara. It goes on and on and on till one disciple understands who is debating with whom, falls at the feet of both and chants:

शन्करम् शन्कराचार्यम् केशवम् बादरायणम् ।
śankaram śankarācāryam keśavam bādarāyaṇam ।

Śaṅkara, Mahādeva, is sitting here as Śaṅkarācārya. Keśava, Viṣṇu, is sitting here as Bādarāyaṇa. How is the debate going to end? Who is going to win? Who can lose? Then, both of them reveal their identity to each other and end the debate.

Again and again and again, the truth needs to be relived, remembered, rejoiced, radiated. The truth needs to be relived, remembered, rejoiced, radiated. Remember, relive, rejoice, radiate.

शन्करम् शन्कराचार्यम् केशवम् बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनह् पुनः ॥
śankaram śankarācāryam keśavam bādarāyaṇam
sūtrabhāṣyakṛtau vande bhagavantau punah punaḥ

One does the Sūtra, one does the Bhāṣya. End of the day, this question: Can Completion come out of Completion? Is there anything called incompletion? If it is not there, why are we perceiving it? And what is the truth about the Completion coming out of Completion? All these questions do not have an answer. When you dig, dig, dig, dig, dig these questions, you will only have experience.

Have you seen the psychiatric drugs and other drugs advertisements in your TV channels? There will be some twenty-five diagnostic lines: "If you have mild laziness and little tiredness associated with or without your back pain and knee pain, and if you have a small, slight headache at the age of forty-five, or before and after if you have a little bone weakness and bone pain before sixty five or after sixty five or around sixty five, please consult your doctor. You may be heading towards osteoporosis." If you see this advertisement, who do you think will be very sure that they don't have it, or they are approaching osteoporosis?!

How the fuzzy diagnostic methods are taught to you, for you to believe you have a disease so that you can come to the doctor for medicine and you can be exploited. Society has taught you the fuzzy diagnostic method to make you believe you have incompletions, so that you can be divided into pieces and exploited.

So please listen, the straightforward and single line answer. Do you know your incompletions are separate from you and you can end it? Then, stop with it. Stop with it. This is straightforward. "I have knee pain. Let me get the herb or the oil and apply it on the knee pain." Straightforward, over.

But now unfortunately, when you are having knee pain, you are seeing that advertisement. "A middle aged lady, unable to walk slowly..." and the lines goes on, "If you have a knee pain before forty five or after forty five or around forty five and you have a little tiredness, laziness, unsaid restlessness in the evening or before evening or around the time you go to the bed; if you have the craving and feel like eating and drinking whenever you find time; you are not able to control or you think you are not able to control, please approach your family doctor. You may be heading towards osteoporosis." If you see this advertisement, what will you do? You will go and buy the drug or go to the doctor.

And your friends, family and relatives, who don't want to see you happy, have a vested interest in keeping you in low profile. So, why do you want to accept their fuzzy diagnostic methods, diagnose and confirm that you have incompletion so that they can exploit you with their medications? Each one will give you a solution for incompletion. Your uncle, the moment he makes you feel you are incomplete, he will tell, "Serve me and take care of me. I will stand by you and protect you from all incompletions." The next guy, he will come and tell you, "Marry me and live with me. I will protect you from all incompletion." Husband is a person who stands by you during all the troubles, trials and problems of life which will not be there if he is not there in your life! Every person who gives you the fuzzy diagnostic method and convinces you that you have incompletions, has something to gain by you believing you have incompletions. The truth is you do not have any incompletions.

Basics of Life should be Non-Profit

Before explaining a book, we have to explain what it stands for. Before explaining what it stands for, we have to explain who made it stand for that. Before explaining who made it stand for that, we have to explain who wrote it. That is where now the whole thing starts.

How can we tell the modern world that something exists, there is a book which has no author? Profound, extraordinary expressions, truths, realizations, revelations, but no author! Author is dissolved in the authenticity of the truths. Whenever a book is written, the truth and the personality who presents the truth, both of them are expressed in that book. That is why all books are biographies of the author. Whether it is science, history, religion, philosophy, self-development or whatever classification you may give – all the books, you basically have to classify as biography because there is no book which does not have the smell, presence and touch of the author. In the libraries, we should first classify all books as biographies. Under the section biography, you can classify as biography based on religion, science based on religion, mysticism based on religion, self-help based on religion. The more the personal involvement, the more it becomes fiction.

In a science book, the more the scientist is present, the less the science is present. In a philosophy book, the more the philosopher is present, the less the philosophy is present. In a history book, the more the historian is present, the less the fact and truth of the history is present. When historians have personal interests, likes, dislikes, history can never be presented to you authentically. In any book, the more the author is present, less truth is presented. More his personal touch, less the reality.

That is why all pharmaceutical companies should be non-profit organizations. Having medical care under the profit industry is the most dangerous. Share Trading, Forex Trading, Currency Trading – all these can be kept under the for profit-people. The for-profit mentality is madness the world is suffering from.

Currency is a delusion. Share is a delusion. So, let the mad people live with delusions. But health is a reality. Let it not go under the hands of mad people. Greed is a legal madness, legally accepted madness. Currency, Share Trading – all these are the delusions of the human mind which were developed by collective greed.

The mad people who are deluded by the collective greed, let them play with delusions, collective delusions. No problem. But food, clothes, shelter, medical care, the basic needs of human beings should be kept out of the for-profit industry, the for-profit

madness, for-profit world.

There is so much reinvention of Āyurvedic principles within allopathy. Some of the vital components have been missed. That is one matter. Some of the vital components allopathy has not yet caught up with — that too is another matter. But the important truth is this: the allopathic system itself was not originally created out of exploitation or cunningness. Yet, over time, so many important components of life have been caught under the legally accepted madness of greed.

Actually, we don't need any more wealth to align the world. We just need more intention to align the world, and we will have new humanity immediately. Just these few things, the basic needs, things of human life – food, clothes, shelter, medical care - let them be free from the poisons of the human mind, greed and fear. Let nobody's fear and greed exploit these.

In the Western countries, especially the United States of America, the greatest thing is that the majority of the hospitals are non-profit organizations. But the pharmaceutical industry is not non-profit. In India, it is the other way. Majority of the hospitals are for-profit entities. But many of the medicines are available at a lower price.

The basic things of life should be kept out of the human mind's madness. In the Hindu Tradition, the Upaniṣadic period, the pharmaceutical industry and the hospitals – both were under the non-profit sector. Anywhere a person or a human mind intervenes, the truth is either diluted or killed. In the Hindu Tradition, knowledge was always non-profit. And, there was insistence of knowledge being non-profit, Guru begging and feeding the disciples.

Knowledge in the non-profit sector kept the purity of knowledge. Fear is neither socially nor legally accepted madness of humanity. But unfortunately, greed has become a legalized madness of humanity. Weapons, army should be for-profit industry and be heavily taxed. Entertainment should be a for-profit industry and heavily loaded with tax.

But food, clothes, shelter, medicine, the basic things should be non-profit. That is the only way we can keep human beings safe on the planet Earth. Food should not become a for-profit industry. The spirit of annadān, sharing food should be kept alive on a large scale.

Sikhism as a religion kept and is still keeping the Hindu spirit of sharing food. Just that one spirit is still responsible for why we have not fallen prey to a single for-profit entity in the field of food. In many developed countries, the whole country is dependent on few of the for-profit companies for their whole food and food supply. Hats off to the Sikhs, Jains and Lingayats of Karnataka! By doing anna dasoha, Lingayats in Karnataka kept that tradition of food is free. We need to live this truth – food is free – to revive the Hindu Tradition. Food industry should not go under any for-profit or even non-profit; it should be freely available.

In the Upaniṣadic periods, we were very clear what should be non-profit, what should be for-profit, what should be heavily taxed, what should be freely available. Food should be freely available. It should not come under the for-profit industry, because all the best things should not be influenced by the greed and fear of human beings.

History should be kept out of the minds of the vested interests. Any psychological fear or greed makes the history written by the person for-profit industry. There are many historians who belong to the for-profit industry. There are few who belong to the non-profit industry.

First, the for-profit historians and non-profit historians should be segregated and separated. People who have specific fear and greed, vested interests in some ideas, ideologies are called for-profit historians. Unfortunately, society does not recognize the psychological fears, greed and vested interests.

Physically when somebody is greedy and makes billions of dollars, you recognize it. Certain kind of anger gets built towards them. The "have-nots" always have deep anger towards these "haves." That is why all the mass media, the so-called mainstream media is always against the "haves" because the consumer of the mass media is "have-nots." They are catering to their consumers and clients with the understanding of the hatred "have-nots" built towards "haves." The "have-nots" have started developing a kind of anger towards those who have. But unfortunately, these psychological greedy guys who have vested interests, fear or greed towards some ideology or a person, their sickness, and the damage they caused to the consciousness of humanity is not at all recognized by the society.

If any society wants to live in peace and create a heaven, the Satyaloka of the Upaniṣadic periods, that society should understand the way you perceive you. The way you are taught about you is from history, and the people who write your history should be free from psychological fears, greed and vested interests.

If you are reading the history written by the people with vested interests and based on that information, the way it is presented to you, if you create an idea about you - you are dead! You will be suffering with the same problems the historian is suffering

from. The same fears and greed he has will be transmitted to you.

How careful you are when you eat your food because it is going to become part of your life, that careful you should be when you eat the ideas through reading books and receiving information. Your education should be completely free from the for-profit, and be completely free. Knowledge is free. That is why the Upaniṣads are now available to you freely.

The pharmaceutical industry, if you allow that fear and greed of the individual, the whole world will be sick, consuming pills every day. That is what has happened to humanity. In any field, if you allow the fear and greed of the individuals to make that decision, you are doomed in that field.

Gold has a value is a delusion. Diamond has a value is a delusion. Currency has a value is a delusion. Let the mad people live with the delusion! Don't let them play with the reality which is our food, our medicine. Do you want to make money? Do you want to feel rich? No problem. Work with gold. Work with diamonds. Work with Share Trading. Work with Share Market. Work with currency. Keep them all in huge buildings under lock and key and feel that you are the owner of that. Feel proud about it. We are happy you will be with them; they will be with you.

Let the human madness of fear and greed not affect a large part of humanity's everyday life. Same way in history, if the individual's fear and greed is allowed to work, that exact fear and greed will be transmitted constantly from generation to generation. The one and only way to purify humanity and revive the Upaniṣadic civilization is, history should be written by people who have pure vision.

The vision influenced by fear and greed is one type. Pure vision is totally different. Vision influenced by people with fear and greed distorts even while they are seeing what they are seeing. Even while they are seeing what they are seeing, it is distorted by them through their own fear and greed. If they pen it down and you start imbibing that in your life, noone can save you. You will be imbibing the same fear and greed patterns in your life.

Fear and greed in food and medicine makes your body impure. Fear and greed in the history and concepts you get makes your psychology impure. Fear and greed in religious and spiritual ideas makes your consciousness bound. Religion and spirituality should completely be kept out of any physical, material and psychological vested interests. Because, if any material and psychological vested interests involve themselves with the religious concepts and spiritual principles, that is the worst crime against humanity.

The Upaniṣadic tradition is where the complete purity of religious and spiritual principles is maintained. Be blessed and feel blessed that we are all following a tradition which has kept the highest purity, which has kept itself so pure without any material or psychological vested interests in our spiritual principles. No Upaniṣadic Ṛṣi was a servant of somebody or boss of somebody. They did not have a vested interest or ideology to maintain, needed to be maintained or an organization which needed to be kept alive forever. They do not have an organization-based religious structure.

That kept us pure without any psychological, material, materialistic vested interests of fear and greed. The purity of any product will be reduced, if the influence of an individual gets into it, whether it is pharmaceutical medicines, prescribed drugs or history written by human beings. More influence from the individual, the less it is truthful and useful to humanity.

All scientific books, history books and fiction books are biographies. All the books should first be classified as a biography. Then under the biography, there can be subclassifications, subdivisions – history, geography, science, whatever you want. As of now, the way of humanity is so person-based, individualistic and power centric.

The Authorless Upaniṣads

Upaniṣads are Apauruṣeyā - not created by any person, not written by any person. Upaniṣads, by its very introduction, the first line – they are mystical. When you introduce yourself to anybody, just by your name, your parents and your background– ninety five percent of the introduction is over. Only the remaining five percent is going to be decided based on your actions. Similarly, the Upaniṣads just by this one word 'apauruṣeyā (authorless),' introduce themselves to all of us as authorless, because it is not touched by any vested interests.

The vested interests have different levels. First, material level – money and related things. Second, the psychological level – trying to influence people as you want, so that you will be the leader. Then next, the collective psychological level – trying to keep certain ideology up and alive for generations, or trying to influence humanity through certain ideology and keeping them under control.

Upaniṣads are free from all these levels of corruption. Neither bottom level nor middle level or high level. The corruption-

free book in the whole Universe is Upaniṣads. Corruption-free book and corruption-free knowledge source is Upaniṣads. No individual is involved. No individual is glorified. No individual's vested interest exists.

It is authorless (apauruṣeyā), aprameya, achintya, anirvacanīya. The names of the people who penned down did not get recorded because it is not in their thoughts. There is no influence on the thoughts revealed in the book. There is no influence of Upaniṣadic Ṛṣis on the great truths revealed in the book. That is why it is apauruṣeyā.

The information broadcast industry, information feeding industry should be out of any for-profit vested interests, especially ideological fear and ideological greed. It should be out of ideological fear-greed industry. If somebody is greedy and he handles only money and gold, he will not harm the society. Let him live with his private madness, in his separate world. Let him add as many zeroes as he wants in his bank balance in the electronic screen of the computer. Let him go on declaring, "Today the gold rate is billion dollars for each gram." No problem. Because that is not going to affect humanity directly. None of us is going to die if we don't wear gold jewellery. So all the things which do not affect humanity directly, let it be with the for-profit people, the legally accepted madness of greed. But purity of the history, information broadcasting, religion and spiritual ideas should not be allowed to be contaminated by the vested interests with certain fear or greed towards certain principles or ideas.

The first verse of the Brahma Sūtras starts with:

अथातो ब्रह्म जिज्ञासा

athātho brahma jiñāsā

Now let us inquire into the reality.

No vested interests, no presumptions, no theories, not even a presumption "In God we trust." After the study of the Brahma Sūtras, a disciple can choose to be an atheist or theist. Such a vast possibility! Knowledge should be from the source of possibility. Knowledge should be from the source of freedom. What an inner space of no vested interests even towards some ideologies, some ideas! That is why they were so alive even to update themselves. They are alive to reinvent themselves.

Apauruṣeyā: no spiritual tradition had the courage to establish themselves on apauruṣeyā! No author, no founder, no coordinator, no convenor. We are from a religion which has no founder. We are from a religion which has no author. We are from the tradition which is completely freedom-based. What a purity of an ideology! What a level of purity is maintained when the truths are presented! What a brilliance!

The Upaniṣads are from the ultimate civilized and most sophisticated brains. If at all our civilization reaches maturity in the future or in a few thousand years – the religion, history, information broadcast – all the three will become purely non-profit and uninfluenced by the individual's fear, greed and ideologies. The system of a religious organization should be banned to keep the purity of the ideas being taught. When the organizational priorities come into consideration and existence, the truths are compromised.

Retaining the purity of those teachings without the interference of our fear and greed is the only way we can offer our gratitude to those great beings for their purity, their sacrifice and their dedication. Ṛṣis retained the purity of the truth, because that is the best way to exist, best way to breathe, best way to eat, best way to clothe, best way to entertain, best way to enjoy the pleasures and joys of life, best way to think, best way to feed in the source of pure truth.

Introduction to Īśāvāsya Upaniṣad

The first verse:

ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।

īśāvāsyamidagṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

The translation: By the consciousness enveloped must this all be, whatever moving thing there is in the moving world.

Īśā! Understand this word. This word means consciousness which has all the auspicious qualities, which is causal. It is the

actual source of everything which we may know or may not know. It is not only the source, it permeates. Īśā is not just the source of these plants, stones, you, me; it continues to permeate, fill all of us and everything, even when we are in this form. The consciousness is not just the source, it is the base. It is not just the base material, it continues to be the base which keeps the material together in this shape.

The word 'vāsyam' means must. Must! There is no maybe, might be, can be, could be. No! It is a declaration. Declarations are expected to be used as a basic cognition in our tradition. No other spiritual tradition gives so much space for question-answer and debate, and no other spiritual tradition is so conclusive and inclusive.

Inclusiveness and Conclusiveness

Inclusiveness always takes away the conclusiveness. 'Oh, everything is one and the same.' The inclusiveness takes away the conclusiveness. But, here inclusiveness and conclusiveness in Completion! Inclusiveness and conclusiveness in the space of Complete Completion! Hindu tradition is the first and foremost, one and only inclusive and conclusive tradition.

Inclusiveness is always the extreme of emotion. Conclusiveness is always the extreme of logic. Both never go hand in hand. Only if logic and emotion both merge and see reality, it is possible. Logic always operates from fear. So, it goes on dissecting, dissecting, dissecting, dissecting. Emotion always operates in the space of greed, and it tries to go on adding, adding, adding. Emotion tries to be inclusive, so that it can feel fulfilled with greed. Logic tries to be divisive, so that it can be conclusive. When both ripen and merge, the being blossoms, which is beyond logic and emotion, which is your individual soul, biomemory. Your basic root cognition from which you operate, only the inclusiveness and conclusiveness can be in the space of Completion, and it can go completely well with each other.

People who lost conclusiveness for the sake of inclusiveness lost their strength. They became theology-light. All these theology-light traditions: 'Oh, okay. Be as you want. Okay. Let us celebrate.' All the theology-light groups, most of the cults, function on inclusiveness and very bad on the strength of conclusiveness.

People who miss the inclusiveness and hold on to some conclusiveness, they become fanatics, terrorists. They are more dangerous than cults. The one and only tradition – Hindu Tradition - is ultimately inclusive and ultimately conclusive, completely inclusive and completely conclusive because it is the core. The core cannot choose between inclusiveness and conclusiveness.

This word 'īśāvāsyam idaṃ sarvaṃ (ईशावास्यमदिं सर्वं)' is the ultimate inclusiveness and ultimate conclusiveness! In this one line: 'Whatsoever exists is enveloped by this consciousness' is the ultimate inclusiveness! You cannot include anything further in this. yatkiñca (यत्कञ्चि) means whatsoever. Jagat (जगत्) means changeful. How much you may think it is changing, as long as your thinking is happening you will perceive the Universe as happening. When you settle down in Samādhi, you will perceive the whole Universe in the space of Samādhi.

As long as you are thinking, you will perceive the other part of you as the Universe which is happening. When the thinking settles down in you and you become peaceful, you enter into Samādhi. You will perceive the other part of you also in the space of Samādhi, God. The Jīva decides to perceive his other part as Jagat or Īśvara.

When you perceive as Jagat, dvandva exists, the dual. When you perceive it as Īśvara, only Advaita exists. That is why Īśvara becomes Īśā. Even if you translate the word 'Īśā' into Lord, there is a gap. The Upaniṣadic Ṛṣis are not saying, 'īśvaravāsyamidaṃ (ईश्वरवास्यमदिं).' No! That word 'Īśvara (ईश्वरा)' can create a kind of subtle barrier. They say, 'Īśā (ईशा)' where you don't feel intimidated.

A mind which is still active, if you describe God as an embodiment of independent, intelligent, free-willed being, you will always feel intimidated. You will say, 'If something else also exists, then should I relate with that through fear, begging, praying, greed, offering, surrendering or should I start praying? What kind of relationship should I start developing with it?'

The mind always tries to retain its existence by the methodology of relating. When the method to relate is disconnected, it disappears. It is by the methodology of relating that it retains its existence. So, when the mind is there, if the Masters utter the word 'Īśvara,' immediately, 'Oh, He is there. He is intelligent. He is independent. He has a free will. So, He may judge me. He may not accept me. So, how should I relate with Him? Should I start praying to Him? How should I please Him? Should I start talking to Him? Should I start escaping from Him, denying Him? Or what should be the thing? Or should I start conquering Him?'

He is not Īśvara as you perceive, who moves like you. He is Īśā, who can be perceived only when there is no movement in you. Any perception you have about Him, when there is a movement, He is only Jagat, not Īśvara.

Only these three you need to know in life. Everything else will be clear if you know just these three – Jīva (individual soul)

which perceives, Jagat (Universe) which is constantly changing and Īśvara (God).

As long as there is a movement in you in the form of thought and feeling, it tries to include and conclude. Thought tries to conclude. Feeling tries to include. As long as these movements are happening in you, what you perceive internally and externally is Jagat – changing.

When this thought and emotion which try to include and conclude merge, that Śānti or silence prevails. You will understand that whatever you perceive as Jagat also is nothing but Īśā.

I can say that the whole Sanātana Hindu Dharma starts and ends in this first line. When logic goes on trying to conclude and emotion goes on trying to include, when they are both moving, they have not completed with each other. Only when there is an incompletion will there be movement. When there is Completion, there is no movement. It is pure silence. When there is movement, you will perceive yourself inside you and outside you.

Even when something is changing, it is Īśā, energy. Even when you think and perceive it is changing, it is Īśā. When you reach the silence of you, when there is no movement internally, there is no incompletion, there is only Completion – you will perceive you internally and externally as Īśā.

When there is a change in you in the form of thinking or feeling, what you perceive and what you perceive as you internally and eternally is called Jagat (Universe) which is changing. When you are in the space of Completion, peacefulness, then what you perceive as you and everything else is God.

The Upaniṣads is Dharma declaring its authority by itself without the help or the authority of any author. Here, Dharma does not need authenticity or authority from anyone else. The author who writes authentically naturally brings authority. The Upaniṣads don't need anybody to authenticate them. So, nobody has authority over them. That is why they are apaurūṣeya (no author). They are declaring their own grandeur and beauty by their own existence.

ईशावास्यमिदगं् सर्वं यत्किञ्च जगत्यां जगत् ।
īśāvāsyamidagṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
idam sarvaṃ (इदम् सर्वं)
vāsyam (वास्यम्)

There is no doubt about it being 'may be,' 'must be,' 'could be,' 'this is what it should be,' 'what else can it be.' No! 'This is what is my experience.' 'I don't know.' 'It is up to you.' Nothing of that sort!

ईशावास्यमिदगं् सर्वं यत्किञ्च जगत्यां जगत् ।
īśāvāsyamidagṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

Whatever you perceive as changeful internal and external of you, even when you perceive it as changeful internal and external of you – it is God, consciousness which is beyond any change.

There are different levels of understanding. When there is a movement, thought flows in you. When there is a change in you, the external also changes. So, it is called the world. This is Yoga.

Stop the internal movement in you. Internally when the movement stops, external movements will also stop. You will perceive the world as consciousness. This is Tantra.

Even while you perceive the change internally and externally of you as changeful, it is consciousness. This is Living Advaita.

Your logic functions continuously in the form of thought by dividing, dividing, dividing, dividing, dividing to come to a conclusion. Your emotion functions in the form of including, including, including, including to reach Completion. Only when the inclusion and conclusion merge into each other Completion happens.

People who sacrifice conclusion for the sake of inclusion are poets. Poets can be amazing inclusive people, but they can never be conclusive or practical. People who sacrifice inclusiveness for the sake of conclusion are amazing mathematicians. They will be amazingly conclusive, but you cannot live with them. They will be really dead!

The best statement ever made with the ultimate inclusiveness and conclusiveness is this one statement:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् |
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat

Dharma declares its own authority.

'Consciousness' the word itself expresses so much intimacy! If you translate that same word 'Īśā' into Lord, it is intimidating. If you translate that word into consciousness, it is so intimate!

As long as you have a will, free will, you will always be intimidated by something which has free will. So, you need to be told that the Lord's will is not like your will which intimidates, which feels threatened by anything which exists. It is neither interested in intimidating you nor bothered to protect you.

If you are expecting protection, you will only end up in hopelessness. Nobody can protect you, nobody can save you, because you don't need to be saved! Wake up to your reality. You neither need to be saved nor you need to be a saviour. At the most, any saviour just needs to utter this one statement only: Neither you need to be saved nor you need a saviour. Wake up!

Inclusiveness and conclusiveness in its pure form! No mathematician can be so conclusive as this verse. No poet can be so poetic, so inclusive as this verse.

Truth and Technique

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

Whatever changeful there is in this ever-changing world is all enveloped, is all personification, is all Īśā, consciousness. A being who has experienced Īśā, who has received Īśvaratva as vara is Īśvara. He who is established in the space of Īśā is Īśvara.

This word 'Īśā' should be understood as consciousness, intelligence, the material, subtle cause, all-pervasive, sustaining support, and the reason why the Universe is still bound in this form. Lord (Īśā) is not just the source of this flower, He permeates this flower and He envelopes this flower. For this flower to exist in the form of this flower, He is the reason. He is the material. He is the subtle and causal which causes this to exist.

Tomorrow it may change into a different form. It may wither away. It may become a seed for another plant to happen. At that time, at this moment and earlier, Īśā (the consciousness) permeates all this. This statement is the ultimate truth and the ultimate technique. A flawless truth and technique! There are some statements and truths that cannot be applied as technique. There are some statements and techniques that cannot be the truth.

When Ramana Maharshi says, 'Whatever is moving, is moving only by the grace of God. Without His grace, nothing can move,' it is an amazing technique. When Ramana Maharshi's mother came to bring him home to Madurai from Tiruvaṇṇāmalai, Ramana Maharshi wrote a letter, a small chit and gave it to her. In that he said, 'Whatever happens, happens by His will. And without His will nothing can move.' It is an amazing technique. It is not true! In reality, in truth, you do have free will. Him going all the way from Madurai to Tiruvaṇṇāmalai happened due to him (Ramana Maharshi), because he did it. So what he said is a technique. If you relax into that, you will realize the truth – truth of the free will merge into the Cosmic will. It is a technique, not a truth.

The same way, there are truths which cannot be used as technique. Ātma has no pain. Ātma has no suffering. Soul has no pain, no suffering. This is a truth, but it cannot be tried as a technique on the body. There are some truths which can never be techniques. There are some techniques which can never be truth.

Here is the master stroke: the Ṛṣis know there may be some students who may not even come back to the next class. Even if you come to just one Upaniṣad class, they want to give you Enlightenment. So, they load the whole truth into this one statement. This one statement is all-inclusive and ultimately conclusive; it is a truth and a technique.

If some statement has to be the truth and a technique, it has to be clear. If the same statement is made – 'The consciousness envelopes everything,' it can only be the truth, not a technique. You can't try that in your present state. If the statement says, 'Whatever is moving will be only consciousness,' it can be a technique, not the truth immediately. The word 'vāsyamidaṃ (वास्यमदिं)' means it is now. It makes this line both a truth and a technique. Here, jagatyāṃ jagat (जगत्यां जगत्) means whatever is moving and perceived as moving in this moving world, whether this moving is a perception or reality, it is perceived as moving. Sometimes it really feels like it is moving. Whether you perceive it as moving or it is really moving, it is pervaded by

consciousness, enveloped by consciousness.

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
oṃ īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
'By the consciousness enveloped, must this all be. Whatever is moving there is in the moving world.'

Whenever you operate based on logic, you arrive at conclusions and move from conclusions to more conclusions, like math's conclusions and science's conclusions. One of the important components of your life moves in the line of conclusions. It doesn't care about anything else.

There are many advantages when you are moving with conclusions. If you want to reach Delhi, you want to have a conclusive calculation – how many hours will it take? Which road do you have to drive? How many kilometres is it from where you are? You need conclusive details. Only then you can reach Delhi. So there are many advantages if you move in the language of logic which is very conclusive.

Unfortunately, there are some disadvantages. You will feel bored because life itself is not always conclusive and life itself is not always logically analyzable, quantifiable or reproducible.

All systems which try to analyze, quantify, replicate and reproduce have their own disadvantages and restrictions. This includes astrology which tries to logically calculate, mathematically analyze and come to a conclusion about life. It can only be a rough direction. It can never be a conclusion. If you see it this way, the boss is Kanni Rasi (Virgo), his driver is Kanni Rasi and his sweeper is Kanni Rasi, how is the boss a boss, the driver is a driver and the sweeper is a sweeper? It can only go in rough directions.

Thinking, approaching and planning with that conclusive approach, conclusive way of thinking often makes you stop seeing the whole. Conclusion is one of the methods which has some advantages and disadvantages, but is not complete. In a similar way for inclusiveness, these people will never be practical. 'Oh, everything is one and the same. Life is love.'

If you look deeply, even they don't believe what they are saying. Maybe in some emotional high, they will utter some words. This inclusive group has more poets, people who preach love. This conclusive way of thinking and living has its own disadvantages. The inclusive way of thinking and living also has its own limitations and disadvantages.

The language of inclusiveness is vague. If you say, 'I want to reach Delhi. Please show me the way. Tell me how,' these inclusive people will ask, 'Why do you want to reach Delhi? This itself is Delhi. Why don't you celebrate here itself in whatever way you want to celebrate? That is Delhi. Delhi is Delhi. Delhi is everywhere. Everywhere is Delhi.' These inclusive people talk more like drunkards. They don't make life practical. But they have one advantage, they will never be boring or tiring. They know the juice of life is in inclusion.

The logic (head) is always trying to be conclusive. The emotion (heart) is always trying to be inclusive. Both have their own limitations, advantages and disadvantages. Somewhere this inclusive emotional trend should meet the conclusive thinking style and merge together. It is only in that being where both meet and blossom, ultimately the reality is perceived and lived as reality.

A small story: A drunk man is stopped by the police around midnight and he's asked where he is going at this time of night. The man replies, 'I am going to attend the lecture on alcohol abuse and the ill effects of alcohol on my health.' Officer, 'Wow! Really? That sounds interesting! Who is giving that lecture at this time of night?' The man replies, 'My wife.' The joke seems to be very inclusive and conclusive!

Look into your life, most of the time you are stable because of your conclusiveness. You grow because you take the risks and challenges of inclusiveness. Somehow we will have to meet both, complete both and bring both to Completion. A man who wants to be conclusive in his life will be very stable. He will get married, have a house, get a job in a Fortune 500 company, have a car and he will know how to drive from his house to his office. A very stable life! It is conclusive, but has no growth.

All growth and expansion happens when you operate and switch to the mode of inclusiveness. Only there you get the energy, intensity, clarity and depth to take risks. Somewhere these two should have Completion in your being. That happens only when you know how the law of life functions and all the Cosmic law emerges. Dharma itself emerges out of an inner space where inclusiveness and conclusiveness become complete, emotion and logic becomes complete.

To run a family, you need to be inclusive. To run the office, you need to be conclusive. To run your life you need to be

inclusively conclusive. Ultimately when you merge your logic and emotion (inclusiveness and conclusiveness), it should become inclusively conclusive or conclusively inclusive, not inconclusive.

Truth and Technique

This first statement is shocking. It is so inclusive and so conclusive. That is why it can be applied immediately as a technique, and it will be realized as a truth any moment by you. Sometimes these great truths can't be applied as a technique. Sometimes there are techniques that can't be taken as truth. Ramana Maharshi saying, 'Nothing will happen without his grace. Only what he wants will happen.' is a powerful technique if you practice it honestly with integrity, but many people exploit it.

Many of these so-called religious people, they make the mistake of saying, 'Only by God's will everything happens. Everything happens finally by His will.' These words can be a powerful technique if you use them honestly but it is not the truth. How the exact words uttered by Ramana Maharshi are misused! There are some things which our Masters said, sacred secrets that are techniques, not the truths. So these words of Ramana Maharshi – 'Everything happens only by God's will' – is an amazing technique. If you just use that in your cognition, you will just settle down into the depth of your being. So much inner healing will happen. You may suddenly wake up to the truth. You will know very clearly where your will is interfering and distorting God's will, and how you can let God's will prevail without you willing to will against it. You will be awakened to the truth if you practice that technique sincerely, but that statement itself is not the truth.

In the same way, by saying, 'We are beyond suffering and pain. No suffering can happen to us. No pain can touch us', it is the truth but it cannot be a technique for you to practice immediately. When there is a gap between truth and technique, you need the guidance of a living Master and practice. The truth is related to soul, consciousness. There are many truths which can't be applied as techniques. There are many techniques which can't be taken as truths.

Here, this statement is a truth and a technique.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

You can start practicing now. You can live this as a truth now. You don't need any Master. You don't need any practice. You don't need any preparation. When the truth is separate and the technique is separate, people are confused. It takes time and they lose faith. It is like the truth is Jñāna Yoga, Advaita Jñāna Anubhūti – everything is one, that Oneness is the truth. So for you to achieve that, the technique is either Karma Yoga (work selflessly), Rāja Yoga (do all these spiritual practices) or Bhakti Yoga (celebrate the feeling connection with the Divine). There are different paths.

When the truth and technique are separated, the space for confusion grows and the gray area becomes greater. When there is more gray area, there is more possibility for exploitation, more possibility for pseudo Gurus. When anyone repeats the Upaniṣads, even if he is a pseudo Guru in the beginning, he will learn it and become a right Guru. The system is such that anyone who walks into it even with the wrong purpose, comes out with clarity, understanding and living these truths. These great truths are not declared by people who have vested interests or interests in exploitation. That is why they did not even declare their name.

Authors do not have authority because they are not lending authenticity to these words. When an author lends authenticity to some words, he also gets authority over those words. Here, Dharma declares its existence. Dharma expresses its authority. Dharma expands its very core. Dharma declares its own life by its own authority. The Cosmos is telling you how to live with it, how to radiate it, how to enjoy it, how to experience it.

When there is no gap between truth and technique, you don't need any guide, Guru or middleman. You just need a Guru to tell you, 'No need for any Guru.' There is no gray area. Nobody can exploit it. A Guru cannot even change anything. He just has to repeat it.

The Hindu tradition is one of the most foolproof, powerful spiritual traditions that has ever evolved on the planet Earth. It can never be manipulated by anybody, any pseudo Guru, because it has not left any gray area. There is no gray area and nothing to manipulate. The possibility for manipulation comes only when there is a gray area.

Perception, Fact, Truth and Reality

yatkiñca jagatyāṃ jagat: whatever you think as moving in an ever moving world. It means that movement, change is your perception and is factual. Many times, your perception is not factual, your fact is not truth and your truth is not reality. Understand

these words – perception, fact, truth, reality. Perception: the Earth is flat. The sun goes round the Earth. Fact: the Earth is round. The Earth is going around the sun. Truth: the Earth is not exactly round and the sun is going round the Earth. Reality: how the Earth is, see it from Google map. The Earth and sun both are going round each other. Perception, fact, truth, reality.

The perception that the Earth is flat is because you can only perceive that much. The perception that the sun is going around the Earth is because you see one side of the sun in the morning and the other side in the evening. It has literally gone around.

Then comes the facts. The fact is that the Earth is not flat, it is round. The sun is not going around the Earth. Only the Earth is going around the sun. This means the perception is expanded a little.

When the perception expands beyond your perceived time and space, it evolves to the truth where the Earth is not exactly round and the sun is going around the Earth. This (Earth) goes around this (sun) is what you consider as fact.

You need to know that this whole setup is going around something! So in that way, in a few million years the sun will go round the Earth once. This whole setup of going around is centered on something. That is the truth.

The reality is, if you see a few kalpas, the Earth's shape is neither flat nor round. It is ever changing. As for whether the sun goes around the Earth or the Earth goes around the sun, neither of them are actually going around each other. That is the reality.

Perception is the product of your senses functioning with limited time and space. A fact is the expansion of time and space within your perception. Actually your perception is the same, but it is expanded beyond limited time and space.

Truth is what is perceived when your perception is altered by the expansion of time and space. Reality is your perception realizing the truth beyond time and space.

Understand these definitions. Your perception working within the limitations of time and space is perception. Your perception working beyond the limitations of time and space is fact. Time and space altering your perception is the truth. Your perception going beyond time and space is reality.

So this statement:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

It is neither a perception nor a fact. It is the truth.

Changing: the world is changing can be a fact. The fact that the change itself changes is the truth.

Changing which is established in constantly changing. So the change is established in change – jagatyāṃ jagat.

Whatever you perceive as change is not only changing, it is established on something which is changing. So actually by this statement, the Īśā Upaniṣad declares, 'Don't suffer because of change. That change itself is established on change. Do not have fear or greed because of change, because change is established on change.'

It is like things are just moving constantly in front of your mouth – grapes, fruits, sweets, ice cream, neem leaf, so many things. You just try to jump and catch that in your mouth. Sometimes if it is tasty, you celebrate life. Whether it is tasty or bitter, don't worry because it is changing. Change itself is changing.

Perception is your senses operating within the limits of time and space.

Facts are your senses operating beyond the boundaries of time and space.

Truth is your perception transformed by the perceived.

Truth is revealed beyond time and space itself, because it is so immense and it transforms the way you perceive.

Reality is perception beyond the boundaries of perception, time and space.

Perception is bhoga (senses). Fact is yoga. Truth is jñāna. Reality is vijñāna.

Perception always leads to bhoga (sensory pleasures).

Fact always leads to yoga (trying to unite with the higher truth).

Truth leads to jñāna (Enlightenment).

Reality leads to vijñāna (Living Advaita).

ईशावास्यमदिं सर्वं यत्कञ्चि जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्वद्धिनम् ॥

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥1॥

The translation: by the consciousness filled must this all be, whatever moving thing there is in the ever moving world. With this renounced, you may enjoy. Covet not the wealth of anyone at all.

Perception: whatever your senses can perceive in a limited time and space. Fact: whatever your senses perceive with more time and space. Truth: whatever you understand as a result of your perception evolving with a lot more time and space. Reality: Existence as it is, beyond your perception, time and space.

When you restrict your perception to limited time and space, you are caught either in fact or in truth. Neither is the ultimate. Perception: the Earth is flat. The sun goes around the Earth. Fact: the Earth is round. The Earth goes around the sun. Truth: the Earth is not exactly round. It is more like an orange, a little pressed above and below, and the sun goes around the Earth.

In the perception level, you feel that the sun goes around the Earth. In truth level also, the sun goes around the Earth. Yet both are not one and the same. In truth, you know with a clear understanding that the sun goes around the Earth in a few billion years because this whole sun family is not stagnant. The whole solar system is moving around centred on something. The sun will go around the Earth at least once in billions of years. Reality: the shape of the Earth cannot be described as round or a little orange fruit. No description is possible. See it as it is. Both the sun and the Earth are going around each other. The Earth goes around in one year. The sun goes around within a few billion years.

Life is all about evolving your cognition from perception to fact, fact to truth, truth to reality. It has nothing to do with so-called bliss, love, renunciation, devotion, yoga, nothing. All these are side effects.

When your perception evolves to fact, you may suddenly become meditative, yogic, loving, blissful. The purpose of life itself is to evolve from perception to fact, fact to truth, truth to reality. When you are moving from fact to truth, you may suddenly become active, more loving, blissful, lose your cunningness.

The highest form of violence is when you decide you will not be useful or productive to anybody. That is the highest form of violence. When you are angry towards your boss, you decide: 'I will not be useful to his aim, his goal.' In the same way, when you are angry with yourself, you will be angry with the Saṅgha, your Guru, everyone and everything. Then you will decide: 'I will not be useful' or 'I will not make any of their declarations into reality.'

Love means making yourself a catalyst for everyone's reality. Not only should you perceive whatever you can do, you have done, but everyone also should feel whatever you can do, you have done it to make everyone's reality. Nothing more can be done. That is what is love.

People drop hypocrisy and become loving when many of their perceptions move towards fact, facts move towards truth and truths move towards reality. That is all is life – moving from perception to fact, fact to truth, truth to reality. Reality is Īśā.

The Upaniṣads declare very clearly, consciousness fills all these.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

This one verse clears so many doubts created by materialists, so-called rationalists, or so-called irrational rationalists. In Tamil, we use that word 'Paguthārivu (பகுத்தறிவு).' Tamilian Paguthārivu (பகுத்தறிவு), Tamilian atheists who are not even rationalists, they are irrational rationalists.

Nothing purifies you like the truth. Simply sitting and giving advice to human beings is useless. Telling them: 'Be more loving, be more blissful, be more caring, be non-violent' – all this is just useless, utterly useless, not even one percent useful. If you are at all really sincere in helping yourself and others, don't do this stupid thing of giving empty advice.

Move people from perception to fact, fact to truth, truth to reality, all the best things that need to happen to people start happening. They automatically become more loving, more caring, more intelligent, more non-violent, more enriching.

Automatically, all good things will happen to you and through you.

The aim of the Upaniṣads is to lead you to higher and higher reality – असतो मा सद्गमय) तमसो मा ज्योतर्गमय । मृत्योर्माअमृतं गमय ।। asato mā sadgamaya। tamaso mā jyotirgamaya। mṛtyormāamṛtaṃ gamaya ।।

This verse is from Bṛhadāraṇyaka Upaniṣad and it means, lead us from unreality (of transitory existence) to the reality (of the eternal Self); lead us from the darkness (of ignorance) to the light (of spiritual knowledge); lead us from the fear of death to the knowledge of immortality.

The side effect may be bliss. You may become more blissful. Side effect may be intelligence. You may become more intelligent. The side effects may be thousands and thousands of auspicious qualities. You may become a good, moral person. But the aim is to lead you from unreality to reality.

Best Way to Imbibe Upaniṣads

The best way to listen to the Upaniṣads should be in the morning. After you wake up, wash yourself, come and drop your body in the presence of the Master and listen, listen, listen! After that, whole day just digest, digest, digest, not doing any work related to mind other than this digestion. And if at all needed, doing a little physical work like gardening or agriculture.

Body can do some cleaning of the Deity or do a little agriculture or gardening, but the mind should not work. The mind should only be working on these great truths, digesting it and falling into that space at night as sleep. This is the best way to listen to Upaniṣads. Anyone who listens to Upaniṣads in this way even for three months will experience Living Advaita.

Your mind should not be engaged in any other mental activities which require you to move away from contemplating these truths. The body can be engaged. You can be doing some gardening. You can be doing some agricultural work. The mind should not be engaged in anything which moves you out of this contemplation on Upaniṣads.

Enriching never moves you out of engagement with the Upaniṣads. If you are working on enriching, it is perfect! It only strengthens your understanding of the Upaniṣads. Other than that, not doing any other mental actions, activities and digesting. Not doing mental activities, but doing only physical activities. Not doing mental activity means even the unnecessary wandering should not be there. Mind should be engaged in thinking, contemplating on these great truths you heard. It should be engaged.

Listen to the morning satsaṅg. Spend a little time contemplating on it. Just to keep yourself awake, do some physical activity. Otherwise you will fall asleep or you will just drift away into your worrying, incompletions. To keep you away from it, you can do some simple physical activities like gardening, agriculture or cooking. Some physical activities where the mind is not required to be engaged in certain actions or the mind is not required to be engaged in any activity other than contemplating on Upaniṣads.

Then have debates on Upaniṣads. You can watch the retelecast satsaṅg. Once the sun sets, have a non-violent, active and powerful debate again. You should not be taking a stand just because you took that stand. Without being sincerely convinced, you should not move to the other stand. If you are sincerely convinced, you should not have the blockage of ego. 'No, I already took this stand. How can I change?' No. You should be able to change. And you should change only if you are sincerely convinced, not otherwise. This is active non-violent debate.

You will never understand the conclusion unless you are active in that thinking process. Unless you are active in that thinking process, you cannot catch the truths in the end. You can't see the climax of the movie, understand the whole movie and enjoy the movie. You need to watch from the beginning to catch the climax.

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥
The literal translation: "With this renounced, you may enjoy. Covet not the wealth of anyone at all."

Cosmic order comes from truth and reality, not morality. This looks like a very simple moralistic instruction. It is not! Order never comes from morals and discipline in the Cosmos. It comes from intelligence and knowledge, truth and reality.

So-called moral people can never face the change of the changing world. They are completely imbalanced, because morality is a set of vidhi and niṣedha understandings – what to do and what not to do in particular situations. But the world is jagatyāṃ jagat (जगत्यां जगत्) – changing which is established in changing. Change established in changing!

When there is so much change, the person who is trained in certain morals will always be shaken and confused. He will not be able to handle life. He will not be able to handle situations. For example: in some places, vegetarian food is moral. In some places, non-vegetarian food is right. What should you do? The person who is established in morality will be constantly confused

and struggling internally. The person who is established in truth and reality can constantly play with life. Only he can wage war.

Maybe Kucela (bosom childhood friend of Śrī Kṛṣṇa), who was established in morality can live a peaceful life with the wealth he was gifted by Kṛṣṇa. But only Kṛṣṇa, who is established in reality can wage a war and win the game. In the modern day, even a common man's life is a war. It is no longer a goody-goody, peaceful and relaxed life. Nobody is going to let you live in your cozy space.

This is not a moral lesson. It may bring some moral principles into your life. When you internalize this line:

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥

It may bring you some morals. This line should be understood as a life strategy, not from the context of morals. The literal translation is "With this renounced, you may enjoy. Covet not the wealth of anyone at all." It may look like a moral teaching. If you look at this from the context of moral teaching, you will miss the whole truth revealed by the Upaniṣadic Ṛṣis.

Not Just the Perceived but the Perceiver also is Changing

Cognizing whatever is, is change established in changing and this whole thing is filled with consciousness and intelligence. Don't think only the planet on which you are standing is moving, even the whole solar system in which the planet is established is moving. Not just what you perceive as the world, even the perceiver is changing.

The biggest fear all human beings go through is, "If the perceiver changes, what will happen?" See, your whole life you conclude something as pleasure, something as pain, and you plan, act, work, build everything based on that. Suddenly, at some point the perceiver who gives you the understanding about what is pleasure and pain seems to be changing. That is what frightens you. That is what makes you shiver. That is what shakes you.

The person who knows that even the perceiver changes and accepts this change, updates himself. You might have spent ten years on your career as an IT engineer, lawyer, doctor, activist. Suddenly when your inner space changes, the concepts of your pain and pleasure change too. Don't be afraid of that change; don't be afraid of that change of your perception, because that change of perception is a gift given to you for your sincerity in supporting your perception.

If your perception told you, "Being a doctor is the best," you built your career on that. But suddenly your perception changes and it says, "Being a doctor is no longer a pleasure, no longer desirable." Don't be afraid of that perception and don't try to snub that perception. It is a gift happening to you.

The perception evolving, evolution of the perception is a gift happening to you, which is just happening from perception to fact, fact to truth, truth to reality. Anybody who stops the evolution of perception commits spiritual suicide (Ātmahatyā) - killing the soul and the possibility. Upaniṣads just declare their own strength by their own statements. They don't need any author to authenticate them.

Whatever you hold with fear of losing, that will be taken away from you! People say, "I am such a good person. I have never cheated anybody. Yet my wealth has been taken away, but the wealth of these guys who cheat everyone has not been taken away. They are all living wealthily." Somebody else's wealth is not taken away means he does not have fear of losing it. If he has fear of losing name and fame, exactly that will be taken away.

The law of life is, whatever you hold on with fear of losing it, exactly and precisely that will be taken away from you. It will be the most precise operation. Life does precise operations. Exactly what you are afraid of losing, that will be taken away from you. If you want to retain anything in your life, just renounce the fear of losing it.

Kālabhairava's eyes, when they look at you, the only thing He does not like is fear and powerlessness. Just stand in front of Him without any fear or powerlessness, you will become Him. You will see you in Him! It is a law of life.

Strength of Renunciation

If you are afraid that your name and fame will be taken away, precisely only that will be taken away. Your wealth will not be touched. If you are afraid your credibility will be taken away, precisely only that will be taken. Nothing else will be touched. Everything else will remain with you. If you are afraid that your house may be taken away, precisely that will be taken away. You may have your bank balance, car, everything else. Only that (house) will be removed.

The law of life is, life is not sadistic. It does not want to see any powerlessness in your inner space. Anything which creates powerlessness in your inner space, precisely that will be taken away just to make you understand you can live without that, not to punish you.

Kālabhairava is not sadistic. Life is not sadistic. He will not take away something from you just to torture you. No! He wants

to tell you, "Fool, don't be powerless thinking that you will lose this. And if you lose it, you will lose everything in your life, or you will become powerless in your life. Now, I am taking that away. Without that you are still able to live your life beautifully."

Remember and pen down ten items in your life which you really, really protected, or you were afraid if without that you may not be able to live, and you were holding on to it. But after it was taken away, you even forgot the name of it! Look in. You will see you have at least ten items in your life. It may be money. It may be name and fame. It may be a man or a woman, or it may be a person in your life. It may be your credibility. It may be your city. It may be your bedroom. It may be your house. It may be your car. It may be anything. You can look in, remember and pen down the ten items easily in the next ten minutes. You will be able to remember, recollect and write ten items about which you really thought if you lose that, you are lost, your life is lost, nothing is left for you - "No, I can't. I can't let go of this. This is my life!" You held on to something like that. When it was removed, not only did you not miss it, after a few days you even forgot about it. It is to remind you of your innate strength.

Renunciation does not make you weak. Something getting removed from your life does not make you powerless. Kālabhairava takes away and removes things from you. Anything removed from you or added to you is only done for your fulfillment and joy, not to punish you. Life is celebrating, fulfilling itself through you. That's all. Be very clear, this is the definition of renunciation – remembering nothing can make you powerless. Anything removed from your life cannot make you powerless is renunciation (vairāgya).

Rāga means feeling obsessed, completely overpowered by desire. Desire is rāga. Attachment is rāga. Obsession is rāga. Arāga means detachment, hatred. Virāga means, knowing very clearly whatever you think as core of your life, even those things if they are removed, you will not become powerless, you will not miss them, you will not become empty, you will not be disappointed, you are not going to be dead. You will even forget you had those things or they being part of your life. Having this clarity is renunciation.

Business is war. Your living is war. Relationships are war. Everyone is in their own Kurukṣetra. Kurukṣetra has never ended. Everyone has their own Kurukṣetra. Let this be the strategy for your Kurukṣetra. No one can win over you. No one can shake you. No one can frighten you. Be Vedānta Kesari (the Lion of Hindu Strength).

The moment you have fear that if something is removed from your life you will become depressed, you will become empty, you will lose life – that fear becomes the strength of your enemy. When he knows you cannot be frightened, he becomes powerless. If you can be frightened, your enemy is powerful. If you cannot be frightened, your enemy becomes powerless. This is the simple understanding and simple cognition – "Anything can be removed from me, I will not become powerless. I will not become depressed. I will not lose anything. I will not be lost. I may not even remember that I had that in my life."

Be very clear, the spiritual truths when it becomes part of your cognition and strategy, anywhere you go, Kṛṣṇa is driving your chariot. Internalize just this one truth.

तेन त्यक्तेन भुञ्जीथा
tena tyaktena bhuñjīthā
Tena (तेन) means, with this understanding, from this context.
त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्
tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam
The world is ever changing, but it is filled with consciousness (Īśā). The consciousness is independently intelligent and compassionate.

If something is removed from you, don't curse life. It is done with tremendous compassion. Here, the Upaniṣads are declaring for you to do tyāga and renouncing with this context of īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat (ईशावास्यमदिं सर्वं यत्कञ्चि जगत्यां जगत्). It means, the world is changing and it is established in changing. It is filled with consciousness (Satchitānanda) which is intelligent, truthful, blissful and compassionate.

A blissful being will always be a compassionate being. When you are blissful, you will see all the good things and the best things come out of you. When you are blissful, you will be such a good person. Only when you are frustrated, will you express all the bad qualities – violence, cunning strategies. A blissful person is always a compassionate person. Consciousness, independent intelligence has its own will and functions out of pure compassion. Renunciation is not supposed to be done out of frustration or inability or powerlessness.

Change - Possibility for You to Reinvent Yourself

When life removes something from you, it is providing an opportunity for you to reinvent yourself. You will then be clear that

nothing can frighten you, nothing can make you lose, nothing can put you in powerlessness and depression.

You will also understand exactly who the enemy is. You will pinpoint exactly who your enemy is, where things need to be done. You will not be confused. You will not overestimate your enemy. When you are frightened, you overestimate your enemy. Because you overestimate your enemy, you become powerless. Because you become powerless, it becomes easy for your enemy to destroy you. It is a vicious circle.

When you are clear, you will not be lost. You will not become powerless. Just have this one word in your throat all the time – "So what?!" Keep this as a mantra – "So what?!"

Know clearly, nothing removed from you can make you powerless. Life removes it only to make you understand you can live without it. Reinvent yourself. Wake up!

List out the ten items which you really, really thought, if it is removed from you, you will be lost, your life will collapse. But when it was removed, not only are you living your life now, you even forgot you had that once in your life as part of you. You will have ten things, either persons or things or places. At least ten things will be there. Pen the ten things down which were part of your life, which you really felt that if it is removed, you will collapse. But now it is not there in your life, not only have you not collapsed, you even forgot that they were once part of your life.

Everything when it is removed from your life, it is just life giving you a beautiful chance to reinvent yourself. It is just to remind you – "Fool, without that also you will be powerful!" Kāla (Time) can tolerate anything, but He is allergic to powerlessness. If He sees there is some possibility of powerlessness in you, he just pulls it out. When Kāla sees fear in you, He says, "Hey, don't bother! Whatever you are afraid of losing, you will see now I am removing it. You will not become powerless, you will not be depressed. You will be living without it. After sometime, you will even forget it was part of your life. Learn this."

The next line, words in the Upaniṣad:

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥

Whenever you are centred on fear and fear of losing something, you will become violent, grabbing. How to become nonviolent? The second part of the statement can become a strategy in your thinking and life. Grabbing will never fulfill you. People who try to grab will never be powerful.

Whatever is, which is changing and established in changing, is filled by consciousness, pure consciousness.

Whenever change is happening outside of you, internally don't feel life is sadistic, it is punishing you, it is taking away something which you really like or you have settled down with. Ability to understand that every change is a possibility for you to reinvent yourself is renunciation. Rāga means obsession, attachment. Arāga means detachment, dead. Virāga means understanding that the change is established in change, and that is filled with consciousness.

Every change is done with tremendous compassion and consciously. No change is an accident. Constantly looking at life as an accident is the attitude of atheists. Understanding the way it happens or the way you perceive is a conscious happening is Living Advaita. The way it is happening externally, the way you perceive internally – both, if you think is an accident, you are an atheist. If you understand it is a conscious happening, you are Living Advaita.

Whether something is happening externally or something is perceived internally, look in. Look in how many times you cursed life and what kind of ideas you have about life and others. If you think life and others are cruel, constantly exploiting, demanding, non-caring, non-supportive, then be very clear, you are an atheist. Don't think atheism or theism is dependent on whether you believe God exists in the form of Deity or not. Atheism or theism is dependent on whether you understand God exists as everything or not.

As long as you cognize "Why me? Why me? Why me?" and life is taking away the things which you really enjoy, life is sadistic – be very clear, all the happenings in your life you look at as an accident. Why Upaniṣads used the word "jagatyāṃ jagat (जगत्यां जगत्)" – change established in change? Because even your perception – it is all changing - will change. Even your perception that things are changing will change. Even that is not complete perception. Neither it is changing is a complete perception, nor it is not changing is a complete perception. It will change as long as the perception needs to change.

Like in the dream, you are feeling three tigers are chasing you and you are shouting, "Save me! Save me! Give me a machine gun! Is there no one to give me a gun and save me?" Your friend hears you shouting, screaming in the dream. He just slaps you and wakes you up. In that moment, you will feel, "Wow! I am free of this nightmare!" And you will thank your friend for it. After a few days, even you will forget you had a nightmare and you will be shouting at him, "Why did you wake me up? I was having

such a peaceful sleep!" That friend has to take the blame.

You forget that you were suffering. He woke you up and released you from the suffering and torture you were going through in the dream state. After waking up, you forget what was going on in the dream state and you think, "Oh, such a pleasant sleep! He woke me up!" After waking up, you have the responsibility of life now. In the dream, whether a tiger is chasing you, or you are dancing with somebody, you have no responsibility. At the end of the dream, you have no responsibility. When you are woken up, when you are awake, you have the responsibility to live. Sometimes, this responsibility to live seems to be a big torture when you think the change established in change is accidents continuously happening.

Your attitude towards life and others decides whether you are going to grow more and more consciously, or you are going to rewind, recoil into the unconscious zone. If you think, "I think that dream state was much better than this waking state. There were only three tigers chasing me. Here, so many people are chasing me!" – naturally, consciously you plan to rewind, recoil.

All daydreaming is nothing but withdrawing from the waking state due to your own conscious decisions. Understand this word "your own conscious decisions." Whether you perceive something as change which is established again in change, everything is happening with tremendous compassion.

Your desires are respected. Your intentions are revered. You and all your demands, requests are received and accepted by life. Life is here to celebrate itself through you. Life is not sadistic. There is no such thing as life pulling something out of you. It goes on expanding, expanding, expanding, adding itself through you.

First of all, get out of this basic pattern which you carry deeply internally – "Am I qualified for all these things?" Everything you are having and want to have, you are qualified for all of that and much more because life is celebrating itself through you.

You may not be qualified to have all of them, but life is qualified to celebrate all this through you. That deep rooted pattern of self-doubt – "Am I qualified for all these things?" "Am I qualified for all this?" That self-doubt will not allow you to be blissful for more than ten minutes. For ten minutes if you are blissful, it cannot stand - "Are you qualified? Oh, you are jumping around? Let us see how long it goes! You will see, in ten minutes, something will come and you will collapse!" You are constantly preparing yourself for collapse.

It is unfortunate, you don't even believe you are qualified for celebration. As long as you think life is accidents happening, even if you feel joyful, you will think, "Have I done enough tapas for this? Why is this happening? Maybe by mistake it is happening. Let us see. In a few hours, it will become alright." Only when you come to the cognition that the change established in change is consciousness, only from that context tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam (तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्) can happen.

The second line is beautiful! It says, "With this…" means the context of the first line – "...you may enjoy." All enjoyment will happen to you only if you are clear it is consciously delivered to you, not accidentally stolen by you. As long as you feel you are not qualified, you will be stealing. The more you are stealing, the more you will feel insecure. The more insecure you feel, the more you will feel you are not qualified. The first verse of the first Upaniṣad asks you to break that pattern.

Coveting Vs Enriching

Whatever change, whether you perceive it as good or bad is consciously done to you by a higher consciousness which is more intelligent than you. If you look at your life with this cognition, suddenly you will see, for all the so-called bad things, you will see the reason – life is asking you to reinvent yourself. For all the good things, you will see, you are qualified – life wants to celebrate through you.

The moment you understand you are qualified and life wants to celebrate through you, you will settle with so much peace and joy! It will take away the insecurity you carry. It will break the insecurity you carry. The moment you know that you are qualified, you will not bother to covet anyone's due. You will never feel like coveting, grabbing, grabbing somebody else's wealth. Wealth does not mean only money, gold, jewellery and all that. Even coveting and grabbing somebody's attention is coveting. Coveting, grabbing and stealing anything which belongs to somebody is stealing.

Coveting (kasyasvid) means anything you take from others which is not enriching them. Anything by enriching them, they offer it is an offering. Whole life's transactions are either coveting or offering. Whether it is a simple smile or billion dollars, if you are enriching and they share it, it is an offering. If you are not enriching and taking it, it is coveting. Keep your accounts free. That is the best way to prepare yourself for your death.

Decide! It has nothing to do with quantity. Sometimes, even a small stone can be stuck. Sometimes, even the huge stone ball can be rotating in the water. When you are flowing with enriching, your whole life will flow beautifully like the ball rotating or

floating in the water. There will not be friction. All around you life is completely lubricated. There is no incompletion. All around you life is beautifully flowing.

So decide, whether it is your career, personal life, relationships, even with your body – don't covet pleasure from your body. Whenever your body feels tired and you continue to do some action because you think it brings pleasure, it is coveting from your own body. Whether it is relationship with your body, relationship with other person, your career, your attitude towards life and world, human society, anybody, decide from today – tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam (तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्).

The first line is not an instruction; it is a truth revealed.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।

It is a truth revealed.

The second line is an instruction.

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥

It is an instruction.

A person who goes on enriching and enriching, even if he is offered, he never gets bound. When you don't enrich, anything you take is coveting and you are bound by it. Coveting brings bondage, karma and after effects.

Actually, if you understand the first line and set your cognition, the second line is the after effect, the result of it. The only thing you need to renounce is the things you don't have but which you are still thinking you have and living with it. You just need to renounce what you don't have. You don't need to renounce what you have. That is the truth.

All these things if you look, actually all of them you don't have. What is fear? Apprehension about something which has not happened, which is not reality.

What is greed? It is wanting to have something, being obsessed about something which is again not there. End of the day, getting comfortable with fear and greed, or becoming powerless because of fear or greed.

Getting comfortable with greed, or becoming powerless due to fear – both are foolishness because the "change is established in change." That is also pure consciousness.

If you see a knife in the hands of a thief or a robber who is standing next to you, and you see a knife in the hands of your mother – how do you respond to both knives? Mother playfully puts the knife near the neck of a child and says, "Are you not afraid?" The child says, "No! I am not afraid of the knife because it is in your hand! It is in my mother's hand!" Life's knife is in the hands of pure consciousness which is intelligent, compassionate and loves you. It is not in the hands of a robber.

The idea you have is that you are violated. You can never be violated. You can go on trying to convince everyone that you are getting violated. In that process, because you repeat it so many times, you make everyone believe it and you also start believing you are violated. Otherwise no one is violated.

Having the clarity that consciousness fills everything, by consciousness all this is filled. If you understand and look at it with this cognition, you will have answers for the one thousand questions you cherish. "Oh, if everything is consciousness, why is there so much suffering in the world?" If your cognition changes, you will also have an answer for that question, but you will not be able to utter it for others. There are many answers you cannot utter, because it will create only more cross questions, not the solution.

Understand this one truth: Everything is consciousness! So your secret crush, or the fear of getting crushed, both will become meaningless when you understand everything is consciousness. Secret crush, fear of getting crushed, both will become meaningless when you understand that whole life is consciousness.

When you bring this īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat (ईशावास्यमदिं सर्वं यत्कञ्चि जगत्यां जगत्) as your cognition, your secret crush and fear of getting crushed – both will be crushed. Only from that context, tena tyaktenabhuñjīthā mā gṛdhaḥ kasyasviddhanam (तेन त्यक्तेनभुञ्जीथा मा गृधः कस्यस्विद्धनम्) happens.

If you are demanding attention from somebody without enriching that person, it is coveting! It is kasyasvid. Ramakrishna says beautifully, "This crow thinks he is very brilliant and intelligent. Nobody can throw stones at him, kill him or anything. Finally,

he goes and eats filth!"

Same way, this secret corner of you which you believe is a powerful strategist who takes all the most intelligent decisions to keep your life together, about which you are very proud of – that part of you is exactly like the crow. It acts very intelligent, thinks it can covet everyone's wealth and it is very brilliant.

Finally, just because of that small part, your whole life is filled with fear, self-doubt, self-hatred, self-denial (SDHD). You really are a better person than you imagine yourself to be. If you come to this clarity, you will understand that secretly you don't even need to plan for this coveting.

Most of us go on planning for coveting. Either we wait for an opportunity to do it without getting caught, or we wait for the courage to do it without getting caught. Opportunity or courage are decisions from your very being. From now on, decide - only enriching! Give more so that what is given back to you is only an offering, not coveting. This is the exactly word "mā gṛdhaḥ (मा गृधः)" means don't covet.

Non-stealing, non-demanding, brings you freedom. Realizing you don't need to, brings you the ultimate freedom. Realizing you don't need to, brings you ultimate freedom. Keep yourself in the cognition of īśāvāsyamidagṃ sarvaṃ yatkiñca jagatyāṃ jagat (ईशावास्यमदिगं् सर्वं यत्कञ्चि जगत्यां जगत्), keep yourself in the context of "by the consciousness all is filled, whatever moving there is, which is established in ever moving."

All your secret strategies for coveting only bring SDHD (self-doubt, self-hatred, self-denial) in you. So, drop all the plans you have secretly for coveting and understand honestly, sincerely you don't need to covet. You can live your life by going on enriching. Enriching can be an amazing, powerful, ultimately secure and showering lifestyle. Coming to this conclusion that enriching will be an amazing, powerful, secure, showering lifestyle is Completion.

The day you come to this conclusion consciously that enriching is an amazing, ultimate, secure, showering lifestyle, you come to Completion and all the fears disappear. Freedom simply happens. That day is your Enlightenment Day! That moment is the Completion moment for you!

Whatever Exists is Energy

What science has declared, the last word of science is energy. It is the first word from the first Veda of the first Upaniṣad. The first Veda is Ṛgveda. The first Upaniṣad is Īśāvāsya Upaniṣad. The first statement is īśāvāsyamidaṃ sarvaṃ (ईशावास्यमदिं सर्वं). Whatever exists is energy. Where science ends, spirituality starts.

Whatever exists is energy. There is no border line, boundary between matter and energy. There is no watertight compartment between matter and energy. Gross energy is matter. Subtle matter is energy. When it is subtle, it is energy. When it is gross, it is matter. There is no border line between these two.

All these five elements are nothing but energy – Earth, water, fire, air, ether. In the East, we had the tradition of worshipping all these five elements. Spirituality started by worshipping these elements only. In the earlier upāsanās from Śvetāśvatara Upaniṣad, there is no mention of Gods or Goddesses. There is no form. In Kenopaniṣad and all, there is no form mentioned. But nature is worshipped because nature is the first doorway towards the Divine.

In these five energies, Earth is an energy which you can understand. When a stone is used, what effect does it have on somebody? If the Earth is compressed, how will it become? You can physically see the Earth. So, Earth is energy. It is easy to understand. Water is energy. You know if the flood comes, what the water can do. Water is energy which you can understand. When the forest fire happens, you know what the result is. Fire is energy which you can understand. When a cyclone or a tornado happens, you can understand that air is energy.

But we miss to understand that ether is also energy. Because it is so subtle, so sensitive, we can't feel the happenings in the space of ether. We can feel the happenings in all these four spaces – Earth, water, fire, air. You can feel and sense it. Because of that, we can understand. We forget to understand that space (ether) is also an energy, a power. It is more subtle and more powerful. When it becomes subtler, subtler, subtler, it becomes more powerful, more energetic.

The science is created by the Masters to handle the power of ether and to use the power of ether in a proper way. To handle the Earth, we have a lot of mechanisms and instruments. To handle the water, we have a lot of things. To handle the fire, we have a lot of things. You can use the fire through a proper oven and a proper furnace. So we have designed so many things to use these four elements. Our Masters have designed Vāstuśāstra to use the ether element, to use the space element. The vāstu, the

structure of the house is designed and the science is created to use the space.

Three Types of Spaces

There are three types of spaces. One is the Cidākāśa. Cidākāśa means the space which is inside your being, inside your body, the space from which you operate. The second thing is called Katakāśa (the space in which you are living). Third thing is called Mahākāśa (the whole sky, whole Prapañca).

The ākāśa which is inside your body is called Cidākāśa. The ākāśa which is the space under which you are living, which surrounds you is called Katakāśa. The ākāśa which is all over the Universe, the Prapañca is called Mahākāśa.

The Mahākāśa is always pure, energetic and powerful. But the Katakāśa gets impure by your thoughts. The Katakāśa has the capacity to be energized or to lose its energy by your thoughts. It acts more or less like a living being.

Never think your house is a matter. Your house is energy. It is an expression of energy. You can understand this one example. If the water is compressed by a compressor, it becomes energy. The air, if it is compressed by a compressor, you can even move a train. It becomes energy.

Same way, if the ether is compressed in some particular space, in particular shape, again that becomes energy. Iron piece, if it is a square, it is different. The same one kg of iron, if it is a rectangle bar, the effect or the power is totally different. If it becomes an I-bar, it will be stronger and it is totally different. The shape plays a major role even in the gross materials. Iron is one of the elements that belongs to the Earth element. The Earth element, according to its shape, the effect and energy varies.

The same way for ether (ākāśh) also. According to the shape in which it is locked or it is blocked, the energy changes. It's a very subtle concept but if you understand, you can understand the great gift or the great research which our Masters have done, or the great sacrifice which they did by doing all this research, creating all this wisdom and giving it to us.

If the Earth is formed in one shape, that creates a different purpose, that creates a different effect. If it is formed in other shape, that is used for a different purpose and gives a different result. The same way, the ether can be handled. It can be used in different forms and in different shapes. The technique to use the ether at its best, to its maximum level is called Vāstuśāstra.

When the ether is put in one particular size, inside the room, inside that space, whoever lives in it, they are controlled by that ether and that ether is in turn controlled by them. Their thoughts affect the ether and the ether affects their thoughts.

For example: if you go out and sit in the open sky, nature, by your own feeling, you can understand your being feels expanded. That is why we always love to go and sit outside for relaxation. We always try to go outside and sit. You feel something; your personality is expanding. You become a little larger or your boundary is getting expanded. When you enter a house where the roof height is only eight feet or nine feet tall, even though your head is not hitting it, you feel like you are being compressed or shrinking. Your mind does not feel free or your thoughts are not flowing. The shape in which you are living, the space in which you are living plays a major role on your mind and thoughts.

Same way, your thoughts play a major role in the space in which you are living. House is not a place where you live. House is how you live. It is the extension of your personality. It is the extension of your being. One more thing you need to understand, in vāstu, there is a sūtra which is proven in the modern day – "The rocks, plants, trees or furniture, everything responds to your thoughts."

One of the leading spiritual magazines carried a report where they planted three same types of roses in the pots. The water was given the same way. The minerals were given the same way. Same type of care was offered. Only one difference is, all the three were kept in different rooms. Every day the owner would go to one plant and curse that plant – "You will never be alive. You will never do anything properly." Continuously that plant was being cursed. The second plant, he would not do anything. He would just pour water and go away. The third plant, he would go and say, "You are going to have beautiful flowers. Don't bother about it. Your life is going to be totally different." Just words, nothing else.

First plant, he would go and say all the negative things. Second plant, he would go and pour water, then go away. Third plant, he would go and speak in a very loving way. This research was done for 11 days, 21 times, by 21 different persons. By the 11th day, the same thing was repeated. They said that all 21 times, the first plant died; all 21 times, the second plant grew normally. The third plant grew twice as much and was flowering twice as much. You can understand how much the thoughts are reciprocated or thoughts are affecting the surroundings.

And one more thing, like an ECG, now they feel the vibrations of the trees. In an experiment, the researchers had connected some 10 trees in one garden with that machine. Their vibrations were read by the machine. The woodcutter was asked to enter

into the garden thinking about cutting one tree. He was already given the instruction – "You think that you are going to cut this tree and enter the garden." The report says, only that tree graph went haywire, not the other trees. That particular tree graph went haywire when he entered the garden with the idea to cut that tree. So, when the same man entered without any idea of cutting that tree, the graph was going normal and smooth. Through these few things, you can understand very clearly that your thoughts are clearly reciprocated, or your thoughts are affecting the surroundings.

The Vāstuśāstra says, "All your thoughts are captured and stored in your house where you stay." Never think that where you stay, the place is a dead place. It is an alive energy. The houses where you stay, the ether has the capacity to hold your thoughts or to collect your thoughts. Whatever you think, those thoughts just get settled in your house, in the place where you stay. It is like cobwebs. For 15 days if you don't clear your house, your house will be surrounded by cobwebs. The same way, if you don't do meditation or spiritual activities, your house will be surrounded by negative cobwebs, negative thoughts. Cobwebs are physical things which you can see and clear. But the spiritual things, the subtle things, thoughts, you do not know how to see. You will not know how to clear.

Whether you believe it or not, whether you want it or not, your thoughts are stored in the place where you stay. Never think that the house is a dead space. House is a living being, a living space. When they describe Lakṣmī, they say the Gruha is a Lakṣmī – Gruha Lakṣmī. The very house is Lakṣmī.

The thoughts which you radiate, the thoughts which you emit are only going to get stored, or in a way you are energizing it. You are continuously energizing the house by your presence. It is up to you to decide whether to energize positively or negatively. Your thoughts are continuously energizing your house. They are continuously energizing your house either positively or negatively. All your thoughts are energizing.

Most of the time we have only discontentment, dissatisfaction and fighting. Even if you don't fight with others, you fight with yourself. The guilt and all these thoughts only you are releasing. So when you release all these thoughts, naturally the whole space in which you are living gets totally contaminated. If the river is flowing, it is pure and it makes others pure also. Whomsoever gets into it, makes them pure. If the same river becomes a small pool, what happens? First, it gets green and mossy. Then whoever enters into it, they get dirty also.

Same way, if the house is not flowing with energy, if it is not bubbling with joy, if it is not bubbling with ecstasy, it is just going to become like a pool. All our negativity and all our vibrations are just stored.

Presence of the Master

When a Master enters the house, what happens? Master is like Mahākāśa. You are Cidākāśa. The space in which you live is Katakāśa. The space in which you are living is more or less like a pool. The Master is like Mahākāśa, the river. Mahākāśa means the open sky. The enlightened person is the Universe, because he has nothing internally. Enlightened person has no thoughts, not even good thoughts internally. He has neither good thoughts, nor bad thoughts. He is just emptiness. He is just an open sky. Through him the energy radiates, nothing else.

Master means, he is the man who has no thoughts, who has no mind. He is the representative of Mahākāśa. So when Mahākāśa enters into the Katakāśa, simply it is flooded with energy. It is like a big river entering into a small pool. What will happen to that dirty pool? It will simply be washed, cleansed and filled with new water.

The same thing happens in a multiscale and very big way when the Master enters into the Katakāśa. When the Master enters into the space where you live, the whole thing is totally rejuvenated, the whole thing is recreated. They say the vastu becomes vāstu. Your thoughts become vāstu, which means the place where you live. Vastu becomes vāstu. Your thoughts only become the space where you live. The place is different and the space is different. The place can be cleaned by a vacuum cleaner but the space can be cleaned only by meditation.

Say 'YES' to Life

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥
kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ |
evaṃ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

The translation says, "Even while doing deeds here, one may desire to live a hundred years. Thus on you, not otherwise that this is it, the deed adheres, not the man."

This verse is the essence of Hindu Tradition. Again and again Hindu Tradition is all for life. Live so powerfully, so clearly that

all your patterns, engrams, fears don't find any place. You are just radiating. You are just overflowing. Live! Live! Live!

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥
kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ |
evaṃ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

This verse is actually a blessing. The Upaniṣadic Ṛṣis expect you to achieve everything just by the first verse.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1 ॥
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥ 1 ॥

They do not expect you to have any doubt. With the kind of space they are carrying, the Ṛṣis feel with this verse, you are enlightened! Now, you just need a blessing. A disciple who is enlightened needs the blessing from the Guru. Actually, this verse is a blessing.

कुर्वन्नेवेह कर्माणि जिजिविशेच्छतगं् समाः ।
एवं त्वयि नन्यथेतो'स्ति न कर्म लिप्यते नरे ॥२॥
kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ ।
evaṃ tvayi nanyatheto'sti na karma lipyate nare ॥2॥

kurvan (कुर्वन्) – performing.

eva (एव) – alone.

iha (इह) – in this world.

karmāṇi (कर्माणि) – as per the earlier sūtras' context - working, being active, established in the cognition of the earlier sūtras, earlier verse – īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat (ईशावास्यमिदं सर्वं यत्कञ्चि जगत्यां जगत्).

jijīviṣet (जजीवषित्) – you should desire to live. You should not fall into depression, collapse, knowing that all change is established in change and it is consciousness; so what is there? It should not make you feel tired or bored.

shatagṃ samāḥ (सहतगं् समाः) – literally hundred years. In those days, hundred was a figure or a number. To indicate forever and ever, they said, "Hundreds of years." So it is not a hundred years but hundreds of years!

evaṃ (एवं) – thus.

tvayi (त्वयि) – you.

na (न) – not.

anyata (अन्यत) – other alternative.

asti (अस्ति) – is.

na (न): – not.

karma (कर्म): – work.

lipyate (लप्यिते) – adheres.

nare (नरे): – man.

itaḥ (इतः) – than this.

Actually in this verse, the Upaniṣads are declaring, internalize the great, beautiful first verse of the Īśāvāsya Upaniṣad.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1 ॥
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥ 1 ॥

By internalizing this verse and by making this verse as your cognition, now the Ṛṣis are telling you, Upaniṣad is declaring:

"Live forever in this cognition."

Sometimes when you feel, "Everything is God, everything is consciousness; so what is there for me? Come on, get a blanket. Let me do Nidrā Devī Pūjā (worship Goddess of sleep)!" Everyone wants to do that one pūjā happily! Unfortunately, many are not able to do even that pūjā! Nidrā Devī Pūjā means falling asleep!

Knowing this truth, don't give up on yourself! This truth should be inspiring you, exciting you, entertaining you, expanding you. Actually, when you internalize that there is no need to worry about anything, change is established in change, and even the change established in change is pure consciousness, you become free from all fears and greed. You become so excited, alive, living, bubbling, joyful. You just know your whole life is in front of you. When you feel your whole life is in front of you with so much excitement, you will look at the Upaniṣadic Ṛṣis, Upaniṣads – "Now what do you want me to do?" Then, Upaniṣad will be giving you the blessing.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥
kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ ।
evaṃ tvayi nānyatheto'sti na karma lipyate nare ॥ 2 ॥

"One should desire to live in this world for hundreds of years, all the while doing his deeds dispassionately as sanctioned by the scriptures, and treating them as his offerings to Īśvara, the quintessential Supreme Lord, the Lord of the whole Creation. In this way, the deeds done by you shall not cling to you, the deeds will not cause their good or bad effects upon the doer of those deeds, simply because they are being done with the doer mentally convinced that he has not done them, he is not intellectually and mentally committed to these deeds, or they are done without his claiming any rights over the fruits of those deeds. There is no other way by which a man can free himself from the bondage created by the deeds. O, beings, enjoy the life! Live the life being established in this cognition and living!"

Kāmika Āgama – Lifestyle Instructed by Mahādeva

If Upaniṣads are the ultimate principle book which gives you Enlightenment and cognition of pure Enlightenment, the book Kāmika Āgama is the ultimate precise lifestyle book with direct instruction from Mahādeva to Pārvatī. As far as the science of Enlightenment is concerned, Upaniṣads are our first and foremost principal book for Hinduism and for the whole of humanity.

As far as day-to-day lifestyle on how to brush, how to take bath, how to wash ourselves, how to dress, how to apply sacred ash, and how to wear Rudrākṣa – in all these, Kāmika Āgama is the book for the whole world, directly given by Mahādeva to Devī. This is the book for the whole Hindu tradition. It is the lifestyle to cause your reality. The exact meaning of the word "Kāmika Āgama" is lifestyle to cause your reality.

It has such precise instructions on what should be the size of your brush, what should be the way, where, how, which direction you should be facing and taking a bath. All the instructions are there. It is just mind blowing because of its exhaustive, precise narration and instructions handed down.

Let us start imbibing Kāmika Āgama as much as we can in our lives. The best way to exist is as Mahādeva said, as Mahādeva revealed, as He has ordained, as He has given.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1 ॥
īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥ 1 ॥

"Yes, I have this cognition now. The whole future is in front of me. I am free to live as I want. How should I live?" Then Mahādeva comes down and gives the instruction, "Come on! Take this Kāmika Āgama. This is the way you should live." Understanding how to cook offerings for God to how to offer, how to do everything -it is not just a fashion book, makeup book, cookbook, hygiene book, dressing book, ritual book, worship book, health book – it is all these put together.

कुर्वन्नेवेह कर्माणि जिजिविशेच्छतग्ं समाः ।
एवं त्वयि नन्यथेतो'स्ति न कर्म लिप्यते नरे ॥२॥
kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ ।
evaṃ tvayi nanyatheto'sti na karma lipyate nare ॥2॥

Performing your actions, live forever blissfully! Please imbibe Kāmika Āgama as much as you can joyfully. Don't feel

bound. Don't feel restricted. Don't feel conditioned. As much as possible, make Kāmika Āgama as your lifestyle.

Decide 'For Life' – Yours and Others'

Please understand exactly what this verse means – "You should live! Your cognition should decide to live!" One of the biggest problems all human beings have, whether it is you don't have money, or you don't have enough excitement and inspiration to run your life, or you don't have enough money to run your life in the external world, or you don't have enough energy to run your body, or you don't have enough energy to run your mind, whatever you don't have – please be very clear, it is the side effect from some of your decisions not to live.

Always support life. You decide at some points: "Better not to live. Instead of living this kind of a life, better not to live." You should always think: "I will live in a better way. Wherever I need to transform, no question of better not to live than living in this way." Whether your body does not have energy to get up, or your mind does not have enough excitement, whatever you may think you lack is nothing but the side effect of the decisions you made in your past against life. So, through this verse, Upaniṣad declares: "Always, always, decide for life!"

Always, always, always at any moment, decide for life! Your decision against life is SDHD (self-doubt, self-hatred, self-denial). Actually, physically when you feel bored, that comes as tiredness. Mentally when you feel tired, that comes as boredom.

All pain is suppressed anger. Whenever you become angry, you become violent and decide against life. Whenever you choose for life, your anger melts down into love and compassion. Any decisions, even for people who attack and cherish enmity towards you, never decide against their life; never decide they should die or they should suffer. Always decide they should not interfere in your life. Any attempt they do to harass you or interfere in your life should fail.

Decide only for life. When somebody attacks you, tries to harass you, if you decide, "Let them be killed or be destroyed," it is against life. Always decide: "Let them not be able to disturb me or harass me. Let them fail in their attempt to harass me or disturb me." That's enough. "Let them transform so as not to disturb me or harass me." That's enough. That is the decision for life.

Whenever you decide for life, you become so powerful and strong, naturally no one will be able to harass you or disturb you. Cosmos will decide what to do with the people who are trying to attack you or harass you. Cosmos will decide what to do with them. God will decide what to do with them.

For you, be very clear, you always decide for life. A person who decides for life will be a Tyāgarāja. He will be such an amazing sacrificer out of love, without even thinking he is sacrificing. Always decide for life.

There is a beautiful story of the great Ṛṣi Dadhīchi. He even gave up his own body, his own spine to be used as a weapon for the victory of the Gods, Devatās. He always decides for life. He did not decide against his life. He already achieved what he needs to achieve through his body. That is why he was ready to give it up if it is going to be useful for somebody.

Keep this as your cognition:

कुर्वन्न्एवेह कर्माणि जिजीविषेच्छतग्म् समाः |

kurvanneveha karmāṇi jijīviṣecchatagṁ samāḥ |

One should always decide for life – yours and others. And, whenever you decide for life – yours and others, it will never be in conflict with each other.

You and others always being in conflict means living in an animal world. You and others when it does not exist in conflict, you become a human being. You and others when it is complementing each other, you become Devatā, in the space of Devatā (divine being). So, if you are living in a space where there is conflict between yours and others' lives, you are still living the life of beasts, animals.

If you are living a life where there is no conflict between yours and others' lives, you have come to human space, you have come to Bhūloka (planet Earth).

If there is always a conflict between yours and others' lives, you are in Pātāla (lower plane). If you are in the space of no conflict between you and others' lives, you are in Bhūloka. When your life and others' lives complement each other, you are in Devaloka (heavenly plane). So, you decide what kind of loka (abode or plane) you want to reside in. Always decide for life!

कुर्वन्न्एवेह कर्माणि जिजीविषेच्छतग्म् समाः |

kurvanneveha karmāṇi jijīviṣecchatagṁ samāḥ |

Decide To Live Hundreds Of Years

Today, sit and complete all the decisions you took against life. Remember, whenever you make the decision: "Instead of this kind of life, better I leave, better I go" – all these decisions, thoughts you engaged, entertained, now it is time you complete with all that. If there is some complication, contradiction, decide: "I will live! There is no question about it! If there is an incompletion, conflict or complication, I will complete it and make myself better. The decision to live is unquestioned."

Do not be tired of your decision to live. Do not weaken your decision to live. Do not abuse your decision to live. All disease is just the expression of your unconscious decisions against life. Your decision to live can change your DNA. Just this one verse: Completion with all your decisions against life.

Just this one verse, take it as a command from Cosmos, command from Dharma Devatā. Dharma Devatā serves Kālabhairava as a dog. The dog of Kālabhairava is Dharma Devatā. Dharma is the dog of Kālabhairava.

It is directly from Upaniṣads: Decide for life! Complete with all your decisions against life. Knowingly or unknowingly, whenever you decide against life, now complete with all that; that's enough. Your DNA will have different programming, different energy.

All your decisions against life should be completed. Incompletions created against life should be completed. All the incompletions against life, all your decisions against life will be rooted in fear and your wrong belief you may not be able to live.

Creating a delusion you may not be able to live, convincing you not to live, making you decide not to live and not living, is fear. With fear you can do both: one, bhāg lo (भाग लो) – run. Second, bhāg lo (भाग लो) – participate. Bhāg lo (run) or bhāg lo (participate).

Decide for life. If there is a delusion that you may not be able to live, don't decide that you don't want to live. No! Decide: "I will complete this and continue to live. No question of giving up!" Not to give up on yourself and others is the decision expected from you from this verse:

कुर्वन्नएवेह कर्माणि जिजीविषेच्छतग्म् समाः |
kurvanneveha karmāṇi jijīviṣecchatagm samāḥ |

This verse is a spiritual support for all the sick, weak, tired, poor people on the planet Earth. Whether it is a physical sickness, mental tiredness or boredom in life or poverty in your outer world, whatever may be the problem, this one verse "kurvann eveha karmāṇi jijīviṣecchatagṁ samāḥ (कुर्वन्न् एवेह कर्माणि जिजीविषेच्छतग्म् समाः)" is solution.

Fear has two expansions: 'Forget Everything And Run' or 'Face Everything And Rise'

All your decisions not to live are made in the powerless space. All your decisions not to live are made when your stomach is upset. All your decisions against life are made when your stomach is upset, when you have weak guts. So, whenever you have a stomach upset, don't think, brood over and decide about life. Just take a little Haritaki powder and clean. Then sit and plan your life. Do not entertain, believe and allow anti-life decisions in you. No situation can make you powerless, give up on yourself. Always decide:

कुर्वन्नएवेह कर्माणि जिजीविषेच्छतग्म् समाः |
kurvanneveha karmāṇi jijīviṣecchatagm samāḥ |

"Whether my boss is hitting at me, or my spouse is firing at me, or society is suppressing me, no question of shrinking. No question of making even a single decision against life. No!" When you decide for life, it will always be in tune with them also. Even they will start falling in tune with you beautifully and become part of you. That is why I insist on

कुर्वन्नएवेह कर्माणि जिजीविषेच्छतग्म् समाः |
kurvanneveha karmāṇi jijīviṣecchatagm samāḥ |

Always decide for life. Not having money in your bank account cannot make you poor. Poverty is you declaring bankruptcy voluntarily. Not having money in your bank account, you giving up and declaring bankruptcy is poverty. Same way, feeling tired is not giving up on life. Deciding not to get out of tiredness is giving up on life.

Beautifully, Upaniṣad declares: "kurvanneveha karmāṇi (कुर्वन्नेवेह कर्माणि)" – one should decide. 'Should!' - It is an instruction. It is blessing cum instruction. Not 'one may decide,' 'one can decide,' 'one will...' No! One SHOULD decide to live in this world for a hundred years, all the while doing his deeds dispassionately from the context of this earlier verse:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1 ॥

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥ 1 ॥

From that context, one should decide to live forever. The moment you decide to live, complete with all your decisions not to live and drop, your very DNA changes!

There was an incident of a Buddhist monk's mummified body found in Mongolia, nearly two hundred years old. The Dalai Lama's personal physician, who is also a monk, examined the body and declared that the monk is not dead — he is still in a meditative state. He identified this state as Tukdam.

In Saṁskṛta, we call it Turīya; in Pāli, it is known as Tukdam. He confirmed that the monk is established in the state of Turīya.

The body, though mummified, was perfectly preserved — hair, skin, form — everything intact. If he were truly dead for two centuries, such preservation would have been impossible.

This is the unique science only Eastern mystics and monks can understand — the science of not using the body, yet not being dead. In the Eastern traditions, this is known as Jīva Samādhi.

The Buddhists have chosen to preserve his body, to keep it intact, worship it, and revere it as a living symbol of Jīva Samādhi — the state of Turīya.

It is just a clear decision to live. If any of you want to achieve this state, all you need to do is only one thing – just complete with all your incompletions, your decisions made consciously and unconsciously against life. Nothing should make you powerless. Nothing can make you powerless. Life is available to you eternally. Eternal life is available to you.

Sit and spend time in penning down all the moments you made decisions against life, the thought currents you entertained against life, the thought trends you entertained against life. Pen down all those incompletions and incidents, and complete with them.

Once you complete with all your decisions against life and this order, command by Upaniṣad – kurvann eveha karmāṇi jijīviṣec chatagṁ samāḥ (कुर्वन्न् एवेह कर्माणि जिजीविषिच् छतग्म् समाः) – when this becomes your inner space as a Vedānta Kesarī (The Lion of Vedānta), when you roar – kurvann eveha karmāṇi jijīviṣec chatagṁ samāḥ (कुर्वन्न् एवेह कर्माणि जिजीविषिच् छतग्म् समाः)" – the state of this Mongolian monk is your birthright and you will all achieve it.

Always decide for life. You have a right to live. With this context of īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat (ईशावास्यमदिं सर्वं यत्कञ्च जगत्यां जगत्), decide to live and align to this context more and more even if you have not achieved it. Just because you have not yet achieved that context, do not decide not to live or go against life. Decide to live. Declare and decide: "My DNA, I have the authority to reprogram, deprogram, program as I want!" Decide to live!

Even if one corner of you has self-doubt by saying, "I have decided many times not to live. What to do?" say "I don't care! Now I am deciding to live. Whenever those decisions against life come up, I will complete and clean it up. I am declaring and deciding to live!"

As a disciple of Upaniṣadic Ṛṣis, as a follower of Upaniṣads, declare: "kurvann eveha karmāṇi jijīviṣecchatagṁ samāḥ (कुर्वन्न् एवेह कर्माणि जिजीविषिच् छतग्म् समाः) – I decide to live. My decision is for life. From now on, not only consciously, even unconsciously, subconsciously, I will not entertain decisions against life. I will entertain only decisions for life."

Decision for life is Ketu. Decision against life is Rāhu. The power which makes Ketu live is Guru. Even when the demon went and stood in the line of Devatās to receive the nectar, his own SDHD part was not complete. That is why when he put the nectar into his mouth, before he could swallow and digest, his head was cut off. But, his desire to live cannot be destroyed. That is why he became Ketu and Rāhu. His SDHD became Rāhu, his decision to live became Ketu and he continues to exist. So, finally the SDHD failed. Understand, decide to live. Deciding to live is the message from Upaniṣads to all of you. Look in, look in, look in, look in, look in and purify yourself again and again to your very DNA. Decide to live.

Any of your decisions against any of this, is a decision against life. Even your decision to entertain tiredness by lying down in bed and supporting that tiredness, your decision to encourage boredom by lying down and withdrawing from life, is a decision against life. So, the essence of this Upaniṣad's declaration is to decide for life.

कुर्वन्न्एवेह कर्माणि जिजीविषेच्छतग्म् समाः |
kurvanneveha karmāṇi jijīviṣecchatagṁ samāḥ |

Deciding for life is making Lakṣmī live in your heart and awakening Lakṣmī in your heart. Deciding for Lakṣmī to live in your heart and awakening Lakṣmī in your DNA is what is the meaning of Viṣṇu awakening Lakṣmī during the churning of the

milky ocean, Mahādeva kept the Hālāhala poison in His throat and becoming Nīlakaṇṭha. All poison can be used as medicine by the right person in the right direction and in the right way. All medicine is poison, but when used properly it becomes medicine. So, who else knows the technology of using the ultimate poison in the ultimate proper way other than Mahādeva! That is why He kept it in his kaṇṭha (throat) and uses it properly as medicine just through His breathing, His words and by blowing through His mouth. That is why when He blows through His mouth, the Kuṇḍalinī Snake which has taken a little bit of that poison awakens and starts dancing. When this poison air comes out, that poison feels awakened. Decide for life. When you decide for life, even poison becomes medicine with you.

The first thing the Upaniṣads declare: Decide to live. It is not as simple as you think. It is really deep. Every step of life, don't give up! Go on deciding to live. In every opportunity, be open to live. You are living as long as you are opening yourself for life.

If you think wealth is life, you should be constantly opening up for wealth and taking responsibility for it till the end of your so-called end of time.

If you think power is your life, you should be constantly opening up to power till the end of your so-called life.

In every step, whatever you believe as life, opening yourself for that constantly is saying yes to life.

"One should decide to live hundreds of years" does not mean you just decide to breathe, inhale and exhale for hundreds of years. No! Whatever you believe as life, open up for that.

Be very clear, what you decide as life, being available for that and saying "yes" to that constantly is kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ (कुर्वन्न्एवेह कर्माणि जिजीविषेच्छतगम् समाः). If you think money is life, even at the last moment of your life you should be saying "yes" to it. If you think power is life, even at the last moment of your life you should be saying "yes" to it and making decisions for it. If you think Enlightenment is life, you should be saying "yes" to it even at the last moment of your life.

Saying yes to life means, not just saying yes to breathing, inhaling and exhaling,Saying yes to life means, deciding to live. It means, deciding to live and take responsibility for whatever you believe as life. Deciding for what you believe as pleasure, life, joy, bliss and taking the responsibility continuously for it is making the decision to live.

First you need to have a clear understanding of what you consider as life. It is not just deciding to breathe, inhale and exhale. What you consider as joy, the purpose of your life, inspiration for your life, excitement for your life, saying "yes" to that, deciding for it is saying 'yes' to life.

Nothing is right or wrong. Deciding for political power is not something wrong. Deciding for money is not something wrong. Deciding for Enlightenment is not something wrong. Nothing is right or wrong. Your decision without conflict makes everything right. Your decision with conflict makes everything wrong.

If you have self-doubt, self-hatred, self-denial (SDHD), even if you decide for Advaita, it will be wrong. If you don't have SDHD, even if you decide for money or political power or any mundane so-called ordinary things, it will not be wrong. Finally, it boils down to the strength of your decision.

"One should decide to live in this world for hundreds of years, all the while doing his deeds dispassionately as sanctioned by the scriptures."

Decide to live! At some point, your decisions may prove themselves to be not sufficient. You may have to reinvent yourself at one point in life. "Even then, when that point comes, I will reinvent myself. As of now, with the knowledge I have, the clarity I have, the completion space I have, this is what is right, I decide for it. Even if I have to change it later on, reinvent myself, that is okay. Now, I am deciding. When I need to reinvent myself, without a blink of an eye I will decide to reinvent myself." Dropping the old decisions and understanding and entering into the new decisions and understanding is renunciation.

Renunciation Without Giving Up Tradition

The level of Completion you hold now determines the possibilities - the sādhya - that open up in your life. You may feel, "This, this, this I will do; this is my decision for life." Then, as you grow deeper into that Completion, newer and higher possibilities will begin to open up.

At such moments, the ability to stand up again and decide for life, again and again - the ability to either renounce old decisions and move to new ones, or assimilate the old into the new - this is true renunciation (sannyāsa).

Often, in the name of renunciation, people simply throw away things - even parts of tradition that need not be renounced.

That is not real renunciation.

The real process is this:

1. Decide for life.

2. Be absolutely clear about what you consider as life: What is your passion? What excites you? What inspires you? What brings you joy, bliss, and fulfillment?

3. Take responsibility for that and live it fully.

4. While living it, new knowledge and new possibilities will open up. In that moment, again decide for life, decide for expansion — and reinvent yourself.When reinventing, if the old decisions can be digested into the new, keep them. If not, let them go without fear. Renounce them and move forward.

This is exactly what the Īśāvāsya Upaniṣad declares:

kurvann eveha karmāṇi jijīviṣec chataṃ samāḥ - By living and radiating life-affirming action, one should desire to live a hundred years.

There are some people who try to get attention and sympathy by saying: "Only after I die will you all know how important I am!"

What foolishness! Just to prove your importance, you want to die?!

Live and prove your importance — not by dying.

Prove it through your life, your contribution, your radiance.

But many times, you encourage such thoughts — oscillations, conflicting and contradicting patterns.

If you decide you are a sannyāsī, then start living it now. That is Mahādeva's instruction. Don't think, "Till I take sannyās, let me try one or two affairs. If nothing works out, then I'll plan for sannyās." No! That is not how Mahādeva teaches.

Or, if you decide, "I am going to get married and live," live that fully. But when new possibilities open up later in life, have the guts to reinvent yourself. Don't remain stuck just because you once took a decision.

Always decide for life.

All self-conflicting decisions are self-pain-inflicting decisions.

Entertaining panic patterns, anxiety attacks, fears — all these are nothing but deciding against life.

Understand: Intelligence means knowing that whatever you fear will never be as bad as you imagine it to be.

– If you fear poverty, when it happens, it will not be as bad as you imagined.

– If you fear disease, when it happens, it will not be as bad as you imagined.

So, stop engaging with pain patterns. Stop entertaining anxiety and fear. Because every time you do, you are making a decision against life.

Power of Free Will

Your every thought counts. Your every decision counts.

Understand: Human birth alone has free will. Neither Devatās (celestial beings) nor asuras (demons) have it.

Devatās enjoy the pleasures of their past karmas.

Asuras and beings in Naraka suffer the pains of their past karmas.

Only humans can create fresh karmas, take new decisions, and redirect their destiny.

This is why śāstras glorify the human body as the greatest opportunity.

- śreyas ca preyas ca manuṣyam etas tau samparītya vivinakti dhīraḥ
Kaṭha Upaniṣad 1.2.2

Both the good (śreyas) and the pleasant (preyas) approach man. The wise one examines both and chooses śreyas. Only humans have this power of choice. Neither gods nor demons stand at this crossroads.

- labdhvā sudurlabham idaṁ bahu-sambhavānte mānuṣyam arthadam anityam apiha dhīraḥ
Śrīmad Bhāgavatam 11.9.29
After many births, one attains the rare human body, which, though temporary, can bestow the highest purpose.

Human life is called sudurlabham - extremely rare - because only here the arthadam (capacity to attain the ultimate purpose) exists.

In Devaloka, Indra can enjoy nectar and Rambhā's dance, but cannot invite a new dancer. His enjoyment is bound by past karmas.

In Naraka, if allotted to Krimi-bhakṣya (eaten by worms), you cannot say, "Please change worms to ants." No choice is given. On Earth, however, even in the middle of suffering, you can pause, re-decide, and redirect your life.

The Unique Power of Free Will in Bhūloka

Neither Naraka (hell) nor Svarga (heaven) grants you the right of individual will.

Only here, on Bhūloka (planet Earth), you are given the sacred privilege of puruṣakāra - the ability to choose, to decide, to rewrite your destiny.

Please use it strongly, actively — as the Upaniṣads thunder:

uttiṣṭhata jāgrata prāpya varān nibodhata
(Kaṭha Up. 1.3.14) -
Arise! Awake! Attain the Highest by making the right choice.

You might have decided two thousand times against life. But if you decide now, "From this very moment, I correct all my past decisions against life. Whether they are two hundred, two thousand, or twenty thousand — I decide for life, for dharma, for Paramādvaita."

That one decision is enough to insert itself into your very DNA.

It will reprogram, re-align, and re-structure your bio-memory and muscle-memory to your new way of existence.

Every active decision, every living thought has power.

When you decide here, on Earth, it does not stay within you alone. Your decision immediately creates a ripple in the Sun, the Moon, Saturn, and the entire Cosmos.

In Svarga, Indra cannot decide for a new life; he only enjoys the cumulative results of his past karma. In Tapoloka, a Muni may sit in samādhi — but he cannot decide to step out for shopping! He is bound by his decision to remain in tapas. In all higher or lower lokas, there is enjoyment or suffering, but no fresh decision-making.

This world alone is so full of choice, variety, colourfulness. Why? Because here, you hold free will.

Wherever there is will, there is also responsibility. Your freedom is your responsibility.

Science of Prayer

The Science of Thought and Cosmic Tathāstu

You need to know that every thought you create vibrates in the Cosmos - in the Sun, Moon, Jupiter, and Saturn. You are responsible for every thought you generate, every thought you attest, every thought you say 'yes' to.

Now, you can declare: "I may have messed up a lot in the past. But now I decide: I erase all the mess I created. From this moment, I am deciding for life. Let my DNA start reprogramming, aligning, and flowing for life."

The moment this decision is declared, it immediately reverberates in the Sun, Moon, Jupiter, Saturn, Rāhu, and Ketu. And all of them, the cosmic powers, respond in unison: "Tathāstu!" — So be it.

Learning to receive this Cosmic Tathāstu is the science of prayer. The methodology of prayer is not lamenting, not begging

but knowing the context that the Cosmos itself is Tathāstu and whatever conscious declaration you make, it supports and affirms.

Without this context, your prayers are nothing but lamenting - like calling a saved number on your cellphone and saying, "I don't expect a solution; I just want to cry."

But when you know the science, when you align to life, when you declare consciously, the Cosmos itself says: Tathāstu. Decide 'For Life'

This truth: Deciding for life needs to be internalized from multiple angles. You need to complete from multiple angles. When people have pain, they say, "Death is much better than this pain." No! This pain itself is because you decided many times earlier to die. Now stop deciding for death. Decide for life. You will walk out of this pain. You will burn, melt this pain and get out. If you always decide for life, even if your body is not functioning, you will be in Jīva Samādhi (eternal life).

Whenever a person whose bio memory and muscle memory always decides for life, if he sits, anybody who walks into his breathing space automatically gets healed, because their muscle memory and bio memory also starts deciding for life. Just this one verse if it can be internalized, people can walk out of so many diseases.

कुर्वन्नेवेह कर्माणि जिजिविशेच्छतगं् समाः ।

kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ ।

Decide to live. Decide for whatever you believe as life. Decide for whatever gives you joy, inspiration, excitement, pleasure and bliss.

Mental Setups Deciding Against Life

We all know the truth. We understand that everything changes including what we perceive and what we do not perceive. How can we coexist in Advaita with other beings even if one of us - either you or others - do not accept that change as something necessary and good for all of us?

The 2nd verse is the answer.

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ||

evaṁ tvayi nānyatheto'sti na karma lipyate nare ||

When you decide to live, you decide for life based on the understanding that everything is consciousness.

Some people decide against life when they see the suffering in it. They feel powerless to face life, so they turn away from it.

For example, imagine yourself at the age of six, sitting in school. The teacher asks, "Who is the first Prime Minister of India?" You eagerly raise your hand, jump up, and shout, "Mahatma Gandhi!" The whole class bursts into laughter. In that moment, you feel, "I've done something wrong. I should not put up my hand and jump like this. I should stay quiet in a crowd."

That single decision stays with you. Even as a forty-seven-year-old CEO sitting in a meeting, when you have an idea, you hesitate to speak. Instead, you whisper it to someone else, and they share it with the group—receiving the recognition that could have been yours.

You shape your entire future based on one incident. Look within. You will see thousands of decisions you have made against life because of just a few moments like this.

When you decide for life, you must do it again and again—at least a few times—until every part of you begins to listen. Your decisions against life may have formed a huge chunk within you. You may not need to destroy every one of them, but you must create enough powerful decisions for life to outweigh and drive them out.

Each decision against life becomes a soldier fighting against you. You may already have millions of such soldiers within. But every time you make a powerful decision for life, you create one soldier in your own army.

The beauty is that you don't even need to build an army strong enough to destroy the opposing side. You just need to create enough strength, enough sound, enough life-energy - and the army against you will scatter and run away!

If you have made a thousand decisions against life, you must at least make ten strong decisions for life to nullify them. This alone begins to shift the balance.

Most often, people decide against life because of small, trivial incidents. A mental pattern takes root - a setup that habitually chooses against life - all because of a few unpleasant experiences.

There is also a second category: people who, out of ignorance, decide against life believing that it will bring them peace or

liberation. They think, "Instead of living like this, let me die."

But does death bring freedom? Absolutely not. If you choose suicide because you cannot handle your wife, you may end up with ten wives exactly like her - in hell! And there, you won't even have the option of committing suicide!

Some people say, "Alright, I am deciding for life—let me see how far it goes." After two days, one small shake, and they fall back; they collapse. Again they begin entertaining the thought, "Instead of this, I should just withdraw."

Every withdrawal you make out of powerlessness is against life. Whether you withdrew from your job thinking it would be too stressful and too much responsibility; or you withdrew from your love affair, feeling you could not stand up to those who opposed you; or you withdrew from your career or responsibilities; or you withdrew from your decision to take sannyās - any such withdrawal is against life. Withdrawing out of powerlessness is against life.

Before you start anything, spend enough time examining: "Is it nonviolent? Does it avoid hurting others?" Do that analysis. Because if something is violent - if it harms others - then the moment you realize it, you should withdraw. That is Living Advaita. Withdrawing because you became powerless is against life; withdrawing because you recognized violence is for life.

Sometimes you may withdraw precisely to become more powerful. For example, if you step back from a decision to kill because you recognize it as violence, that is the right withdrawal. In fact, that withdrawal is a decision for life.

This is the basic understanding you need to hold: whatever makes you powerful and supports Living Advaita—decide for that.

Deciding For Life – The Juice and Essence of Planet Earth

Decide for life. Every time you decide for life, it immediately reflects in your very being. The number of times you have decided against life is what sits within you as disease.

So make a firm resolve: "However many times it may take to decide for life and drive these diseases out, I will decide - that's all! This disease has to disappear. Whether it takes one decision or a thousand, I don't care. Whether it disappears in this birth, in this body, or in the next body - whether I end up with this body healed or with a new, healthy body - I don't care. I am simply going to stick to the decision for life."

This alone is enough. You will immediately see your body begin to transform.

Whatever you decide forever becomes the decision for life right now. For instance, if you decide with clarity, "Until death, I am going to decide only for wealth," you will feel, "Then why should I delay until death? Let me start deciding now, and let me start expressing." Instantly, your life aligns and tunes itself to that decision.

Frustrated beings are the true criminals of planet Earth. When someone lives in frustration, they repeatedly decide against life, and they become a danger to the planet. But when someone constantly decides for life, they become the very juice, the very essence, of planet Earth.

Go on deciding for life and know that when you need to change, even your change will automatically happen when you decide for life.

For example: if you decide for wealth thinking that it is life, after some time you will realize that much more than wealth, there is something in you which is more important for life – you will start deciding for that. That may be health. And after some time you will realize that, more than health, something more important exists in you. That is life, that is Enlightenment.

So ultimately, if you go on deciding for life, you will decide for Living Advaita.

When you believe money is life but you decide for Living Advaita, then you will be hypocritical. When you believe money is life, decide for money. When you realize health is life, decide for health. When you realize Enlightenment is life, decide for Enlightenment. When you realize everything is life, decide for everything.

You will have the energy to have everything – money, health, Enlightenment, everything.

Deciding For Life Frees You from all Karma

There is no other way by which a person can free himself from the bondage created by deeds. However much you may listen

to these truths, you must sit and internalize them. Only then will deciding for life become your very core cognition.

This is the only way to free yourself from all your past karma: decide for life, and work for life.

People often ask, "In the past I have committed violence. I have eaten animals, killed many creatures, harassed so many people. How can I be freed from this karma?"

The Upaniṣads declare: the only way is you decide for life.

Enriching is the greatest decision for life you can take.

When you enrich someone with wealth, your karmas—your decisions against wealth—will dissolve. You will be free.

When you enrich someone with food, your karmas—your decisions against food—will go away. You will be free.

When you enrich someone with spiritual knowledge and Enlightenment, all your past karmas, all decisions against life, and all bondage created by past deeds will disappear. You will be free from all karma.

You will become a Jīvanmukta - one liberated while living. You will live Advaita. Learn to decide for life. The more decisions you make for life, the healthier, wealthier, more awakened, and more enlightened you become. You live Advaita.

This is the essence of Hinduism. This is the essence of the Hindu tradition: Decide for life.

If you feel dharma is your life, decide for dharma.

If you feel artha is your life, decide for artha.

If you feel kāma is your life, decide for kāma.

If you feel mokṣa is your life, decide for mokṣa.

If you feel all four are your life, decide for all four of them.

Deciding for life liberates you from all bondage, all karma. Every problem you face is the result of a decision you made in the past. Every obstacle in your life is nothing but a decision you once took - knowingly or unknowingly. But you can now decide strongly for life. When you do, you will see all the best things of life expressing and radiating through you. The Upaniṣads are crystal clear. They declare: there is no other way.

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ||
evaṁ tvayi nānyatheto'sti na karma lipyate nare ||

Decide for Life – Freedom from Karma

If you want to be liberated from karma, there is no other way. There is no other way to be freed from karma. There is no other way by which a person can release himself from the bondage created by his deeds. If your own decisions and actions have created certain bondages, only by deciding for life - and acting from that space - can you free yourself from them.

One more thing to understand: even laziness is an action, born out of your decision against life. So when you decide for life, laziness, tiredness, boredom, hatred, and anger, all of these will melt away. Everything will be cleared. So, decide for life. Decide for life. Karma is the bondage created in you by your commission or omission of certain acts that are incomplete with your own cognition about life. For example, if you think money is life, then, acts you performed which did not bring money and acts you failed to perform which deprived you of money both become karma, because they leave you incomplete with your concept of life.

Any act of commission or omission that is in sync with, and complete with, your concept of life does not bring karma. It leaves no incompletion. But commission or omission of acts that create incompletion with your concept of life is karma.

You can liberate and free yourself from this karma is by deciding for life. When your very core decides for life, your laziness, your boredom disappears. Tirelessly you stand up again and again, aligning with life.

Good or Bad Based on Whether Your Acts are Complete with Your Concept of Life

कुर्वन्नेवेह कर्माणि जिजिविशेच्छतगं् समाः ।
kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ ।

Deciding tirelessly again and again to live, naturally aligns all your acts into the concept of life you carry. So, all your commission and omission of the acts align themselves to the idea of life you have. So, your commission and omission of acts

become complete with the idea of life you have.

Actually, this one line alone can resolve the question that troubles many people: "Why are bad people so rich while good people are poor? Why are bad people healthy while good people suffer from disease?"

The truth is that whether you are considered good or bad depends entirely on whether your acts are complete with the concept of life you hold.

If your concept of life revolves around pleasure and money, and your acts align perfectly with that concept, you will naturally receive pleasure and money, that's all. There is no one to judge whether money is the ultimate purpose of life. God is not a judge. He only observes the kind of completion you carry within yourself. Ultimately, He does not even intervene; it is an automated mechanism in the functioning of the universe. If He wishes, He may interfere - but that does not mean He is constantly intervening.

Be very clear: God is not sitting every day passing judgment on you, saying, "Oh, this person is chasing money all the time. Let me punish him." No!

Over time, as you continue deciding constantly for life, you may realize that there is something more important than money. You may evolve. Your idea of life may shift. You may reinvent yourself. When that happens, let your acts align with this new understanding and the renewed version of yourself.

Therefore, decide for life again and again. Do not entertain laziness or boredom. Live in a state of constant excitement, passion, and compassion.

The only way to be free from karma and from the bondages created by your acts and deeds is to decide for life.

Hard Power Vs Soft Power

In Hinduism, in the Hindu tradition, God is not represented as hard power. Hard power refers to political authority like administration, bureaucracy, law, courts, punishment, and reward. It is the voice that says, "You have to do this, or you will be prosecuted and put in jail! You should not do this, or you will be prosecuted, imprisoned, tortured, and perhaps even hanged!" This is hard power.

Soft power, on the other hand, is spiritual power. Here, people rise out of their own inspiration. They voluntarily come, learn, evolve, and raise themselves. In the Hindu tradition, Mahādeva is not hard power; He is soft power, sitting in Kailāsa and teaching. Indra may represent hard power, but not Mahādeva.

The concept of God in the Hindu tradition is beautiful and subtle. Because God is understood as soft power, Bharat wielded soft power across the world. Our concept of God is rooted in soft power. Even today, the world's largest practicing religion is Yoga. Yoga carries no hard power, it was never enforced by armies, courts, or punishments. We never portrayed or believed our Gods to be hard power. We always understood and revered them as embodiments of soft power.

Anyone who wants to play the role of God must be the center of soft power. In our society, the highest respect, the highest position in the social order, was reserved for those who embodied soft power. Hard power was never our ambition.

Our concept of God is never that He comes and sits as a Judge, declaring a Judgment Day where all souls gather to receive verdicts. No! There is no hard power - it is completely soft power.

Even now, the largest and most practiced religion in the world is Yoga. People may be born into many religions, but the most widely practiced discipline every single day across the world is Yoga. It was never spread through hard power. It was never spread through political authority. It was never spread through political clout.

God is not hard power. He is the source of soft power. Mahādeva sits in Kailāsa. He does not govern the Akhilāṇḍa, Aṇḍāṇḍa, Bhuvanāṇḍa, or Brahmāṇḍa—all the universes, worlds, and planets—through control. No! He simply sits in Samādhi. Once in a while, He opens His eyes and teaches in silence. When people have problems, they come to Him. He blesses them, attends to them, and again relaxes into Samādhi.

The very description of God is soft power.

In the Western religions, the very description and concept of God is based on hard power. Anyone who wants to play God must become the center of hard power. That is why the clash between politicians and priests has always been prevalent in the

West.

In the East, however, it was always different. The Rājas and Rājagurus were always together, because they understood that their zones were different. Kings never felt threatened by the priests or by the Gurus, because of the way Gurus thought and acted. The Guru was rooted in soft power, and therefore the king always felt secure.

There are thousands of stories in Bharat about kings where a brother, a son, ministers or commander in chief seized the throne from the king. But there is not a single story where a Guru took over the kingdom from the king. The Guru often knew more secrets and information about the king and the kingdom, yet we do not have a single reference where a Rājaguru imprisoned the king and seized the kingdom. The king felt completely secure. The very thinking of the Guru was always about soft power; it had nothing to do with hard power.

A little understanding of the difference between hard power and soft power gives great clarity about the Hindu tradition - and even about how to handle yourself. If you always deal with yourself through hard power, you become insensitive to life. If you always think only in terms of law and move only within that framework, then your entire life will be controlled by law.

Let soft power, the spiritual understanding and power decide many things in your life, rather than the fear and greed of hard power. If you allow fear and greed to dominate through hard power, you become a slave. Soft power, however, is always inspiration-based. It is never fear-based or greed-based.

There is a big difference between not raping someone because of fear of the law, and not raping someone because you do not want to be violent or invade another's space. Abstaining from violence out of fear of law and punishment is hard power. Abstaining from violence because you respect another's space, dignity, and freedom is soft power.

Order that arises from soft power is permanent and eternal. True order never comes from hard power; it comes only from soft power. Hard power may create temporary "law and order," but lasting order can arise only through soft power.

Contemplating and exploring hard power and soft power will answer thousands of your questions. It will help you think more clearly. You will gain countless insights into life. It will actually answer thousands of your questions, and it will question thousands of your answers.

A Guru who only answers your questions will lead you to a cult. A Guru who questions your answers will lead you to culture.

The simple difference between the spiritual component and religion is this – wherever the truths are given to you to assimilate and to develop your thinking from perception to fact, fact to truth, and truth to reality, it is spiritual. Anything other than this is religion. That's all!

Why does Hinduism have so much freedom? Because Hinduism was never used by its founders or its preservers to control people. Religion was never a tool to control people.

From Rāmeśvaram[1] to Kedāranāth[2], from morning till night, the actions of people are the same. But we had fifty-four deśas[3]. Even a great personality like Śaṅkarācārya never bothered to unite the whole land under which his influence prevailed as one country. Actually, if Śaṅkarācārya had wanted to, he could have done it.

Jñānasambandar cured the Pāṇḍya king. The king offered the whole kingdom at the feet of Jñānasambandar. Jñānasambandar was from the Chola kingdom, he could have simply said, "Alright!" to ruling the Chola Kingdom Also, Chola king's daughter was married to the Pāṇḍya royalty. Jñānasambandar could have said, "Come on, after all, the queen is from my kingdom. Let both kingdoms be merged, and I will be the Rājaguru for all." He could have said that, but he did not. He simply said, "No, you continue to rule. I will appoint a Sannidhānam who will be a Rājaguru for you and guide you."

We are so clear: we are not interested in hard power. We are only interested in empowering, inspiring, and raising human beings. We are clear that soft power means deciding for life, while hard power means controlling. Hard power is always about control. Soft power is always about life, inspiring, liberating, enlightening, and freeing.

The concept of God that society holds is of immense importance. It is the very key to the entire social structure. Never think that the concept of God is unimportant.

Those who deny God – atheists - always chase hard power, for they are empty within. But a truly brilliant and intelligent person is established in soft power. He knows that life is sustained by inspiration and nothing else.

Even the simplest decision has cosmic significance. When you have a headache and you declare, "I will be free from it, I will clear it, and I am out of it," that single decision creates a ripple in the Sun and the Moon. When you decide, "I will come out of my headache. I will come out of my depression," that very decision heals the hole in the ozone layer. Your inner healing is directly

connected to the healing of the cosmos, the ozone layer, the Sun, and the Moon.

So, turn inward. Look deeply into your life. Work to be free from karma. Work for life. Think for life. Be in life, for life.

कुर्वन्नेवेह कर्माणि जिजिविशेच्छतगं् समाः ।
एवं त्वयि नन्यथेतो'स्ति न कर्म लिप्यते नरे ॥ २॥
kurvanneveha karmāṇi jijiviśecchatagṃ samāḥ ।
evaṃ tvayi nanyatheto'sti na karma lipyate nare ॥2 ॥

This verse from the Īśopaniṣad teaches that one should live a full life, engaged in action (karma) without being bound by it. The key lies in the inner attitude: when actions are performed in alignment with dharma, without attachment, they do not bind the soul.

The Three Kinds of Human Beings

Whatever we call as a spirituality, spiritual path, the whole thing can be classified in three ways. One based on intellect, second based on emotion, third based on being. All three are very clearly described in these three lines. Ṛṣis cannot address one single person, they address the whole world. In these three lines, they finished the whole thing. People who are born, who are living and who are going to come (who have lived, who are living, who are going to live) – all the three levels of people are past, present and future, all the three are covered just in these three lines.

Actually, Upaniṣads are nothing but the keys to open your inner treasure. They are just keys to unlock the inner treasures. Here, the Ṛṣis are giving a key. Some religions give a key for only emotional beings. Some religions give keys only for intellectual beings. Some religions give only for the beings who are situated on the energy level.

There are only three kinds of human beings – intellectual, emotional and energy level beings. Every religion handles only one kind of beings. That is the problem. All religions do not suit everybody. Every religion has its own method. It suits only a particular human kind. No religion can suit the whole of humanity except this one sūtra. In this sūtra, they address these three kinds of people. That is why the Upaniṣad Ṛṣis are so courageous to say 'for a person like you'. Every one of you is addressed here.

Every one of you is individually addressed and the paradox is, it is so individualistic and so collective. Whenever it is collective, it cannot be individual. Whenever it is individual, it cannot be collective. Here, the Upaniṣadic Ṛṣis break that idea. Here, it thoroughly and paradoxically suits the entire group, the entire mass. The keys for the head, heart and the soul, all the three levels' keys are delivered to you.

If somebody understands this one sūtra, all religious conflicts will disappear. Every religious master, enlightened master tries to give the way it worked. For example: Buddha worked through the head even though he speaks of compassion. Even his idea about compassion is nothing but the head. Jesus worked through the heart. So whatever he speaks, it will only be through the heart. Ramakrishna worked through the being. Ramakrishna, J. Krishnamurti, Ramana Maharshi – all these people worked through the beings' energy. So whatever they speak, it will be only about energy.

Every Master gives a key for a particular type of human being, for a particular type of mind. Here, the Upaniṣadic Ṛṣis are giving the key for all three kinds of people. These three lines very clearly describe all three kinds of people. First, who desires to live a hundred years. This shows very clearly the person is involved in his activities in the world and believing 'I am the doer.' There is no other path other than this. The path of living without being smeared by your doing. Who desires to live a hundred years, involved in his activities in the world and believing 'I am the doer.' Hundred years does not mean hundred. Here, hundred means countless, just numberless.

Upaniṣads – Inspiration to Enter into Enlightenment

The Upaniṣads should be an inspiration for you to enter into Enlightenment and spirituality. Honestly, people who want to brag about their intellectuality, their philosophical greatness and those who want to brag – 'I know, I know' – only study the Upaniṣads. That is why almost all commentaries, the more complicated it is, the more popular it is. If you read the Upaniṣads directly, you will understand how simple these Ṛṣis are.

There is a small Zen story. One enlightened Zen Master went to a traditional Zen monastery. There are always two paramparās – Guru paramparā and Jñāna paramparā. Guru paramparā means preserving the scriptures, the Pīṭhādhipati, the regular Pīṭhādhipatis, pīṭham after pīṭham. In his old age, he appoints a young male heir to take over his seat – 'Take care of the

pīṭham. Take care of the property. Take care of all these scriptures which are written and kept by our Masters.' The pīṭham is like preserving the milk and Enlightenment is like drinking the milk. The Pīṭhādhipatis preserve the milk and keep it safely so that we can drink it. The enlightened people who drink and enjoy, understand and realize the whole truth.

One enlightened Zen Master goes to a Pīṭhādhipati of a Zen monastery who is a very egoistic guy. When the enlightened Master arrived, he asked, 'Who are you?' The enlightened Master said, 'I am dharma.' Dharma means the man who is following the dharma. 'I am just on the path of dharma, Buddha's humble servant.' Then this Pīṭhādhipati started saying, 'Do you know who I am? I am the disciple of this Svāmi.' He started telling about his Guru paramparā. 'I belong to Bodhidharma's lineage. I belong to the tradition of Bodhidharma. I am the disciple; great, great grand disciple of Bodhidharma.' The enlightened person was keeping quiet the whole time. The moment he spoke, the enlightened one started laughing. The Pīṭhādhipati got really offended and immediately shouted, 'Why are you laughing?' In Zen monasteries, they will always serve you tea. The enlightened Master drank the tea and told the Pīṭhādhipati to give a little water. He washed the cup and poured water into another cup. Then he emptied that cup, washed that cup and poured the water into another cup. He emptied that cup, washed the other cup and poured water into another cup. Then the enlightened Master asked if the fourth cup of water and the first cup of tea had any relationship. The first tea cup is emptied, washed and water poured into the other cup. That cup is washed and water poured into another cup. That cup is washed and water poured into another cup. What is the relationship? Even the tea smell will not be there. In the first cup when you wash it, the tea smell will be there. In the second cup, a slight colour will be there. In the third cup, fourth cup, just plain water. That Pīṭhādhipati got a shock. Then he said, "This is the same relationship between you and Bodhidharma, that's all. You and Bodhidharma are related only in this way, nothing else." The Upaniṣads have become just an intellectual property. That is the reason they became more complicated.

The Upaniṣads are to inspire you to enter into meditation, and to lead the spiritual life more and more.

Please don't understand what you understand as the English word 'emotion.' Involving in the activity means you need some motion, energy. The energy which makes movement, motion in your being is emotion. If you are heart centred, you will be continuously involved in the activities of the world. Those who desire to live a hundred years are always an intellect. They want to live for a long time because intellect never enjoys anything totally. When you see a Himalayas intellect giving a running commentary, he will say how beautiful it is, how exciting it is. 'I'll go and tell my wife. I went to Gomukh. I went to Tapovan. I did all these things.' Intellect never lives in the moment. Because of that, they always feel dissatisfied. Then they want to live again and again and again. Once you live with the world without the running commentary, without the head, you feel so satisfied, so settled. You don't even want to live the next moment. You are totally settled, you are totally relaxed and you will see that existence does the whole thing.

There is a Tamil proverb about inserting a needle into the banana. If you insert a small needle neither banana will feel, nor your hand will feel you are inserting. So, slowly inserting the truth. This line inserts a major truth in your mind without making it very complicated. The path of living without being smeared by your doing, means you live in the coal but you never become black. You never become dirty. Nothing affects you. You never get smeared and you are just fresh and as beautiful as you were.

Key for Intellectual People – Look Without Words

One who desires to live a hundred years, who is an intellectual person, for him this key – the path of living without being smeared by your doing means - live without the running commentary. When you live without the running commentary, nothing smears and you never get smeared.

All your dirt is nothing but your accumulated words. You accumulate words which are not there. For example, say you went to the Himalayas. Will you say say there was a Himalayas? 'Was there a Himalayas? What are you talking about? Where was it written Himalayas? Tell me. 'The big thing was there.' You cannot even say 'a big thing,' something was there. That's all. But, you never related 'that thing' with the word 'Himalayas.' When you mention the word 'Himalayas,' in between that and you, you never relate with it existentially. Again and again you think – 'I see the Himalayas.'

You never see what is there. J. Krishnamurti says beautifully, it is a wordless experience, thoughtless experience. When you look at the Himalayas, do not create any words. Just try to feel what it is. If a child sees the Himalayas, what will he think? He doesn't know anything about the Himalayas. What he sees, he will just see. If a child enters into your room, how he looks at everything as if he is going to eat the whole thing. He just lives through his eyes. He has no words. When you create a word, ājñā gets locked. When you see without words, you see the whole and its totality. When you travel, try to relate with everything without words. Now itself don't think – 'Oh I cannot do.' The words 'I cannot do' is also one more word! Don't believe the words 'I cannot do.' Drop that word and try to see. Words are not your nature. If words are your nature, you cannot drop it. Words are not your nature. How to know the word is not your nature? Everyday in deep sleep, are you having words? So, it means you can

be without words. Your being can exist and be alive without words. So just try your best to look at things without words. Then this key will work for you. The key for living without continuous running commentary is the path for the intellectual people.

Going Beyond Words

The next is the emotional person. He is one who is involved in his activities in the world. This is the ultimate way. This is the secret, deep secret of Karma Yoga. In the first line – the experience merges. The second line – experience disappears. Visualize as if you are seeing through the ājñā. There will be no words. When you look through the ājñā, you come to the present moment. You simply fall into the present moment. As of now, you are just being pulled by the past or by the future. You hang between these two. Have you seen the hanging bridges? They hang between the two ends. You are nothing but a hanging bridge also, between the past and the future. When you look through the ājñā, you just simply fall into the present. Either look through the ājñā or just drop the words and see in a relaxed way.

In Vipassanā, you cannot breathe through the lungs. You have to breathe only through the navel. Breathe in that way and see in a very relaxed way. When you see, immediately the word will rise. Don't believe those words. One by one visualize as if you are plucking a flower and throwing it. Continuously for ten to fifteen minutes visualize. Suddenly you will see the gap. That traffic is less. You are able to see without traffic.

The Himalayas is such a graceful energy. The moment you try, it helps you a thousand fold. Try a simple experiment. You are not going to do anything separately. Just sit instead of talking and chatting with the next person, or wasting your time on what has happened here, what has happened there, what is happening in America, what is happening in my house. Everything will go on beautifully. You can be sure of that. Relax, instead of wasting time. Relax and enjoy this time. You are in the spiritual field, energy field. Above all, you are having all the three – mūrti, sthala, tīrtha. So, don't miss it. Continuously sit for some meditation, some technique. Continuously be inside yourself.

Try your best to use maximum time on meditation than on ordinary talking or other things. When you relate with existence, you will understand the whole thing is energy. One more secret: except the word 'Himalayas,' there is no difference between you and the Himalayas. The moment the word disappears, the boundary of you and the boundary of Himalayas merges with each other. You may think how can a word create such a huge boundary.

An example: in the Ganga if you place a bamboo on it, you can say Ganga on this side, Ganga on that side. If you just lift the bamboo, what will happen? The whole thing is only Ganga. Same way in the whole of existence, there is no bamboo except the words you are using. There is no bamboo. Only this bamboo creates you and Ganga. Only the bamboo creates this 'I' and 'you.' Tat Tvam means me and you. This difference is made by the bamboo which you are using. Bamboo represents the words which you are using. Words which you are using makes the difference between Tat and Tvam. When you lift those words (bamboo) you understand Tat Tvam Asi – I am, you are that, that art thou. Only one thing you need to do: just lifting the words is enough, Ganga will become one again.

Key for Emotional People – Fall in Love with the Work and Path

If you are involved in the activity continuously, two things you need to do. Whenever you work, don't think you are working for some reason. If you are working for some reason, you will be watching the watch continuously (when office time will be over). You will make your whole office hours a hell. Falling in love with work is the technique for people who are working continuously. Just fall in love with the work itself. This is a technique for the people who are involved in these activities in the world. The moment you fall in love with the work, the experience of the man who is working dissolves and disappears into the work itself. The only hindrance in Karma Yoga is nothing but the moment you work, your mind will be asking, 'Oh when will this time end? When can I go on vacation? When can I go here? When can I go there?' The moment you go on vacation – 'When can I go back to America? My work is all pending. What can I do? There is so much work. I am sitting here doing all these things and all the other things.' The mind is such that when you do this, it will ask for that. When you fall in love with the work, the very idea of 'I am working' disappears. Let your mind take the other course. Let your mind start enjoying every step. Let you start enjoying the present moment and you will have full freedom. When you don't want to travel further, you can come back. What is wrong? When you have full freedom, why should you be bothered about the end?

Emotional people are always bothered about the end. There is a beautiful śloka by Ādi Śaṅkara – 'tataḥ kiṁtataḥ kiṁtataḥ kiṁ tataḥ kiṁ(what next, what next, what next, what next).' You are just going, going, going without experiencing it.

The fruit of action is always understood in two ways – kāminī or kanchana. Ramakrishna says, 'The fruit of the action is understood by what money I will get, or what pleasure I will get.' Understanding the very journey itself is a pleasure. Don't think

going there and seeing water coming out from that small hole is the only pleasure. The very journey of seeing the whole thing is also a pleasure. If you see the magnanimity and the grandeur of the Himalayas, only then you will understand that existence is really intelligent. Unless you see such grandeur, you will not understand that you are a very tiny being.

As of now, all your life is centred on your head. Continuously you think about 'me, me, me, me, me.' Your whole life revolves around you, centred on you. You will never understand that there is something bigger than you. Unconsciously you never agree there is something bigger than you existing in the world. Only when you see these great and unimaginable things, you understand – 'Yes, I think there are some other intelligent beings also on planet Earth. We always think that we are intelligent people. Even though we don't agree consciously, unconsciously every one of us has a clear cut idea that we are the most intelligent people. Only when you see these grand things created by the divine nature, only when you see and lose yourself in all these things, will you understand you are simply a small particle, dust. You are simply a nobody. We are just dust.

Before your birth, the world was not existing, it was running. After your birth, it will not exist, it is going to run. Understand that you are a nobody in the presence of the divine. Life is not totally centred on you. Life is centred on the very life itself. You are just running around the centre. Don't think the centre is running around you. We always think that energy is running around us. No. You are running around energy. Your life is not going around you. You are going around life. God is not going around you. You are going around God.

The moment you understand the grandeur of life, then you will understand you are insignificant. You will never ask, 'What next, what next, what next, what next.' The very journey itself becomes a pleasure. If you don't understand the very journey itself is a pleasure, you can never answer the question what. If we understand the very journey is pleasure, every moment is joy, every moment is pleasure. You will be just like a child enjoying the whole thing. The moment you understand the very journey is a pleasure, every moment is a joy, then you will see everything looks ecstatic and joyful. We have come here to enjoy the very journey. That is the reason the Ṛṣis have made very small temples. The temples in the Himalayas are not as big as those South Indian temples. There is no art, no culture, nothing to see. You can't even see Gaṅgotri Devī. The truth is you are not going there to see the temple. That is not the goal.

Only the logical mind is goal oriented. Never be goal oriented. Be path oriented. Enjoy the whole travel, fall in love with the work. There is a beautiful śloka in the Bhagavad Gītā which says exactly the same truth.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
karmaṇyevādhikāraste mā phaleṣu kadācana |
You have a right only to do the work, not to ask for the fruit.

Don't think you are asked to work without a salary. Gītā is not asking you to work without getting a salary, but don't continuously think about salary. When you work, fall in love with the work. Then you will enjoy both the working hour and the salary time. If you do not know how to enjoy the working hour, you cannot enjoy the vacation. Because enjoying working hours or vacation is not the question, the ability to enjoy is the question. If you have the ability to enjoy, the vacation and working hours also you can enjoy. Your working hours are one third of your life. In America, a little more than that. One third of your life is the working hours. If you just work for some result, some vacation, you are wasting three hundred days for sixty-five days of vacation. You are wasting three hundred days just for the sake of sixty-five days of vacation.

Shambala is touching the planet Earth only in Tapovan, Gangotri, Gomukh. Gomukh is the place from where you can go to

When you fall in love with the work and the path, not only you enjoy the path, you enjoy the result also. The ability to enjoy, the capacity to be blissful increases. If you have a knife, that same knife only you are going to commit murder, or conduct an operation. For both, you need a sharp knife. So, if you are going to enjoy your vacation or enjoy your working hours, both ways you need a sharp knife – the ability to enjoy. If the knife is totally blunt, you cannot do the operation or the killing. If you do it with a blunt knife, the operation will become a killing. It will become a murder. You cannot do anything with a blunt knife. Same way, you cannot do anything with a blunt mind, blunt emotion. Blunt emotion means always asking for the result. Alive emotion means falling in love with the work itself. Falling in love with the very path is an alive emotion. Let your emotion be sharp so

that you fall in love with the very work and path. That is the key for emotional people.

Effects of Saying 'No' to Life

Now the next verse, Verse 3 of Īśāvāsya Upaniṣad.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

The translation: 'The various abodes of the Asuras, the lower level existence, are in the form of inferior or lower grade worlds which are like hells covered by darkness, representing all the negative qualities, collectively called tamas. Those who literally kill the Ātma become ghosts who inhabit such horrible abodes, and this they continue to do repeatedly.'

People who say yes to life and what will happen to them were described in the last verses. Now, people who say no to life and what will happen to them is being described. Always 'no' is entertained as frustration. Then it evolves as anger, violence, self-doubt, self-hatred, self-denial. All these are various expressions. But, it starts as frustration. One of the important qualities to say yes to life is tremendous patience. Tremendous patience!

Every time when what you want does not happen, don't say no. End it with a yes. If something does not happen the way you want, don't accept it and keep quiet. Don't allow frustration. Do whatever needs to be done. At the end, say, 'Alright, yes!' Next, be prepared again with all the patience to move further, to do things further. The people with whom you are living – first yourself and everyone else around you - their ignorance or inability should not give you frustration, should not make you say no to you. The moment you accept no and say no to expansion, you have started saying no to you.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Saying no to you is the worst sin. The inability and ignorance of you and the people living around you cannot reduce your creativity or plans to express your peak possibility. This is one definition.

We can see multiple explanations and understandings from various fronts. For example: when you are having pain in some parts of your body (headache or stomach ache), don't shrink. When that headache or stomach ache happens, don't add psychological suffering to it. 'Oh, if this continues, what will happen? I am still young. Already I am getting a headache and stomach ache. If the stomach ache goes up two inches, it will become chest pain. If the headache goes a few inches below, then it will become chest pain. What will happen to me? How long will I live?' Don't add psychological suffering when your body experiences some pain. Don't increase the strength of actual pain.

Whenever there is suffering, you should move from perception to fact, fact to truth, truth to reality. You should not go down from perception to more perception of suffering. More perception of suffering leads to more depression. More depression makes you feel the whole world is hell. The perception, if it is handled with powerfulness, will move from perception to fact, fact to truth, truth to reality. If you have a headache, look into it. See what it is. Why and how much of your contribution is there in that headache? What is the message the body wants to give you through that headache? Have patience to deal with yourself. Have patience to deal with others.

Never ever plan based on anger and violence. You are only allowed the usage of anger and violence in your life for spontaneous defense when you are attacked. That is the only violence allowed. There is no question of planned violence and anger. The planned violence and anger literally puts you in a space where people constantly plan violence and anger. With anger, they plan violent things towards you. Thousands continuing to revere you cannot happen by cheating. It happens only by tremendous patience and saying yes to life. Never ever entertain planned violence based on anger in your life. That is equivalent to saying no

to life. When you say no to life –

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

'The various famous abodes of the Asuras are in the form of inferior or lower grade worlds, which are like hells covered by darkness, representing all the negative qualities, collectively called tamas. Those who literally kill the Ātma become ghosts who inhabit such horrible abodes, and this they continue to do repeatedly.'

The various lokas (worlds) are not just physical, but psychological too. It means, they do exist as planes, spaces, somewhere and you do create that around you because of your inner space. In the Cosmos, hells do exist in certain spaces, in different planes where collectively all these people have tea parties! Only thing is, poison is served, not tea!

People of lower consciousness and who constantly say no to life, where they all gather and live, exist, that place only the Upaniṣad declares it as asuryā nāma te lokā (असुर्या नाम ते लोका) – covered by darkness. Lower grade worlds covered by darkness. andhena tamasāvṛtāḥ asuryā, andha, tamasāvṛtāḥ (अन्धेन तमसावृताः असुर्या अन्ध, तमसावृताः) – all the three words are basically the same meaning. But three different words are used.

Covered by darkness, covered by all the negative qualities. andhena tamasāvṛtāḥ (अन्धेन तमसावृताः) means blinding darkness. Darkness which just makes you blind, shrouded. Darkness which is natural does not make you blind or go blind. That is why the Upaniṣads are using the word blinding darkness. It means, the darkness created by the negative qualities is blinding you. It is not ordinary darkness. The Ṛṣis don't want to disrespect the ordinary darkness. They lived in darkness and they know darkness does not blind you. That is why the specific word 'blinding darkness.'

Any modern day man will say, 'All tamas will make you andhā. All darkness will make you blind. Why should you use the word 'blinding darkness'?' Because, only a man who lived in darkness, utter darkness, knows the power of darkness. When you live just with the sun and the moon without any artificial light, fire is okay, your eyes develop the unique power to see through the darkness.

Don't think, don't cognize that darkness blinds you. Negative qualities which blind you are described as darkness here. That is why Upaniṣads are using the word 'blinding darkness' in the form of inferior or lower grade worlds which are like hells covered by darkness, representing all the negative qualities, collectively called tamas.

This is the key word 'killing the Ātma.' Ātmahana (आत्महन) – slayers of Ātman. It means, not just killing somebody, some body. Any decision, thinking which stops your expansion of life, your experience of life is ātmahana (saying no to life). When you have a headache, if you approach it with restlessness, anger, violence, irritation, and make it a permanent headache or permanent suffering, that is saying no to life. If there is a disciple who is giving you a headache, handle them, train them. Even if they don't listen, have tremendous patience and continue to train them. Never come to the conclusion you can't train people. Have tremendous patience in every dimension of your life, never coming to the conclusion of saying no to life is saying yes to life.

Mercy Killing is Not Permitted in Hinduism

This sūtra clearly implies that mercy killing is wrong. Killing yourself due to some pain or suffering means committing suicide, or killing yourself with the help of professionals, doctors – euthanasia, or assisting somebody to kill themselves – all this is wrong as per Upaniṣads. Hindus should not allow mercy killing on themselves or practice euthanasia.

So, as per the Upaniṣads: euthanasia (mercy killing) is not encouraged or allowed. Even if the worst suffering is happening, go through life. Because, even those sufferings will be teaching you something and making you reinvent yourself in the next birth.

Do not reject any lessons that life brings you. Do not say "no" to life in any form in which it presents itself. Instead, learn to say "yes" to life. Reinvent yourself by saying a powerful "yes" to life.

As Hindus, we should not practice euthanasia - not even as part of a profession. In countries where mercy killing is permitted, if a patient asks you to assist, politely excuse yourself by citing religious reasons. Practicing Hindus must not support or engage in euthanasia.

In Hindu tradition, one does not become a Hindu merely by birth. You become Hindu only when you begin practicing

Hinduism. This gives a clear understanding: anyone who practices Hinduism is a Hindu. This is a powerful truth.

For Hindus, there is no question of saying "no" to life, even if life presents itself in ways you feel unable to tolerate. Every practicing Hindu should state in their will that all available intelligence, energy, and resources must be used to keep them alive for as long as possible. Mercy killing (euthanasia) is neither supported nor encouraged in the Hindu tradition. In any form, denying life is not supported.

Why Vegetarianism?

A practicing Hindu must be vegetarian. You cannot deny the existence of animals or their right to live.

People often argue: "Plants also have life and experience pain. If you can eat them, why not animals?" The difference is this: plants have not developed the muscle memory required to store pain within them. They may register some form of alteration or disturbance, but they do not existentially feel pain.

One of the key DNA qualities of pain is its capacity to be stored and replayed. This memory of pain is a significant marker of sentient suffering - and it does not exist in plants. Because plants lack this dimension, consuming them, along with other agricultural products, is permitted.

Moreover, the human body is naturally designed for a vegetarian lifestyle.

Within the next fifteen years, the world's population can be sustained with sufficient food - if humanity chooses vegetarianism. Why? Because nearly thirty pounds of agricultural produce is required to create just one pound of meat. These thirty pounds of food could have directly nourished people instead of being diverted to produce flesh.

Therefore, a vegetarian lifestyle is not only healthy but also the most affordable and sustainable choice. By simply being vegetarian, you are engaging in annadāna (the sacred service of offering food). Every vegetarian meal you eat is like feeding twenty-nine additional people, because you are not consuming the thirty persons' share of food that would otherwise be lost in meat production.

So, each time you partake of vegetarian food, remember: twenty-nine more people are blessing you for allowing them to eat.

All practicing Hindus must be vegetarian, because saying "no" to life is the most dangerous act. You do not have the right to deny life.

You have no right to commit ātmahana (the killing of the Self), because you are Ātmagaṇa. the very embodiment of Ātman. Since you yourself are the living expression of Ātman, you cannot have the right to destroy it.

Saying Yes to Life - Yes to the Revelations and Expressions of Your Consciousness

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||
"People who say 'no' to life become ghosts inhabiting dreadful realms—lower-grade worlds resembling hells, shrouded in darkness, filled with negative qualities. And they continue to dwell in such states repeatedly!"

So, understand: saying "no" to life is the greatest sin. Even while living, saying "yes" to death is ātmahana—hell itself. But even at the time of so-called death, saying "yes" is liberation—Enlightenment.

Vārāṇasī stands for this very principle: saying "yes" to life even when it presents itself as death. To say "yes" to life, even in the face of death, is the essence of liberation.

Saying "no" to life in any form is ātmahana. Whenever you feel that life is acting against you—when you experience the thought, "Life is not cooperating with me, not supporting me, not making what I want happen"—know that this feeling is as vast and ancient as the universe itself.

This is the truth revealed from the Akāśic Records:

"By its very existence, life expands into infinite possibilities. Because Existence itself says tathāstu—'so be it'—to life, it reveals those possibilities to you. What you perceive as being denied are simply the very possibilities life has shown you. If Existence truly wished to deny you, it would not reveal those possibilities in the first place. The very fact that they are revealed

means Existence has already said 'yes' to you. Your choice to live has been accepted, respected, and encouraged. By claiming that life is not cooperating or supporting you, you are denying the revelations and expressions continuously offered to your very consciousness."

By its own light, the Moon reveals its black patches. On New Moon Day (Amāvāsyā), you cannot see these patches. Only on Full Moon Day (Pūrṇimā) do the dark spots become visible. This means: it is only by the Moon's own shining that even its flaws are revealed.

In the same way, when possibilities are revealed to you, it is proof that life itself is shining upon you. The very fact that you are able to recognize possibilities means that life is supporting you.

For example: you may realize that flying is possible for you, yet complain that life is not allowing you to achieve it. Or you may see that becoming a billionaire is possible, and then lament that life is not letting it happen. But understand this: the very moment life reveals something as possible to you, it is already saying "yes." The very fact that you perceive flying, or wealth, or any possibility at all, shows that life is encouraging you, guiding you, and granting you the awareness of that potential.

Life is Always Supporting You

You may feel that life is not allowing what you want to happen. For example: you always longed for health, but it never seemed to manifest. Or you desired wealth, and just before achieving it, everything collapsed.

But understand: the very fact that the idea of health arises in you, the very fact that hope is generated that wealth is possible—this itself is solid proof that life is supporting you. Otherwise, even the possibility would never be revealed to you. The moment a possibility is made known, life is already saying "yes."

The thought "life is not supporting me" is as absurd as saying "my breathing is not letting me breathe" or "my eyes are showing me darkness." Even your recognition of darkness is possible only because your eyes are functioning. That, in itself, is proof of their support.

In the same way, if you dream of becoming a billionaire and feel denied entry into the "Billionaire Club," remember: the very concept that you can become one is proof that life is supporting you.

Only when you begin to see the countless ways in which life is already supporting you will you choose to say "yes" to life. As long as you remain stuck in the thought that life is denying you, you will continue to say "no" to life.

It is like this: your office provides you with a beautiful house, a car, and everything else you need to live and work comfortably. One morning, while drinking your coffee, the cup slips, and some hot coffee spills on your feet, giving you a small burn. Immediately, you file a complaint against the office: "See! They are responsible! They should have provided a carpet. Then the coffee would have been absorbed and would not have reached my feet to burn me!"

How illogical and adhārmic such an action would be!

That is exactly how you sound when you say: "Life is denying me its possibilities. Life is not giving me what I want."

There was once a lady who was a habitual grumbler, constantly complaining about everything. One day, her preacher thought he had finally found something she could be happy about: her farm crop was the best for miles around. Meeting her with a big smile, he said, "You must be very happy! Everyone says your potatoes look so healthy this year!"

She replied grimly, "True, they are pretty good - but what am I going to do when I need some bad ones to feed the pigs?"

This shows: you can always find a reason to grumble. And even that is the compassion of the Cosmos. Out of kindness, it provides you with reasons to complain - so you don't feel too bad about yourself!

Understand: the very experience of hope within you means life has hope in you. If you feel even a spark of hopefulness, it is because life is gifting you that feeling, because it still trusts your potential.

Do not think hope is your "birthright." Birth itself is not your right! This word birthright is a foolish idea. When birth itself

is not your right, how can you claim anything else as your birthright?

Someone once asked Ramana Maharshi, "Bhagavān, how do I know I have received God's grace?"

He replied, "The very effort you are making to reach God is nothing but God's grace!"

The disciple then asked, "Should I try through spiritual practices, or should I simply depend on God's grace? How will I know when I have received it?"

Ramana Maharshi said, "Even the thought that you should try, or the very act of trying, is itself solid proof that you already have His grace. Only if His grace is upon you can you even think, plan, or act towards Him."

This is what it means to say "yes" to life and not commit ātmahana. Understand this: when the word ātmahana is translated into English, it literally means "killing the Ātman." But how can you kill the Ātman?

The Gītā defines 'which cannot be killed is Ātma.'

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः |

nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ |

That which cannot be made wet by water, burnt by fire, dried by air, or cut by the sword is the Ātman. That which cannot be killed is Ātman. So how can you literally say, "Kill the Ātman"?

Killing the Ātman (ātmahana) actually means saying no to life. Never say no to life.

Whenever you feel life is denying you something, look at it from this angle: it is like the silver lining that makes you see the cloud. You cannot complain, "Oh, such a big cloud!" The very fact that you see the cloud means there is an end to it, otherwise you wouldn't see it at all.

Even the energy you receive to say, "Life is denying me something" is itself proof that life is supporting you. Why? Because the very idea that you want something shows that life is alive in you, fueling that desire.

Here, the Upaniṣads declare what is right and wrong, what is good and bad. They reveal the sacred truths about dharma and adharma to the Universe.

Saying yes to life is always right and brings all that is good.

Saying no to life is always wrong and brings all that is negative.

So, all your questions – "Why is someone who is so good suffering?" or "Why is someone who is so bad enjoying?" – are rooted in a wrong understanding of life itself.

All your questions are answered by this one sacred truth. Each question contains thousands of answers within it.

When you ask, "Why is such a good man suffering?" - you have already concluded that he is a good person. Now, apply this sacred truth to that conclusion. Ask yourself: Has he said yes to life? If he is suffering, is he truly saying yes to life?

Similarly, when you ask, "Why is this bad person enjoying?" - question your conclusion that he is bad. Ask: Is he saying no to life? This is how dharma reveals itself. Internalize it. Observe it. Question all your moral standards. Question all your concepts of right and wrong. Even if someone strongly believes that sensual pleasures are life, and that is the way he expands, he is saying yes to those pleasures - he is saying yes to life.

When life - or your own inner self - teaches you, your aspirations begin to mature: "Maybe life is not only about sense pleasures. Perhaps a good name and fame is real life."

When your aspirations mature, cultivate the strength and power to move toward them, placing sensory pleasures as a secondary priority. Retain your powerfulness whether you say yes to sense pleasures, or yes to name and fame, or yes to mental pleasures.

Name and fame are forms of mental or psychological pleasure. As your consciousness evolves, life raises you to experience conscious pleasures - those arising from initiation, bliss, or deep spiritual experiences.

The pleasures you experience during Kuṇḍalinī awakening, during Completion (when you feel fully complete), during

initiation, or during an energy darśan without any support from the senses or mind - these are the pleasures of consciousness.

In summary, there are three layers of pleasure:

1.Pleasures of the senses

2.Pleasures of the mind

3.Pleasures of consciousness

Saying yes even to your sensory pleasures, as long as they support your life, is still saying yes to life.

As long as you perceive and believe sensory pleasures are your priority and they expand you and they bring you tremendous joy, fulfillment, contentment, pleasure – saying no to sensory pleasures is saying no to life. It is self-denial, killing the Ātma (Ātmahana). Spend a lot of intelligence, energy, time in introspection, intranalyzing, internalizing and making decisions in life.

Saying Yes to Matured Aspirations

The ability to retain your powerfulness and say yes to the maturity of your aspirations is vairāgya.

As your aspirations mature, they may progress from the pleasures of the senses, to the pleasures of the mind, then to the pleasures of consciousness, and ultimately to the bliss of consciousness itself - tanmayānanda, the bliss inherent in your very existence, the Advaita Anubhava, the direct experience of non-duality.

Saying yes to the maturity of your aspirations, and embracing them as they mature, means that you yourself also mature.

Conversely, when you are unable to say yes to your matured aspirations, it indicates stagnation or aging, not true maturation.

Whenever your aspirations have matured, but due to powerlessness you continue to say yes only to lower aspirations while denying the higher, matured ones, it constitutes ātmahana - the denial or destruction of your own Self.

Role of Upaniṣads and Kāmika Āgama

If you feel: “There is a certain level of confusion, conflict, or contradiction in me. Until I grasp and come to clarity, what should I do? What should I say yes or no to?” - for this question, the Upaniṣads, God, and the Kāmika Āgama are introduced.

Only now the personal form appears - not before. Until this point, the context is established. Only then does the hero enter! In the Hindu tradition, context is higher than the hero. You tend to think the hero is greater than everything else because, being attached to form, anything presented in form impacts and impresses you. That is why context assumes human form as God.

If the context moves with hands and legs, acting and teaching as you do, that is Guru.

Context assuming form as per your perception is God.

Context assuming form in a way you can directly perceive is Guru.

Whenever you experience doubt, conflict, incompletion, or are unable to internalize these sacred truths and take immediate decisions in life, what you need is the Kāmika Āgama. In it, the truths of the Upaniṣads are transmitted in a user-friendly, day-to-day manual.

The Science of Enlightenment - the context of life - should be drawn from the 108 Upaniṣads.

Lifestyle should be rooted in the Kāmika Āgama.

Administration - running the Saṅgha, setting rules of right and wrong, prāyaścitta (atonement), enrolment, inclusion, and removal - should be conducted as per the Manusmṛti.

The Vision of KAILASA: Upaniṣads are the ultimate, supreme, and authoritative scriptures. The 108 Upaniṣads, described and listed in the Muktikopaniṣad by Śrī Rāmacandra Prabhu to Hanumān, form the highest scriptural authority for KAILASA.

The Kāmika Āgama is the authoritative guide for day-to-day lifestyle.

The Manusmṛti is the basis for administration and governance, as well as for structuring life in KAILASA.

In the Kāmika Āgama, as revealed by Mahādeva, there is nowhere a restriction that these Āgamas should be taught or practiced only by a particular community. On the contrary, Mahādeva explicitly declares the term Śivavipra. Śivavipra means “follower of Śiva.” The authority to read, practice, preach, and share the Āgamas belongs to anyone who chooses to follow Śiva.

That is all. The word Śivavipra cannot be reduced or mistranslated as belonging to a particular community.

Anyone who chooses to follow Śiva, with devotion and sincerity, has the right (adhikāra) to read, practice, live, and preach the Śaiva Āgamas. The authority is not based on birth, but on bhakti and commitment to Śiva.

Thus, all of us who decide to follow Śiva have the adhikāra—the sacred right and responsibility—to live and share the truths of the Śaiva Āgamas.

Death Based Religions Say No to Life

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Right or wrong, good or bad, evolution or involution, expansion or contraction, what is sādhanā (spiritual practice), what is vedanā (suffering), what is yoga (union), what is roga (disease)—all these questions are answered in this one verse, with this one word: Ātmahana.

Ātmahana means saying no to life.

Saying no to life inevitably leads to the lower levels of existence—dussaṅga, the company of degraded or negative people.

Such company will, in one way or another, brainwash you into their mindset, push you into their space, and manipulate you into doing what they want. Eventually, they will abandon you and escape, leaving you in trouble. Being cunning and shrewd, they move on only to entrap others.

A very popular preacher of suicide theology was preaching, teaching, literally mesmerizing and hypnotizing everyone to commit suicide. This suicide-theology preacher preached so much that many people committed suicide! Somebody asked, 'Why are you not committing suicide? You are teaching so many people to do so!' He said, "If I die, then who will teach this idea and make more and more people commit suicide?'

Dussaṅga! The major warning this Upaniṣad gives is dussaṅga (wrong company).

Teaching death is very easy. That is why all death-based concepts spread like wildfire. All the death-based religions and concepts of killing yourself and killing others spread like wildfire. But life-based religions and concepts take a lot of time.

The pure life-based religion, ahiṃsā, saying yes to life, is Jainism. How much struggle that religion has to go through to spread! Actually, there are hardly any followers. Literally, there are no followers of Jainism except for a handful of monks and a few people. That is the truth. Because it is life-based, it does not spread that wildly.

Billions of animals are killed every year for our food. How can you kill a life for your snack? It takes a lot of time to accept life-based truths and understandings. It is very easy to receive, teach, and spread death-based ideas and concepts, because they are all agitating. Agitation is misunderstood as excitement. Power of Satsaṅga

Bad people's company is such that they can even steal and rob the Guru from your life - the Guru who happens after janmas of tapas. After hundreds of births, through your prayers, your tapas, your fasting, and your meditation, a living Guru happens in your life.

But the bad company – asuryā nāma te lokā andhena tamasāvṛtāḥ (असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः) – the company of asurās (people with destructive tendencies) can take away and rob even this greatest happening — the Guru — from your life.

Be aware. Be careful.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः || ३ ||
asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Always pray: "Let me have satsaṅga. Let me not have dussaṅga. Let me not have bad company that moves me away from the spiritual lifestyle."

Dussaṅga is the worst curse. Even falling into depression or slipping from your spiritual lifestyle and spiritual practices is not

a crime - it may be a mistake. But if you have good company, you can always recover and come back.

The company of bad people, however, is a blunder. They will always appear enchanting and enticing, because they encourage all your basic instincts. They stimulate your agitated excitement, but they never let maturity happen.

So remember: the company of bad people is a blunder. But just good company is enough - with satsaṅga, you will become enlightened.

ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ||

tāṃste pretyābhigacchanti ye ke cātmahano janāḥ ||

pretyābhi (प्रेत्याभि) means after death. Whoever does Ātmahana (killing the Ātma by saying "no" to life), after death they enter the space where negative people exist. It is a simple truth. Same frequency attracts the same frequency. Birds of a feather flock together. That's all - nothing mystical about it.

If you are a negative person, you will not be happy even in satsaṅga. You will only seek out negative people and gossip: "Pssst! Do you know what he is doing? Do you know what she is doing?" Only with that kind of talk will you feel comfortable.

In the same way, if you are a person aligned to truth, life, and spirituality, you will feel comfortable only with such friends who share those higher values.

Saying Yes to Maturity of Life

If you feel sensory pleasures are your life, then saying "no" to them is saying "no" to life itself. When life teaches you that sensory pleasures are not ultimate, refusing to learn that lesson is also saying "no" to life. Remember, whenever life gives you the experience that sensory pleasures are not ultimate, move further. Let your pleasures mature. Let your aspirations evolve. If you say, "No, no… I think that is too much, too risky. I think it is okay to stay here. That's good enough," - that again is saying "no" to life. Saying "no" to the evolution of life is itself saying "no" to life.

If you are confused - "Now, if I say yes, am I saying yes to my passions and sensory pleasures, or should I say yes to maturity and evolution? Life has already shown me many times that sense pleasures are not ultimate. It is asking me to mature. What should I do?" Even if you think it might be a mistake, always decide in favor of maturity. Even if it turns out to be an error, it is an error on the right side. Those who kill the Ātma (Ātmahana) enter the realm of demons - the hells covered in blinding darkness and filled with the negative qualities of tamas. So, wake up. Decide for life. Never give up. Come what may, look through it. You will see the light on the other side of the tunnel. However long the tunnel may seem, the light will be there at the end. Don't give up.

Don't give up. As Hindus, we have the right to say those words - "don't give up" - after being beaten, attacked, and persecuted for centuries. Even in just the last three hundred years, countless Hindus have been killed, tortured, and abused solely because of our faith, our way of life. Yet after all that, we are still standing. We have earned the right to declare: "Don't give up."

After such torture, we were even made to believe that our own upper castes oppressed and killed our own lower castes. That is the height of crime. After being massacred, the few of us who remained were told: "No outsiders killed you. You killed each other!"

We were surrounded by countless dead bodies - helpless, wondering how to dispose of them, who had killed them, who was responsible. And the story we were fed was: "You did this to each other in your sleep. You rolled on them, they rolled on you, and that's how they died." This is the narrative we were forced to accept.

Yet, even through this, we withstood everything. We did not give up. Now it is time for us to win. We will never give up. We will teach humanity the power of not giving up. We have faced the worst situations in which anyone else would have surrendered, but we stood firm. We have the right to tell the world: "Don't give up. Always decide for life."

Understand: saying "no" to life always comes from ignorance - whether at the level of an individual, a social leader, a political leader, or any decision maker.

Politicians and bureaucrats, merely for the sake of bribes, compromise the health of the common man. Lower-quality products are made available to the public in exchange for these bribes. Whether in the field of pharmaceutical drugs or the food industry, the best is never made accessible to the masses. At times, even dangerous and risky practices are permitted by paying off bureaucrats, politicians, or officials.

All of this is nothing but a denial of life. Unfortunately, those who accept such money do not even enjoy their ill-gotten gains during their lifetime; instead, they hoard and stash it away in remote tax-haven islands. Thus, for wealth they will never truly

enjoy, they end up saying "no" to the lives of countless people.

If you look within and study your own life, you will see that all the difficulties you face are the result of saying "no" to life, including the poverty imposed upon you. In this 21st century, there is no real need for poverty. Humanity has already awakened a critical mass of people capable of working and producing enough food, clothing, shelter, and medical care for the entire population of planet Earth.

In fact, if just 2% of the human population worked eight hours a day in a disciplined way, we could provide these four basic needs - food, shelter, clothing, and medical care - for every single person on the planet. We have already reached and surpassed that percentage in this century. Then why does poverty still exist?

If in some way you do not have access to these essentials, understand clearly - it is only because the decision makers are saying "no" to life. The only way to solve this problem is for more and more people who consciously say "yes" to life to become decision makers. This transformation cannot happen through revolution. No revolution will succeed, because the people who usually lead revolutions are themselves those who say "no" to life.

Real change can come only through evolution - not by removing the people in power and replacing them with others, but by empowering everyone and raising more and more people who consciously say "yes" to life.

In the Hindu Tradition, working eight hours a day was never considered a lifestyle. Work rarely exceeded three to four hours per day, yet there was abundance for all. Why? Because the decision makers consistently said "yes" to life. They delighted in seeing people live in prosperity, rather than hoarding wealth in their treasuries under tight control. Unlike today, the decision makers in the Hindu tradition were not insecure or possessive - they trusted in abundance and shared it freely.

The Bhāgavatam describes that 16,000 golden palaces existed in Dvārakā. Each citizen had their own golden palace. This is not just perception or mere fact - it is truth. Kṛṣṇa never felt insecure; it was established by His expansive space of saying "yes" to life. Above all, Dvārakā was a city of soft power, not hard power. It was a city built by immigrants - whoever loved Kṛṣṇa, whoever wished to be with Him, gathered around Him and together created their own heaven. It was never about domination or control. People did not stay there because Kṛṣṇa was king and ruled over them. No!

He disliked the very space of hard power. That is why He left Vṛndāvana. He could easily have become king of Mathurā after killing Kaṃsa, but He said, "No hard power!" Instead, He handed the kingdom back to Kaṃsa's father and chose to go where those who truly loved Him would gather - where people who wished to celebrate life around Him would come together. Only soft power. Even the entire Nārāyaṇī Senā (Kṛṣṇa's army) was not a conventional force, but rather volunteers of Nārāyaṇa - devotees of Nārāyaṇa, disciples of Kṛṣṇa, and followers of Bhagavān.

Say "yes" to life! Let there be no corruption - whether on the physical level or the mental level. Mental corruption means spreading lies, which some media houses often do because of vested interests. This is a mental-level scam, a psychological scam, an information scam.

Understand: whether it is a physical-level scam, a mental-level scam, or a conscious-level scam - such as spreading strong lies in the name of religion, especially when speaking about what will happen to an individual after death, it is corruption. If we teach concepts that are not the ultimate truth, even if taught in the best possible way, it is still a conscious-level scam.

The last form of the Divine you will experience is the feminine. Before you experience the formless Divine, you will encounter truth and from truth you will leap into reality. And the truth is: God is Devī. The last form you will experience is Devī. It is only through Her that you will slip into the formless Existence, which we call Mahādeva or Śiva - whatever name you choose for God, for Super Consciousness.

There are various stages of samādhi. The last stage is Savikalpa Samādhi, Saguṇa Samādhi, from which you enter into Nirvikalpa Samādhi. In this final experience of Saguṇa Brahman, you will realize the Mother - Devī.

Whether they are physical, psychological, or conscious lies - spreading wrong ideas in any form is a scam, and that is saying "no" to life. Say "yes" to life as much as possible, in every possible way.

People often ask: "Is organ donation accepted in the Hindu Tradition?" The answer is yes. Organ donation is perfectly accepted and supported, because it is once again saying "yes" to life.

The only exception is the body of an enlightened being, which should never be touched or disturbed. After such a being leaves the body, it should be preserved exactly as it is, through the proper Hindu method of mummification known as the Jīva Samādhi process, described by Tirumūlar.

Tirumūlar was none other than Mahādeva Himself, who entered into the body of a farmer. The story tells that this farmer,

while tending his cows, was bitten by a snake and died. His cows surrounded him, crying in grief. A divine being, passing through the skies, saw this scene and, out of immense compassion, entered into the farmer's body to relieve the suffering of the cows. Who could feel such compassion for paśu (cattle)? Only Paśupati—the Lord of all paśus, Mahādeva - could feel such deep empathy for them! It was He who assumed the body of Tirumūlar and returned to life.

Tirumūlar beautifully describe the entire science of preserving the enlightened body through the Jīva Samādhi process - the Hindu way of mummification. Such preservation is meant only for enlightened beings. For everyone else, organ donation is not only accepted but is one of the noblest ways to say "yes" to life. Any person can write a will to donate their organs, and it is one of the best ways to say "yes" to life.

Power of Dāna (Charity)

Whenever you consciously decide to say "yes" to life, all the other energies associated with life awaken within you.

A simple act of dāna (charity) - such as giving money for someone's medical expenses or offering annadāna (food donation) to someone - is a way of saying "yes" to another's life. In the Ayurvedic Tradition, hunger is considered a disease. When you give food, you are curing that disease.

The very moment you offer food, you say "yes" to another's life, and immediately the life-energy in your own stomach is awakened. As a result, any disease related to your stomach begins to heal.

In the same way, vaidya-dāna - giving financial help or support for someone's medical care, medicines, or surgery - also awakens healing energy within you.

For example, if you are suffering from a heart problem, and you perform vaidya-dāna for a poor patient with the same condition, the life-energy in you will be awakened. Your recovery will accelerate, and healing will happen quickly.

The moment you say "yes" to another's life, the life-energy within you responds to that "yes." And whenever your life-energy awakens to the "yes," your body naturally begins to heal.

All dāna is saying "yes" to life. Even if the poor appear in the garb of sādhus, it is far better than their becoming thieves. So, never deny them. Whoever comes in the garb of a sādhu, give to them. At the very least, by wearing that garb, they will slowly begin to imbibe the qualities of a sādhu.

Even when you are travelling - whether on a two-wheeler or in a car - always keep some change (coins or small currency) in your bag. Never miss giving to a single beggar at any traffic signal.

Thousands of people may tell you, "Don't encourage begging. Don't give. They will become addicts or misuse the money." That is their problem, not yours. By giving, you are saying "yes" to life. And when you give from this context - "By offering this dāna, I am saying yes to his life" - you will see that the very life-energy of saying "yes" to life is awakened, not only within you, but also within the person receiving.

Dāna – One of the Highest Forms of Saying Yes to Life

The tradition says there are five groups of people you should never meet empty-handed. You should always give something to them:

1. A child – Whenever you meet a child, always share something. A child always carries and radiates life-energy.

2. A pregnant woman – She is carrying a new life within her. Whenever you see her, offer something.

3. A beggar or a poor person in need – Always share something with them.

4. A sādhu – Never miss an opportunity to give.

5. The Guru – The tradition says you should never approach the Guru empty-handed; always offer something.

These five are considered sacred opportunities for giving. Offering to them is saying "yes" to life itself. And remember, you will never become poor by saying "yes" to life and by sharing.

Go on sharing and you will be showered. Dāna (charity, sharing) is one of the highest forms of saying "yes" to life. Whether it is sharing food, clothes, knowledge, or even enlightenment itself, dāna is among the greatest ways of affirming life.

When you give dāna from the context of saying "yes" to life, you awaken the life-energy not only in yourself but also in the one who is receiving it. So, always say "yes" to life. Constantly sharing from this context will awaken tremendous life-energy

within you.

Wherever you get a chance to say "yes" to life, do it. Always give from that space. Go on sharing as much as you can, again and again, from the deep understanding that every act of giving is saying "yes" to life. A child, a pregnant woman, a beggar, a sādhu, or a Guru – these five, you should never meet empty-handed. Whenever you see them, always share something with this clear context of saying "yes" to life. And whichever position you may hold – as a social leader, a bureaucrat, a religious leader, a spiritual teacher, or a political leader – let every decision you take be grounded in saying "yes" to life. Then so much blessings, strength, and security will be showered upon you by the Cosmos.

Sharing and giving are among the most important ways of saying "yes" to life. Even spiritual healing is nothing but saying a deep "yes" to life. When someone receives healing, their very bio-memory also picks up this truth of affirming life.

The moment the bio-memory catches the fire of "yes to life," it begins to heal itself. Suddenly, so much healing, so much recovery, so much health starts happening! Say a deep "yes" to life. That is the essence of these three opening verses of the first Upaniṣad – the Īśāvāsya Upaniṣad. Always say a deep, powerful "yes" to life, and never say "no" to life.

Remember, all your fears are nothing but the mind saying "no" to life. Consciously say a powerful, deep "yes" to life.

Qualities of Consciousness

Verse 4:

अनेजदेकं मनसो जवीयो नैनधेवा आप्नुवन्पुर्वमर्षत् |
तद्धावतोऽन्यानत्येत तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति || ४ ||
anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyet tiṣṭhat tasminnapo mātariśvā dadhāti || 4 ||

The following verses enumerate the attributes and qualities that are special and exclusive to Īśvara. He is stable. He is the One without a second. He is the eternal witness, surpassing even the agility of the mind. He existed before anything came into being.

He was present in the beginning and remains the embodiment of jñāna (truthful knowledge), enlightenment, and wisdom.

He is all-pervading, omnipresent, omniscient, all-knowing, and beyond the comprehension of even the Gods such as Indra.

He overtakes all who run swiftly, even though He Himself does not move an inch. It is by relying upon His powers and authority that the various deities - such as Vāyu, the Wind God - are able to perform their cosmic functions: producing rain, sustaining life, and enabling mortal beings to live, to breathe, to bear the prāṇa and the vital airs.

Consciousness itself is unmoving, yet swifter than the mind. The Gods of the senses - cannot overtake it nor go beyond it. Ever abiding, it swiftly moves ahead. It outpaces all who run. Within it, the life-energy (prāṇa) moves and expands through space, supporting and sustaining all activities of existence.

In this verse, the quality of Īśa is defined - the quality of pure consciousness is revealed. You may ask, why is this distinction important? Because sattva and tamas can appear similar externally, yet their contexts are completely different.

For example, the sattva and peace radiating from Ramana Maharshi, and the laziness of a beggar lying outside Ramana Maharshi's āśram - though outwardly they may look the same, their contexts are worlds apart.

This is one of the greatest confusions Hindu society faces. Lazy people may appear inactive outwardly, yet internally they are full of agitation, endless movement, endless incompletions.

Inaction can arise from many causes: inability, refusal to take responsibility, a non-committal lifestyle, distorted thinking patterns, laziness, vengeance, anger, hatred towards life - ten thousand forms of incompletion. None of this can ever be called sattva.

True sattva is pure inaction that comes only from Pūrṇa Pūrṇatva - Complete Completion without even a trace of incompletion. In that sattva, you may or may not act; you may or may not remain inactive. Action or inaction no longer defines you. When Completion is present, you are established in sattva. Out of that state, you may even choose to act - not out of need

or incompletion, but simply to teach others.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् |
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति || ४ ||
anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

All these qualities are described - consciousness is unmoving, yet swifter than the mind; not just "One," but Oneness. The Upaniṣad reveals the qualities of consciousness so that you do not miss the context. Without context, you may walk into a temple and see only stone - a beautiful piece of art, perhaps even a museum exhibit, carvings of exquisite shapes and sizes, nothing more. But when you go with the right context, the same temple becomes a living space to connect with God, with consciousness itself. It is a space to celebrate Enlightenment. It is a place to live and experience Advaita - the ultimate Oneness.

Importance of Context

Now, the Upaniṣads are setting the context. In the very first statement, they declare the ultimate truth - that everything is consciousness. In the following verses, they reveal the essential truth of saying "yes" to life, and explain what happens if you say "no" to life.

Now, they begin describing the qualities of consciousness (Īśvara). You must know what is consciousness and what is not. You must also understand how to begin your practice, how your practices can be aligned, and how to orient yourself in the right way.

If you do not know the context, then even if you enter a temple, it will not serve you. Sometimes, without the right context, you may even lose respect for the temple - and once lost, regaining that reverence can be very difficult. In the same way, before starting any practice, the context must be set.

In Hindu tradition, context is more important than the God Himself. Īśa - the context, the principle - is more important than Īśvara Himself.

Only when you know that He is the Creator, Maintainer, and Destroyer will you even understand why you need to relate with Him. All the qualities described here are to set the context - to show you why you should do what you should do. He is unmoving in a world where everything is moving.

He is Oneness. He is swifter than the mind, which means wherever your mind can reach, He is already there. He is beyond your mind. The phrase manaso javīyo means: whatever hope you carry, its fulfillment is He; whatever fear you hold, the very space from which it arises is He. So, instead of running behind your hopes or your fears, run behind Him.

nainad devā āpnuvan pūrvam arṣat - the gods of the senses cannot overtake or go beyond Him. Indeed, God associates Himself with one sense, but Super Consciousness (Īśa) is beyond all these gods of the senses.

Meditating on these qualities, wherever they manifest, is meditation on Īśvara. In fact, this verse is more of a technique than a description. It is given for you to apply neti, neti, neti - "not this, not this, not this." If it moves - not that. If it is lower than Oneness - not that. If it is within the mind - not that. Here, the qualities are revealed not merely as attributes, but as a practical method to discover consciousness itself.

What is Completion? Anything that does not generate this very question is Completion. Go on completing. You cannot give an "answer" - only a technique. The question "Who am I?" can never have an answer, because it is not a question but a quest. The only true response is an experience.

Here, two things must be understood. First, the qualities of consciousness are described. Second, they are not described in an affirmative way, but as a method - for you to apply the process of "neti, neti" (not this, not this).

Look carefully at the descriptions: consciousness is unmoving; it is Oneness; it is swifter than the mind; the gods of the senses cannot overtake it; it moves swiftly, outrunning all that runs - yet it does not move. Now what can you do with such paradoxical statements?

Naturally, they are meant to be used for negation. "In it the life-energy moves and expands" means: whatever you are, you

exist in it, you live in it, you expand in it, you merge into Oneness in it.

Everything happens in the Super Consciousness described here as Īśa. In it, all things arise. In it, all things dissolve. When you begin to relate with Īśa, you become Īśvara. And when you experience Īśvara, you dissolve into Īśa.

Every description in this Upaniṣad's fourth verse is given only as a technique to reach the truth as it is. Meditate on these qualities - but when you begin to meditate, you will realize that you cannot meditate on these qualities. They are not objects of meditation. They are tools, techniques, for you to inquire and discern: what you are perceiving as Īśa - is it truly Īśa or not?

So, sit and investigate.

What is unmoving? Anything you imagine cannot be it.

What is Oneness? Anything you imagine will always have the imagined, the imaginer, and the act of imagining. As long as there are three, it is not That.

Swifter than the mind? Whatever you do with your mind, or whatever your mind can conceive, it is not That.

These qualities are given not to define Īśa positively, but to help you peel away the layers - neti, neti, neti - until only the truth remains.

Unattributable Consciousness

Even if you describe through a negative quality, Īśa becomes Īśvara. The moment you try to perceive, relate, connect, or even seek to become one with Īśa, He has to grace you as Īśvara. Only then can He make you into Īśa.

Aham can never become Śivoham on its own. Only Śiva can extend Himself, absorb the whole Aham, and radiate as Śivoham. Īśa is the pure space - consciousness without attributes.

You cannot even give the attribute of "Super Consciousness" or "super-Super Consciousness." Even the word attributeless is inadequate; it does not convey the truth.

The right understanding is that it is unattributable - nothing can be attributed to it. That consciousness, the moment you attempt to describe it - "It is compassionate, it is ever-loving, it is graceful" - you are giving a positive description. If you say - "It cannot be realized by the mind, speech, or senses; in it the life energy moves and expands" - you are giving a negative description.

The Upaniṣad declares:

nainaddevā āpnuvan pūrvamarṣat (नैनधेवा आप्नुवन् पूर्वमर्षत्) - "The gods of the senses cannot overtake it or go beyond it." It cannot be cut by the sword, nor affected by anything.

Whether you give positive attributions or negative descriptions, Īśa becomes Īśvara - only to support you in experiencing Īśa. Know clearly: Īśa and Īśvara are not two. They are pure Oneness.

That is why, whether you contemplate through positive attributes or through negative descriptions, working on consciousness directly leads you to the experience of Īśa - pure consciousness itself.

This is such a short Upaniṣad! To convey something that is very brief, you actually need more time. One great author once wrote a forty-page book. Someone asked him, "Why such a short book? Only forty pages? Did you not have time?" He replied, "No, I had enough time - that is why I wrote forty pages. If I didn't have time, I would have written four hundred pages."

Condensing takes intelligence and energy, not expanding. Expansion means you are not responsible - you can utter whatever you want. But when you condense, you are responsible. You are bound by every word you utter. The bhāṣyakāras (commentators) enjoy a certain freedom. The sūtrakāras (those who create the original aphorisms) do not.

The sūtra is razor-sharp, concise, responsible. The commentary may expand, but the sūtra cannot. The Īśāvāsya Upaniṣad is just a handful of verses - eighteen, nineteen at most. In such a condensed scripture, why is one full verse dedicated entirely to negative description? Not even to positive attributes! Why?

So, any form your mind assumes, Īśa has already gone beyond that. It cannot be grasped or grabbed by the mind.

The mind never truly grasps; it only tries to grab, because it is based on restlessness. There is a subtle but profound difference:

Grasping a person is love. Grabbing a person is lust.

Grasping Existence is communion. Trying to grab Existence is taking possession.

When you grasp, both will be in the space of Completion. When you grab, both are stuck in the space of incompletion.

The mind that never plans to grasp, yet knows how to perceive, is buddhi - intelligence that grasps. The restless mind, however, always grabs. Look at what humanity has done to planet Earth.

Never in history has so much damage been done to Bhūmā Devī (Mother Earth). Wherever we go, the mess, the grabbing, the exploitation is evident! Even after grabbing so much, we have failed to provide for everyone.

So much "no"has been said to life. At the end of the day, if all human beings were simply provided with the basic necessities - food, shelter, clothes, and housing - it could at least have been a tolerable mistake, a tolerable blunder.

A consciousness from which you feel the need to provide for everyone will never grab. A mind that grabs will never feel the responsibility to provide for all. That is why so much grabbing happens, and yet people are still deprived.

The idea that "if people are provided, they will become lazy" is completely wrong.

Look at Sarasvatī and Gaṅgā, the two sacred Mothers - they have provided so much for us. Even after receiving their bounty, we did not become lazy. In fact, the whole Hindu civilization flourished between these two rivers.

Contrary to popular belief, they did not merge directly into the ocean as we see today. In the West Bengal area, the Gaṅgā flowed lower than Sri Lanka, because the landmass was different. When the Hindu civilization evolved, the Gaṅgā extended almost up to Australia, and beyond Australia it merged into the ocean.

There is ample evidence from Akashic Records and research by scholars studying history and the changing geography over time. Sarasvatī stretched as far as below South Africa; Gaṅgā extended to Australia before merging into the ocean. The region between these two rivers is where Hindu civilization truly flourished.

Gaṅgā Mātā and Sarasvatī Mātā provided abundantly for us, yet we never became lazy. The idea that providing humans with basic necessities will make them lazy is fundamentally wrong.

Human consciousness, by its very nature, is programmed for action. Kṛṣṇa says very clearly: "gahano karmaṇo gatiḥ" (गहनो कर्मणो गतिः - Gītā 4:17). The world itself is programmed for action. How long will you sleep? How long will you run your life without a strategy? How long will you entertain boredom or fatigue?

As long as you carry hatred toward your boss, who you feel is exploiting you, you may lie on a beach "on vacation" - but that vacation is nothing but revenge. You say to yourself: "You are exploiting me. You are swindling me. Now see! I won't do anything!" - throwing tantrums in your mind and body.

When you feel exploited, when someone takes undue advantage of you, your inner space reacts. You protest, you rebel, and you decide: "I am not going to do anything!"

But how long can you entertain boredom, fatigue, and rebellion? Not more than a few days. Even those who appear lazy, tamasic people who may not act with their bodies, will always feel body discomfort.

Laziness cannot be entertained indefinitely. Eventually, you will become active and start expressing yourself. Action is inevitable; it is the nature of consciousness.

Whether you grab or deny the responsibility of sharing, both arise from unconsciousness. The mind always tries to grab. That is why the Upaniṣad declares: "manaso javīyo" (मनसो जवीयो) - it outruns the grabbing mechanism within you. Every one of us possesses this grabbing mechanism, which we call the mind. Consciousness, however, transcends it. It outruns the mind, the very mechanism that tries to grab.

Purity of Food for Grasping Subtle Higher Truths

Trying to grasp consciousness requires a subtle intellect (sūkṣma buddhi). Consider Arugampul (அருகம் புல், Bermuda grass), a unique grass that grows near water ponds and is used in worship of Ganesha. Herbal juices like Bermuda grass juice, Bel juice (Aegle marmelos), Vilva juice, and neem juice are all examples of a diet that purifies the body and mind.

Understand the power of food through the sūtra: "āhāraśuddhi" - based on the purity of your food, your intellect gets purified, your memory gets purified, and your ability to grasp higher truths increases. When you cannot truly grasp, but act as if you are intelligent, you tend to grab and mess up the entire process. You feel the pressure to show that you are knowledgeable, that you

understand better than others. But without the ability to truly comprehend, grabbing leads to chaos.

When the food is pure, the sattva (purity of mind) becomes pure. When sattva is pure, Smṛti - the ability to recollect, connect, grasp, and assimilate knowledge - becomes strong. Smṛti is not just memory; it is the ability to recollect the essence, connect it with the present, grasp it, and assimilate it.

Practical example: Take Haritaki powder at night. The next morning, read the Upaniṣads - notice the depth and clarity you experience. Now contrast: Eat a McDonald's burger, a large Coca-Cola, and finish with a loaded pizza. Lie down. Next morning, try to read Vedāntic texts. You will notice the difference. This demonstrates why a herbal, sattvic diet is essential for the intellect and spiritual grasp.

Sāttvic food - pure vegetarian food - helps refine your system and develops the subtle intellect with which you can grasp, rather than grab. If you grab the word "ekaṃ (एकम्)," you understand only "one." If you grasp the word "ekaṃ (एकम्)," you understand Oneness. The most subtle insights arise when subtle grooves form in the brain, and this is supported by a pure sāttvic and herbal diet.

Step by step, let us grasp what the Upaniṣads declare in this verse. It is consciousness giving its own address and declaring itself to all of us - the visiting card (business card) of consciousness. If you follow this verse, you will reach Īśa (pure consciousness). First, the word "anejad (अनेजद्)" - "unmoving."

The first verse of the Īśāvāsya Upaniṣad says:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
īśāvāsyam idaṃ sarvaṃ yat kiñca jagatyāṃ jagat |

jagatyāṃ jagat (जगत्यां जगत्) means "change established on change." Īśa (consciousness) pervades it. In reality, the entire universe is nothing but change founded upon change. Yet, even though change is established on change, it is still filled with Īśa (consciousness).

Now, the Upaniṣads declare that this consciousness is unmoving, untouched by change itself. Īśa (consciousness) fills the universe - which is change established in change, jagatyāṃ jagat (जगत्यां जगत्) - yet remains ever unmoving.

Do not allow yourself to become tired psychologically or bored mentally. Instead, meditate on this profound truth.

For the next eleven days, every morning, drink about 200 ml of Bermuda grass juice—arukampul juice (அருகம் பூல் சாறு). This will deeply cleanse your system. You will realize that as soon as creatinine levels rise in the body, the ability to grasp subtle truths diminishes.

Attribute of Unmoving

What is it that is unmoving? The Earth is moving. The Moon is moving. The Sun is moving. Do not think that the Sun is stationary - it too is moving, though at a pace you cannot easily grasp. It takes billions of years. The entire solar system is moving, centered around something else. In fact, everything in the cosmos is in motion. So, what then is unmoving?

The very idea "I exist" is the only unmoving reality. Before you grasp anything - before you perceive, think, or understand anything, whether it is an idea, a concept, a truth, or a sensory experience - there is always the remembrance: I exist. Whether it is the Sun, Moon, Earth, or the whole universe, all these are objects you grasp. But the being that grasps, the awareness of its own is-ness, is the only unmoving reality.

If all this feels overwhelming, simply cool your system - wash your hair with gingelly oil (sesame oil) and let the body settle. Then sit and do manana (intranalyzing). Ask yourself: What is that anejad (अनेजद्)? What is that which is unmoving?

Consciousness itself is declaring: "I am unmoving." If you grasp what is unmoving, you will also grasp Who am I? What am I? Therefore, grasping consciousness is the first priority for all seekers.

Everything we do - whether standing upside down in āsanas, practicing vegetarianism, applying vibhūti (sacred ash) from temple to temple, gathering brown cows and their dung to prepare vibhūti (bhasma), or wearing large Rudrākṣa mālās that catch people's attention - whatever we do, be it temple-building or rituals, all of it is only for one purpose: to grasp consciousness.

Here, a direct technique is revealed. Consciousness (Īśa) is handing over its visiting card. And the very first line on that visiting card says: "Unmoving."

Let us start grasping what happens by manana (intranalyzing) anejad (अनेजद्) – unmoving. The beauty of these descriptions

is that they can only be realized; no one else can teach them to you through commentaries. The more someone comments on this verse, the more questions it will awaken in you. That is the real commentary.

Providing more answers is not commentary - it is just a lullaby: "Okay, this is the way consciousness is. Please rest. Don't worry." You don't need a lullaby; you need the weapon to analyze.

Questions are the weapons with which you can analyze and intranalyze.

The Guru who only answers your questions will lead you into a cult of mere following. The Guru who questions your answers, who makes you think, internalize, and intranalyze only will lead you into a culture.

The Hindu tradition has always been a culture where following is purely voluntary. We were strong in our ability to transmit the truths, and clear about the power of our presence. That is why we declared our religion to be one of voluntary following.

Nobody forces you to buy rice, cook, and eat. It is voluntary. If you feel hunger, you know where the food is - go, buy, cook, and eat. In the same way, we were clear that these truths are the only way to be free from suffering. We made it completely voluntary.

People who did not wish to follow the Hindu structure, lifestyle, or dharma were still given full freedom and space - even within our own kingdoms and culture. That is why we did not build organizations; we built centers of education.

We were so confident of the truths that we made the whole system voluntary: if you want, you can follow; if you don't, you need not.

That very space gives room for everyone to discover Sanātana Hindu Dharma. It is the most discovered religion - not the most followed, but the most discovered. And within it, the most discovered tradition is the Advaitic Śaivite tradition.

There is always a space that is not filled. For example: when you are sitting on a seat, there is still some space left unoccupied, so you are able to move. But for some people, when they sit on the same seat, they completely fill it - leaving no space to move. In that case, movement is impossible because the seat is already fully occupied.

In the same way, understand why consciousness declares itself as unmoving. Because it has already filled every possible space that exists, it cannot move anywhere anymore.

So, try to grasp and define: What is moving? What is unmoving? Why does something move? Why does something remain unmoving? Among the things that do not move, what should be identified as consciousness? What truth is consciousness trying to make us understand by this word anejad (अनेजद्)—unmoving?

The Upaniṣad, the ultimate scripture, the Book of books, declares the very definition and qualities of the Cosmos.

Context of Life

The most important instruction human beings need is clarity about the goal, path, and purpose of their life - and the setting of the context for their life. In this 4th verse, the Upaniṣads are giving precisely that instruction: set the context for life.

Whatever you think of constantly, you become that. So the Upaniṣads are setting the context for what you are expected to think, and in which direction your mind needs to move.

By its very nature, the mind flows outward through the senses - towards external perception - because that is the path of least resistance. Cognizing external information is easy for the mind, so naturally it drifts outward.

If the mind is forcibly turned towards the Source by sheer hard power - rules and regulations - it results only in suppression and depression. That is why the mind resists rules. But if the mind can be guided with the right context to turn towards the Source, that is what is called soft power.

Soft power is not "soft." Yoga is soft power. Religions built primarily on hard power are often uneasy with yoga precisely because soft power is not weak. The authority your father has over you is hard power. The authority your uncle has is soft power: uncles give candies and fulfill small wishes without taking full responsibility. That is why you run after your uncle more easily than after your father. You obey your uncle's small requests because it's soft power - and soft power is far from gentle.

What the Upaniṣads aim to do in this verse is exactly that: set the right context and turn the mind toward the Source using soft power. Hard power cannot do this. Large buildings, elaborate institutions, or heavy religious infrastructure do not guarantee genuine following.

Truth carries authority, but authority is not the same as truth. Forcing the mind toward the Source from the level of the senses

by hard rules and coercion only produces suppression and depression.

The good news is that soft power is sufficient: it can gently guide the mind to its Source and open the way to realizing its own divinity. Every word of this verse is designed to set the context for the mind's entry into the Source. Each word points you toward meditation: sit, cognize, and intranalyze.

अनेजदेकं मनसो जवीयो नैनधेवा आप्नुवन्पुर्वमर्षत् |
तद्धावतोऽन्यानत्येत तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति || ४ ||
anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

Anejad means unmoving. Sit. When you sit and contemplate on unmoving you are setting the context for your mind to reach its Source and purify itself, complete itself. Cognize each word in this verse. Meditating on each word in this Sūtra will lead you towards the Source, Completion and fulfillment.

Turning Towards The Source with Soft Power

Now, let us work with this one word: ekam (एकम्). Ekam should never be translated as "one." Its real meaning is Oneness. If something is unmoving and merely "one," then it must be the largest - like a stone - incapable of change. Nothing new could emerge. So the word one is not the right translation for ekam.

Oneness is the true translation, because in Oneness, inner expansion, evolution, and expression are all possible. One is static, closed, and dead. Oneness is dynamic, open, and alive. The very word "one" points to deadness; the word "Oneness" points to life.

Use soft power and move toward the Source and Completion. Each of these words in the Upaniṣad sets a context for you to experience consciousness directly.

Tiredness and boredom have no place when you are sincerely moving toward the Source. Usually, the mind turns inward only through hard power - whenever it faces failure, rules, regulations, or laws, it is forced out of powerlessness to look inside. That is why most people hate turning inward: they associate it with suppression. But when you approach the Source through the right context - through soft power - the inner journey becomes alive, joyful, and liberating.

Whenever you turn inward out of powerlessness, that very turning inward becomes almost impossible. Think back: many times in your youth, you went inside only when you felt powerless. When you didn't get the marks you expected in an examination, you sat with yourself.

When your friend rejected you - you sat with yourself.

When you didn't get what you wanted - you sat with yourself.

When your proposal to your love was rejected - you sat with yourself.

But the moment he or she accepted, the next scene was a duet! The mind is like that: the instant acceptance happens, it rushes outward, extroverted. Only in failure do you find the "hero" sitting with forefinger on the chin, thumb on the cheek, eyes looking up to the left.

So, going inward to the Source - intranalyzing - has always been portrayed as something you do only when you are powerless. That is why, even when soft power tries to turn you inward by giving the right context, the first things that arise are boredom and tiredness: "Why am I doing this? Am I wasting my time?" As if you are about to change the entire Universe and everyone is waiting for your speech!

Understand: this concept of "wasting time" is a stupid concept. Whoever thinks, "I don't want to waste time," just needs to do one thing: maintain your breathing as slowly and as deeply as possible. You will never waste time. You will have as much time as you want on planet Earth. Be very clear: whenever your breathing is chaotic, you are wasting time.

If you have seen a spinning machine, you know how it works: cotton is fed in on one side, and thread comes out from the spinning wheel on the other. In the same way, your life energy is the cotton, and from it you can spin out time - more years, more longevity.

Life force is infinite. The raw material is abundant. The only question is: how much thread are you able to spin for yourself?

The process of spinning is nothing but maintaining your breath as slow as possible and as deep as possible.

That is how you spin out the number of years you need. When your breathing is chaotic, you are wasting time. When your breathing is deep and soft, you are gaining time. So, never believe this idea of "wasting time." There is no such thing as "limited time" available to you.

The first thing you need to understand is this: turn inward to the Source to achieve meditation or Completion, as revealed in this Upaniṣadic verse. And the way is through soft power - setting the right context and allowing the mind to turn naturally towards the Source.

Your mind can be directed towards consciousness in two ways: either by hard power or soft power. Hard power means rules, laws, regulations, and enforcement. It can push you in, but always at the cost of suppression and depression. You begin to hate it. One of the greatest successes of Sanātana Hindu Dharma is its voluntariness. Nothing is forced. That voluntariness itself is the glory. Without depending on the hard power of rules and regulations, just through soft power - the power of context, the power of inspiration - your mind is led towards the Source, towards Completion, towards consciousness.

This is the work of the verse. Each word of it, when meditated upon, when thought over again and again, when internalized deeply, turns the mind inward towards Completion. Do not entertain the tiredness and boredom that usually come when hard power is used to push you inside. That belongs to a past where you were forced. Now, it is the gentle strength of soft power guiding you. In this space, there is no room for boredom, no space for tiredness - only the effortless turning of the mind towards its Source.

Ekam. Oneness.

Meditate on it again and again: Ekam, Oneness. Not one — but Oneness. God is Oneness, never "one." The very moment you utter the word one, it slips into politics: only one can hold authority, and the second automatically threatens the first. From there, insecurity begins - endless conflict between the "one" and the "other." It is only because of Oneness that Sanātana Hindu Dharma can celebrate countless Gods and Goddesses. Infinite expressions, yet rooted in the same Oneness.

Sit with Ekam. Meditate on it. At the deepest level of existence, everything is Oneness. That is why, even with your worst enemy, there is something in you that is the same in him. And with the one you love most, towards whom you have affection, reverence, desire, or even possessiveness - there too, something is the same.

Make a list. On one side, write the people towards whom you feel love, respect, reverence, attraction, or possessiveness. On the other side, write those who trigger fear in you: a little fear, a lot of fear, deep terror, or even the kind of fear that makes you shiver the very moment you remember them. Now look carefully: in all of them - the loved, the desired, the feared, the hated - there is something identical. That unshakable sameness is Ekam, Oneness.

Attribute of Oneness

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All the beings towards whom you feel fear - terrible fear, even horrible fear - with them too, you share Oneness. Pause and dig deep: What is that Oneness? The pure truth is this: Consciousness itself is Oneness.

Every being has consciousness - whether it is Indra, who enjoys the heights of Svarga, or a demon in the depths of Pātāla;

whether it is Kinnara, Kimpuruṣa, Gandharva, Gāndhāra, Yakṣa, or Rākṣasa.

All jīvas are called jīva because they have jīva. All beings are called beings because they carry being. That shared essence is Oneness. Even with the beings towards whom you feel greed, or the beings towards whom you feel fear - like Śani, who seems to be attacking you through Śani Sāde Sāt, or the Guru who protects you - there too, Oneness exists.

Remember: Guru is the only graha among the Navagrahas who never gives bad results. Wherever Guru is placed, He always protects. Śukra, on the other hand, though He bestows pleasures and wealth, can indirectly harm. By showering abundance, He can make you lose awareness and fall prey to Rāhu.

What is Rāhu? Rāhu is hypocrisy. Rāhu is the tendency in you to "jump the gun." When you are inauthentic, when you know you are skipping responsibility, and still you justify - that is Rāhu in action.

The Purāṇas tell us: during the churning of the ocean, Rāhu knew he was a demon, yet he jumped the line and stood with the devas to receive nectar. He quickly grabbed it and swallowed before anyone could stop him. But Mohinī - none other than Mahāviṣṇu - was serving. And still, swifter than Mahāviṣṇu, Rāhu grabbed!

Understand: your buddhi (intelligence) which protects your life is Mahāviṣṇu. But hypocrisy, with its cunning swiftness, can overpower even your buddhi. It can justify itself, trick you, and make you jump the line of dharma. That is Rāhu.

So whether it is Śani testing you, Śukra tempting you, Rāhu deceiving you, or Guru protecting you — the substratum running through all of them is Oneness.

Meditate on Oneness. There is Oneness between you and the beings you fear, Oneness between you and the beings with whom you feel greed, and Oneness between you and the Whole itself. This Oneness is so subtle. You cannot hold it, you cannot catch it. You can only smell it.

It is like Gaṅgā. Can anyone say, "I have caught hold of Gaṅgā, I have trapped Gaṅgā in my hand"? No. The moment you close your hand, Gaṅgā is no longer there. As long as your palms are open, Gaṅgā flows through them. Oneness is the same. With open palms of awareness, you experience it flowing. The moment you try to grasp or grab, it slips away. And yet, the moment you smell Oneness, fear and greed are not removed brick by brick - they are bulldozed!

When you smell Oneness between yourself and the person you are terrified of, fear is simply bulldozed. When you smell Oneness between yourself and the people with whom you entertain greed - love, lust, possessiveness, attachments - all of that is blasted, bombarded, gone.

This does not make you a dry, insensitive being. From sensitivity, you rise into sensibility. You develop a sensible sensitivity. From the powerfulness of Oneness, whether you show love or whether you show anger, it becomes power for the other person who receives it. From powerlessness, whether you show love or whether you show anger, it only creates more powerlessness in the other.

Meditate on Ekam to be Established in Powerfulness

If you want to be established in powerfulness, the best technique is: Meditate on Ekam - Oneness. The good news is, there is already Oneness between you and Mahādeva. The great news is, He is waiting to give you that experience! When you cognize Mahādeva, never think of Him as your competitor. People often fear, "If I say I am Śiva, will He be offended? Will He ask, 'Have you really become qualified to utter Śivoham?'"

No. Absolutely not. He will only say: "Dear one, start saying Śivoham. I will make you qualified." Mahādeva is not standing at the door demanding an entry ticket, asking for your qualification certificate before giving you the experience. He is simply saying: "Start. Declare. Live. I will give you the qualification."

So, always cognize Mahādeva as the One who encourages you to begin. He will never appear rough and judgmental saying, "Have you become qualified? Even Nārāyaṇa has not yet achieved this. You think you will?" No! He is not that. I am telling you the truth as it is.

When you say Śivoham and sometimes fail to maintain that powerful space, He will not punish you. He will only say: "Don't bother. Repeat again and again. Cognize more and more. Behave, act, live more and more as Śivoham. Even if in the beginning there is some hypocrisy, don't worry. Start. It will align." He is here only to make you experience Him.

Because the Oneness between you and Him is consciousness itself. He is waiting to have you as part of Him. He is waiting to receive you into Him. He is waiting for you. You don't even need to knock at the door. Go near the door - it is already open. He

is standing there, arms open, to receive you.

The very idea that the door is locked, that you must knock, is a lie. A stupid idea given to you, which you believed. Because you never went near the door, from a distance you assumed it was closed. Walk near. It is open. He is waiting.

This verse is God declaring about Himself. He is giving introduction about Himself. Consciousness is declaring about itself.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् |

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |

Consciousness is declaring about Itself here. Understand: Sanātana Hindu Dharma is such that whatever has been revealed in its śāstras is never a lie. Science is only yet to catch up with us. Just because modern science has not reached that space does not mean what our śāstras declared is false.

So much has already been revealed in our Upaniṣads and Hindu tradition - about cosmology, about numbers, about time itself. For example, in the Kāmika Āgama, numbers are described with precise words. Hundred million trillion is called Parārtha. We have a language even for the highest numbers that today's science has not yet conceived.

Because science is slow to catch up, don't fall into the foolishness of thinking, "Let science prove it first, then I will start following." By the time you wait, your life will be wasted. Thousands of truths were already declared by our śāstras, and science has only later confirmed them. There are still thousands more which science will one day prove.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् |

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |

This is the declaration of Consciousness about Itself. The Super Consciousness is revealing what It is.

Understand: not only have we revealed so much about cosmology, but we have also revealed the impact of cosmology on your everyday life. No other tradition on planet Earth has such precise knowledge, able to predict even the smallest decisions of the day. Should you travel today to a village in the north or to the south? All these are decided based on where Rāhu, Ketu, Śani, and Chandra are positioned in the cosmos.

Even the piṇḍāṇḍa - your day-to-day decisions, your micro-actions - are influenced and aligned with the movements of the brahmāṇḍa. Sanātana Hindu Dharma is the only tradition that not only explored the vast Cosmos, but also revealed the precise science of how cosmic powers impact your body, your mind, and your very consciousness, and the sacred science of aligning yourself with them.

Attribute of Swiftness

Now, manaso javīyo (मनसो जवीयो). It means "swifter than the mind." You cannot have Vākyārtha Sadas on manaso javīyo, because the very moment you begin to talk about it, it has already gone beyond.

Before you even start imagining, Consciousness is already there. However much you visualize or construct with your mind, by the time you reach that space, Consciousness has already transcended it.

Manaso javīyo – swifter than the mind. Anything that the mind can say, anything the mind can conceive, it is already beyond. That is why Vākyārtha Sadas on manaso javīyo is only possible by sitting in silence. Even the Gods of the senses cannot overtake it.

तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति

tiṣṭhattasminnapo mātariśvā dadhāti

Remaining situated, it outruns all other running ones. Mind, speech, senses. In it the life energy, mātariśvā (मातरिश्वा) moves and expands itself, supporting all activities.

तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति

tiṣṭhattasminnapo mātariśvā dadhāti

It outruns all the running ones, in it the life energy moves and expands itself, supporting all activities.

तद्धावतो'न्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ||

taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti ||

It is unmoving, Oneness, swifter than the mind. The gods of the senses cannot overtake it, because even before they attempt

to reach, it has already gone beyond. Yet, as it remains situated, it outruns all the running ones – mind, speech, and senses.

Remaining situated means remaining utterly stable, still, centered. And from that very stillness, it outruns everything. Running along with the mind and merely outrunning the mind is just being a competitor.

But here, the Upaniṣads declare something deeper: Remaining in absolute stillness, it surpasses all movement. Wherever your mind runs, wherever your speech runs, wherever your senses run - it is already present there.

So the great question arises: What is it that can outrun the mind, speech, and senses, yet remain ever-situated, unmoving?

Energy of Life

What is present in that life-energy which moves and expands itself? The Upaniṣads declare it beautifully in the words:

mātariśvā dadhāti (मातरिश्वा दधाति). These words directly declare the immortality that is in all of us.

Even when mortality is spoken of - whether of one who has realized or one who has not yet realized - it is only the immortal being's mortality that is described.

Because the Upaniṣad does not say life-energy dissolves or dies. No! It only says: life-energy moves and expands, moves and expands, moves and expands.

You neither take birth, nor do you die. It is like a vast landmass. When it is fenced, it suddenly appears as separate countries, nations, races, or communities. In truth, it is always one land. In the same way, in your life, the divisions of birth, youth, old age, and death are nothing but fences created by corruption in love.

The friendliness of the mother, when fenced, becomes "compassion" and "care."

The friendliness of a beloved, when fenced, becomes "relationship."

When these fences collapse, you experience "aloneness," "old age," and finally, what you call "death."

Why do you feel birth, youth, old age, and death? Because as your life-energy moves and expands within consciousness, the fragrance, the very smell of consciousness, is friendliness.

When you cut that into compartments, when you fence it, your life-energy starts to believe: "One day, when these fences of friendliness are denied to me, I will be dead."

If your life-energy is made to believe that life means: waking up in the morning; having breakfast, lunch, dinner; doing a few activities; going back to sleep; then corruption has already happened.

This corruption makes you feel: "One day, I will not be able to do these things, so that will be my death." Understand: whatever you perceive, or are unable to perceive, based on that you define your "life."

But life-energy itself never dies; it only moves and expands.

Life is not based on what you are able to perceive or unable to perceive. It is based on what exists. Sometimes your mother may not show friendliness. That does not mean she has stopped loving you.

Sometimes life-energy may not provide you with the breakfast you wanted. That does not mean it has killed you. Your immortality is the truth.

In one country, you may have idli for breakfast; in another, a burger; in another, nectar itself. You are not dead because you didn't get your idli or your burger. The conceptual change in how you label love does not take away its basic friendliness. What you experience: with your mother, with your beloved, or even on your deathbed with the nurse or doctor offering care - it is all the same friendliness of life-energy. But by creating fences, you separate, divide, and label these as "different." That labeling is what makes you feel you "have life" or "do not have life."

If you believe eating is life, then the day you cannot eat because of diabetes or obesity, you will feel your life is over.

If you think sex is life, then when your body cannot perform anymore, you will feel you are dead. Whatever fence you create - whether as love or as life - that very fence corrupts the truth. In reality, you simply move and expand in that same space of friendliness.

Only the person who understands this truth: "I neither have life, nor death" can truly renounce. That is why renunciation is possible only at the feet of a Master - in the living presence of one who embodies this truth.

Otherwise, without a Master, you will go on imagining. Deep down, you will know it is only imagination. Then you will live

only to prove yourself right, or to protect your ego, or to cling to your arrogance. Real renunciation is possible only when you understand:

tiṣṭhattasminnapo mātariśvā dadhāti (तिष्ठत्तस्मन्निनपो मातरिश्वा दधाति).

The life-energy moves and expands in space, supporting all activities.

Meditate on life's energy - mātariśvā (मातरिश्वा). The Upaniṣads declare: "What is that in me which moves and expands when I leave this body? What is that which enters into this body, uses this body, moves through this body, and expands when I leave this body? What is mātariśvā?"

Mātariśvā is the life-energy which moves and expands itself, supporting all activities.

If you meditate on this one word, mātariśvā, you will understand why death is celebrated as liberation in Vārāṇasī. Literally in Kāśī, whether you consciously understand it or not, Mahādeva gives you the direct experience of mātariśvā dadhāti - the life-energy moving and expanding itself.

You are not punished for not having realized immortality. If you do not yet have the experience, you are treated with compassion, not judgment. In Kāśī, Mahādeva declares: "If you do not have knowledge of immortality, I am responsible to give it to you. I am not here to punish you for ignorance. I am here to liberate you."

The entire structure of Āgamas is established in the Four Pādas - CaryāPāda (lifestyle), KriyāPāda (rituals, processes), YogaPāda(Yoga), JñānaPāda(Knowledge). The JñānaPāda is also called VidyāPāda. All these Four Pādas are established on this one truth:

mātariśvā dadhāti (मातरिश्वा दधाति).

The life-energy moves and expands itself, supporting all activities. Life-energy does not dissolve or disappear. It only moves and expands itself. Again and again: It just moves and expands. On this immortal truth, all the pādas of Āgamas - Caryāpāda, Kriyāpāda, Yogapāda, Jñānapāda - are built. This is the revelation of the Upaniṣads: Your life-energy eternally moves and expands, supporting all activities.

Sit, think, contemplate, internalize. If you are over sixty, work on this verse seriously: you are already running on a bonus. Take mātariśvā dadhāti (मातरिश्वा दधाति) deeply into your being.

Ask yourself: what is that in us which is unborn and will never die, yet simply moves and expands when we drop the body Whether you believe it or not, this is the truth. Mahādeva (महादेव) makes Himself available in Vārāṇasī so that you may directly realize this truth. Wherever you go, He makes Himself available as Acalamūrti. He will make Himself available in both forms – Acalamūrti and Sacalamūrti.

Both manifestations are for the same purpose: to give you the direct experience of mātariśvā dadhāti - the life-energy that moves and expands, supporting all activities.

Discovering your consciousness is the purpose of life

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥ 5 ॥

The translation: That moves, and That moves not. That is far off, That is also near. That is the inner space of all this, and That is also the outer space of all this.

Through this statement, Upaniṣad is declaring you need manana (intranalyzing) to experience consciousness, śravaṇa is not enough. Śravaṇa (listening) to instigate manana (intranalyzing). The 5th verse also describes the various qualities of consciousness, or the various techniques with which you can move yourself towards consciousness and experience consciousness.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥ 5 ॥

'That moves, and That moves not. That is far off, That is also near. That is the inner space of all this, and That is also the outer space of all this.'

It seems like a confusing description, but it is the clearest statement ever uttered on the planet Earth! It is the most authentic statement ever uttered on the planet Earth!

Discovering your consciousness experientially is the very purpose of your life. Whether you lived as a spiritual seeker, a cook, lawyer, engineer, doctor, professional, or even as someone who did "nothing" - none of that counts in the Cosmos. Whether you lived as a political leader or a social leader - nothing counts in the Cosmos. The only thing that counts is this: Have you discovered your pure consciousness?

The good news is, whatever you consider to be the "goal of your life" - and whether you achieved it or not - is not a goal at all in the Cosmos.

If you think, "I don't have a good name in my neighbourhood" - don't worry, that is not the goal of life.

If you think, "I don't have this, I don't have that" - don't worry, none of that is the goal of life.

Even those who have all these things have wasted their time and energy!

Understand: this goal is not one of many priorities in life - it is the only goal in life. The only goal in life is discovering your pure consciousness. Every moment you spend in discovering your consciousness - use that moment, treasure that moment. Every moment you did not spend on this goal - you have wasted those moments in your life.

Whenever you are able to think, reflect, and intranalyze with the goal of reaching your Source - know that every such moment is meditation, even if your thinking feels confusing at first.

'That moves' means consciousness. Tadejati means 'That does not move.' The Upaniṣads are declaring the ultimate about the Ultimate in riddles, paradox and words which are apparently confusing and chaotic! tadejati tannaijati (तदेजति तन्नैजति) means 'That moves, and That moves not.' What do you understand by that? They are saying, 'Sit and contemplate what is the meaning of 'That moves, and That does not Move.' What is that which moves and does not move?

How can something be far off and be near? 'That is the inner space of all this. That is also the outer space of all this!' Brahmāṇḍa is 'the outer space of all this.' Piṇḍāṇḍa is 'the inner space of all this.' It is That, and it is This!

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥ 5 ॥

If you just intranalyze and understand this one verse, you will become enlightened! Vākyārtha Sadas is the best practice - even the elderly can do it.

Sit and intranalyze: "What is it that moves, and that does not move, that is far off, and that is also near?" Mahādeva is describing Himself. You can never understand Him with your logic; only He can introduce Himself to you. And here, He is introducing Himself:

"That moves, and That moves not.

That is far off, and That is also near.

That is the inner space of all this,

and That is also the outer space of all this."

Mahādeva is not merely giving you His visiting card; He is describing Himself.

Contemplate on it deeply: He is the inner space of all that exists. He is also the outer space of all that exists. Actually, if you truly contemplate on these verses, you will attain complete Brahmacārya. These verses are so powerful that they directly awaken your Kuṇḍalinī Śakti. And once your Kuṇḍalinī Śakti is awakened, Brahmacārya becomes natural, effortless.

Discovering your consciousness is the one and only purpose of life. Whether life places you in heaven or in hell, the single message life is constantly sending is: discover your consciousness. Even if life gives you all that you desire - placing you on the highest pedestal in terms of society, wealth, power, name, and fame - the message remains the same: discover your consciousness, which is beyond all of these.

And if life pushes you into poverty, hunger, disease, and despair, suffocating you with suffering at every step, still the message is the same: discover your consciousness. That alone is the way out of all suffering. Whether you are showered with abundance

or crushed by hardship, life sends you only one message again and again: discover your consciousness.

Only Reality can Stand the Scrutiny of Consciousness

Anything that moves and does not move must itself be beyond movement and stillness. The way to perceive such perception is not by questioning it too much.

The moment you begin questioning the dream, the dream melts away. Dreams always present completely illogical situations before you. If someone you deeply love appears in a dream and is about to embrace you, and you question, "How can this be so easy, how can this be possible?" - the dream disappears. If you are about to taste the food you have always longed for, and you question, "How can this be possible?" - the dream dissolves.

Perception works the same way. You must relate to it very sensitively, without questioning it too harshly. It is like a touch-me-not. The moment you question it, it disappears. That is why, when you question your love, it vanishes. All your so-called "falling in love," the moment you ask, "Is this authentic?" you will find it reduces merely to skin and skin color - not even skin deep. The moment you question perception, it dissolves.

Facts can stand the scrutiny of logic, but not of the larger logic of life. For example, someone may claim: "The Earth is flat." To your simple, straightforward logic, yes it looks flat, so it must be flat. But it cannot withstand the broader logic revealed through instruments, observation, and analysis. Facts survive ordinary logic, but not larger logic.

Truth, however, can stand the scrutiny of logic, larger logic, scientific instruments, discoveries, and research. Truth can withstand all enquiries. Yet, even truth is not the ultimate. Truth still does not stand the scrutiny of consciousness.

Reality alone is that which can withstand the scrutiny of consciousness.

Only when your Third Eye is awakened will you understand that there is no such thing as inner or outer. That is the natural result of Third Eye awakening.

How can you recognize whether someone's Third Eye is fully awakened? The idea of inner and outer will have completely disappeared in them. With the awakening of the Third Eye, one perceives everything - internally and externally - without any difference, division, or gap.

It is only ignorance that makes you feel something is internal or external, far or near. It is like a bamboo stick floating on the Gaṅgā. Because of that bamboo, you say "the right side of the Gaṅgā" and "the left side of the Gaṅgā." But can the Gaṅgā ever truly be divided? No! Even if the bamboo is removed, Gaṅgā is not re-united either, because division and uniting never happened in reality.

"Gaṅgā is divided" is perception.

"Right side of Gaṅgā, left side of Gaṅgā" is fact.

"Gaṅgā is not divided" is truth.

"Gaṅgā can neither be divided nor united" is reality.

A single bamboo stick can give rise to perception, fact, and even arguments around truth - all of which do not exist in reality. In the same way, the ideas of inner and outer, moving and unmoving are created. Just as the bamboo appears to divide the Gaṅgā, your ignorance and powerlessness appear to divide you.

How you handle the bamboo stick is exactly how you should handle your ignorance: recognize that it cannot divide you into inner and outer; it cannot make you "moves" or "moves not."

Understand this example:

The Gaṅgā is your consciousness.

The bamboo stick is your ignorance or powerlessness.

The notions of right and left, near and far, inner and outer, moving and unmoving - are illusions created by that stick.

From a small perspective, the bamboo may seem to have divided the river. For an ant, that bamboo stick is equivalent to a massive dam - "Wow! Such a big dam. The Gaṅgā cannot touch me. I am protected!" But in truth, that stick is not even a ship, let alone a dam.

When your perception is limited, what impact can that bamboo stick—or your powerlessness—have on you?

When your perception rises to the level of fact, what can that bamboo stick do to the Gaṅgā, and what can your powerlessness

do to you?

When you rise to the level of truth, what can that bamboo stick do to the Gaṅgā, and what can your powerlessness do to you?

When you rise to the level of reality, what can that bamboo stick do to the Gaṅgā, and what can your powerlessness do to you?

What does that bamboo stick truly mean to the Gaṅgā, and what does your powerlessness truly mean to you?

Have Vākyārtha Sadas on all these questions. Then you will understand, digest, and grasp the essence.

It is a truth that consciousness moves, and it is also a truth that consciousness does not move. It is a truth that consciousness is far off from the farthest space, and it is also truth that it is nearer than the nearest space. Truth is the inner space of the whole Cosmos. Truth is also the outer space of the whole Cosmos. It pervades and is uniformly ever-present inside and encompassing the Cosmos from the outside. This is an amazing sūtra! Please listen to what the Upaniṣads want to declare through this verse: Break from that which makes you perceive inside and outside separately, moving and unmoving separately, antar-bāhyataḥ separately.

tad ejati tannaijati (तदेजति तन्नैजति) – "That moves, and That moves not."

Ask yourself:

What is it that makes you perceive something as moving or unmoving?

What is it that makes you perceive something as near or far?

What is it that makes you perceive something as inside or outside of you?

Enlightenment Experience Beyond Inner And Outer Space

Here is the experience of the Supreme Pontiff of Hinduism, Bhagavān Nithyananda Paramaśivam, on the day of His enlightenment experience:

On the Vaikāsi-Viśākham - the month of Vaikāsi, on Pūrṇimā Tithi, under Viśākham Nakṣatra - in the evening, when He was just eleven years old, He went and sat on a rock in Pāvaḷakkuṇḍru, the Sacred Coral Hill. He did not choose which rock to sit on. That very rock upon which He sat has now become a Tīrtha Kṣetra (sacred energy field) for all His devotees and disciples. Whenever He found time, He would go and spend some moments in that area, because it was there that Devī became enlightened. On that day, He was not even engaged in any serious meditation. The whole ambience was calm and beautiful, so He simply decided to close His eyes. The moment He closed His eyes, the intensity of His yearning started taking over Him - the yearning to realize Himself, His true nature. Finally, this intensity completely possessed Him.

The Kaṭhopaniṣad declares: śraddhā viveca (श्रद्धा ववेच) - "śraddhā took over Naciketā." All of you know how it feels when fear or greed takes over you. When you are seized by fear or a panic attack, you act in ways that later make you feel guilty or ashamed. You repent for them, yet you do not know why you did them. In the same way, when lust or greed takes over, you act in ways that you can never logically justify, even to yourself. But when authenticity (śraddhā) takes over you, it is ten thousand times more intense than fear or greed. Fear taking over you is called a panic attack. Greed taking over you is called restlessness. When authenticity takes over you, it is called Satori.

Bhagavān's sincere seeking overpowered Him. He simply felt: What is it that I am seeking? Who is it within me that is seeking? Who is it that feels such deep discontent with everything I see and hear? Who is it that is discontent even with my very existence? All of you carry a subtle discontent with your own existence. But you never look into it - never question why, what, or who is having that discontentment. Each time you begin to turn inward, if you get a small distraction - a sweet like a rasgullā, or some other comfort - you forget the inquiry. Again and again, those questions are lost in the rush of outer happenings.

But for one whose whole being is consumed with these questions—Why? What? Who is discontent?—that person is a seeker. In Bhagavān, this intense seeking took over completely: Who am I that is experiencing this suffocation, this discontentment? That very heaviness plunged into the depths of His consciousness.

Suddenly, the first thing that happened was that the idea of inside and outside broke. The boundary between inner space and outer space dissolved. The very first experience: He was able to see everything around Him - 360 degrees, in all ten directions - above, below, all around. Not only was He able to see, He was able to feel and experience everything. He felt that the skin of the rock on which He was sitting, and the skin of His own body - both held Him equally. In both, He existed equally. The air, the gentle breeze, the setting Sun, the rising Moon, the sacred hill of Arunācala, the plants, bushes, shrubs, trees - everything

became alive, vibrantly alive! The idea that something was "inside" and something else "outside" was completely lost.

First, He was able to see in all ten directions, a complete 360 degrees. In the very next moment, He realized that not only was He able to see - He was able to experience all of that as Himself. He did not feel vulnerable. He felt powerful. He simply knew He is Oneness, Existence itself. There was no "inner" and "outer." There was no "moving" and "unmoving." The slightest movement of the plants was His own movement. The deepest stillness at the very center of the Cosmos was His own stillness. All the concepts you ordinarily carry - moves, moves not, near, far off - simply dissolved. The ideas of inner space (inside you) and outer space(outside you) were utterly forgotten. At that moment, Mamakāra (Inner Image) drank the Life Image, ate the Outer Image, and danced upon the Others' Image! Do manana - deep intranalyzing, Vākyārtha Sadas - on this statement: "Inner Image drank the Life Image, ate the Outer Image, and danced on Others' Image." It means there are no gaps between images. There is no room for imagination or delusion. Ignorance itself had melted down.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥ 5 ॥

Whenever you look in, that immature "you" - the Inner Image which constantly craves security and goes on begging - will slip away like a bar of soap in a bathtub. When you drop soap into water, it just slips through your hand. In the same way, whenever you try to catch hold of the Inner Image by looking in, it slips away. But after a few minutes, the soap begins to melt and merge into the water.

In the same way, even if you are not able to firmly hold your Inner Image, if you simply continue looking in - running behind it and pressing it with intensity - it will eventually dissolve. It will no longer exist. That is why seeking itself gives the experience of liberation.

Every time you try to catch the "soap" of the Inner Image and it escapes, one layer of it is peeled off. Again, when you catch it and it slips, another layer is shed. After a few such moments, the soap is gone. The Inner Image dissolves, leaving only liberation.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
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tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ ॥ 5 ॥

You need to find out: What is it that makes you experience "inside" and "outside" as separate? What is it that makes you experience "moves" and "moves not" as separate? What is it that makes you experience something as far away and something as near?

The Upaniṣads clearly declare: "Find that which makes you experience something as moving, something as unmoving, something as closer, something as farther, something as outside, and something as inside." Complete with that, and you will experience the truth of this verse. Until then, it will only remain intellectual jugglery.

The very declaration of the Upaniṣads is itself both a technique and the truth. What the Upaniṣads declare here is simultaneously a truth and a method for realization. Go on engaging in Vākyārtha Sadas and manana (deep contemplation) on this. Then you will recognize: it is a truth-cum-technique.

Upaniṣads made User-friendly is Āgamas

Āgamas should have been regarded as the Book of Hinduism. For all matters of lifestyle and social conduct - how we should live in society with liberated thinking, how we should relate to one another, and how we should establish ourselves in conscious living - for everything, Āgamas should have been the scripture.

No Master has the courage of vision or clarity of thought at such depth other than Mahādeva. Mahādeva is truly unimaginable! Some may raise the doubt: "How do you know the Āgamas were written by Mahādeva? How do you know they were not written by someone else who merely attributed them to His name?"

Understand this: any brain that can think with such profound depth, such clarity, such highest cognition - that very being has already become Mahādeva. Such a one has achieved Śiva-consciousness. So there is no need to worry whether it was written by Mahādeva with four hands, seated under the Banyan Tree with Umā by His side, in Cin Mudrā, holding the ḍamaru and fire in

His hands - or whether Mahādeva who expressed as Tirumūlar, or entered into the body of some enlightened being, some Ṛṣi.

From whichever consciousness, brain, and mind the Āgamas have manifested, that source has already become Mahādeva. It is only from Him that such revelations can emerge. There is no doubt that the Upaniṣads are the first scriptures, but the Āgamas are the most minute, detailed, and practical scriptures.

The Upaniṣads made user-friendly are Āgamas. Whatever the Upaniṣads declare, the Āgamas translate into lifestyle.

You are Not Just the Body

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

'One who, indeed lives by seeing as it is all existing beings in the Self, Consciousness itself, and the Self within all existing beings, thus does not feel violated, by virtue of not separating oneself from anything existing.'

Now, the Upaniṣads are concentrating on one declaration, one truth: the perception you have about yourself. If you believe you are made only of flesh, bones, and blood, then you can never conquer the fear of death. Everyone, including Mahādeva, does not carry the same flesh, blood, bones, and physical body forever. He assumes a body whenever He wishes, wherever He wishes.

Only the bio-memory is eternal; the biology is not. If you think you are just biology, and that flesh, bones, and body are enough to describe you completely, that everything about you can be known merely through biology, and you believe that to be the truth, then be very clear: you will never realize the greater possibilities of life.

One of the worst beliefs, and the biggest life-denial statements, is the idea that you have only one birth.

This falsehood arises from the assumption that you are nothing more than a physical body, and that biology alone explains you. As long as you think you are just the body, your ambitions, aspirations, desires, and fears will remain shallow and immature. They will lack depth.

A little pleasure at the tip of the five senses will be enough to please you:

if the tip of your tongue is pleased, you think you are pleased;

if your eyes are pleased, you think you are pleased;

if your genitals are pleased, you think you are pleased;

if music and sound please your ears, you think you are pleased.

But you are not such a small, limited being!

If you understand that the body is a part of you, that is perfect. But if you think the body is the whole of you, then you have been cheated - cheated in a big way by society, which taught you the false idea that you are only the body.

Raising Your Maturity Level

The idea you carry about yourself decides the quality of your life. If that idea matures, your desires, fears, anxieties, plans about life, and aspirations – everything - will be transformed. You will raise yourself to a higher, mature level.

Maturity means having the right idea about "me." Have the right idea about whatever you think as you, whatever you feel as you. Your life is not created by external situations. It is shaped by the stuff you are made of internally.

Think of boiling water:

If you put a potato in, it becomes soft.

If you put an egg in, it becomes hard.

The boiling water is the same - the situation is the same. What changes is the stuff inside. In the same way, external situations do not decide what you will become. The ideas and concepts you hold about yourself decide it.

Here is the good news: whatever you believe as "you," that belief shapes you.

If you believe the body alone is you, you will live and die with that limited identity. Those who believe they are only the body,

and that there is only one birth, stop all possibilities of growth. They get stuck in the kāraṇa śarīra (causal layer). When they die, they remain in a waiting space, unable to expand further.

This was the state of Ahalyā in the Rāmāyaṇa. She was stuck in the wrong idea of life - that death ends everything. Because of this, she remained trapped like a stone in the causal layer. When Rāma came and placed His feet on her, He liberated her from that wrong cognition and restored her expansion.

The belief you carry about yourself plays the most crucial role.

The good news is: whatever you believe, you become that.

The great news is: if your belief is wrong, you can change it, mature it, and transform it.

The greatest news is: this transformation is very simple and available to you right now!

You Cannot Be Violated

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

'One who, indeed, lives by seeing as it is, all the existing beings in the Self itself, and the Self within all existing beings, thus does not feel violated by virtue of not separating oneself from anything existing.'

Hell is the number of times you feel violated every day. Heaven is not feeling violated. It has nothing to do with the boiling water. It has everything to do with the stuff you are made of - whether potato or egg. The water does not decide; the inner material decides.

Are you a couch potato or an enlightenment egg? That is what determines your life. External situations do not decide whether you constantly feel violated or constantly feel strengthened. Every time you face boiling water, remember: the possibility of reinventing yourself is available. "Yes! Now I can reinvent myself in a much better way!"

If there is a snowstorm, Existence itself will give you the ability to grow hair like a polar bear.

Be very clear: your existence is never denied. You suffer only when you decide to torture yourself. No poverty, no disease, no death can violate you. One of humanity's biggest problems is this: even before life attacks, you decide life will attack, and you commit suicide internally!

Stop this pattern of constantly feeling violated. The most stupid pattern a human being suffers from is the feeling of violation. And the worst part? When you tell someone about it, they get angry at you!

Even death cannot violate you. No poverty, no disease, no depression can violate you. Whoever understands this truth - if this statement echoes in your inner space and you feel, "Yes, it is true" - you are Mahādeva.

Nothing can violate you - remember that. Whatever you call ignorance, instability, depression, disease, poverty, or even death - none of these can violate you!

Live like Mahādeva. Be crazy! In society, cranky fellows are considered crazy. But you be crazy out of powerfulness, not out of powerlessness.

When you feel powerful, you carry that light touch of craziness which radiates as grace. That is not madness, it is grace. In your dance, your steps, your thinking, in the way you sit, walk, talk, and carry yourself, let this one truth be the undercurrent: "I cannot be violated! I cannot be violated!"

What is violation? It is the feeling that something external can trigger suffering in you.

The belief that "violence can happen to me" - that itself is violation.

"Hey, this happened!" So what?!

"Hey, I lost my job!" So what?!

"This morning, an accident happened, someone in my family died!" So what?!

This is not insensitivity. Falling into powerlessness is not love. Suppose someone in your family meets with an accident, or someone very close to you suffers, and you collapse into powerlessness - rolling on the ground, expressing extreme grief - does

it help them or you?

No! Do what needs to be done.

Give them the best medical care. Give moral support. Give psychological support. Give love from powerfulness.

Society has brainwashed you into believing that you prove your love by suffering. The more you suffer, the more you convince the other that you love them. This is utter stupidity.

Real love is powerfulness. In every crisis, listen to the ones who never fall into powerlessness - because their decisions carry clarity and strength.

Establish yourself – 'You cannot be violated!' That brings you the strength of Mahādeva. Immediately, your DNA starts vibrating in the same space of Mahādeva's DNA. Anybody who wants Mahādeva's DNA, blood transfusion with Mahādeva, take this concept and go on digesting it from today.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

'I cannot feel violated. Why cannot I be violated? Because, I am there in everything that exists and everything exists is there in me.'

Everything is your mirror. You mirror what is, and what is mirrors you.

Whether you feel strong, weak, depressed, or energetic - nothing can violate you.

The very idea that something can violate you is the most dangerous belief.

When people say, "You have only one life," or "You are only the body," they are planting ideas that bind you in suffering.

Meditate on this one truth: I cannot be violated. Falling into powerlessness stops you from doing what you need to do.

But if you understand the stuff you are made of, you will never feel violated.

If you know you are not a potato but an egg, you will never be afraid of boiling water. You know it is only going to strengthen you. And those who threw you into the boiling water will be the ones afraid: "Oh God! What have we done? He has come out with more strength, more power, more clarity, more energy!"

What can boiling water do? What can acid do? A man smeared in ashes, a man who has become Mahādeva, cannot be touched. This is the highest truth.

If you internalize even a little that you are also the body, immediately a new clarity arises: "Yes, if I am also the body, then I am something more than the body. So anything done to the body cannot finish me off. Then what is that part of me which is more than the body?" This very expansion by manana (intranalyzing), reflection, "I am the body also", makes you Mahādeva.

In Bengal, there is a tradition called pāgal. Pāgal means "mad." These are the people who refused the brainwashing of society that insists, "You are only the body, and once the body dies, you are dead." They said "No!" to that lie. Those pāgals slowly became the Bauls. If you listen to the songs of the Baul mystics of Bengal, you will see that they all sing of this one truth: You are more than the body.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

Spiritual healing in KAILASA is rooted in this one truth: "I cannot be violated." Healing means giving this truth as a direct physical experience to the bio-memory of the person being healed. Understand: everyone mirrors you.

Everyone cheats like you. Everyone is honest like you. •Everyone is integrated like you. Everyone is inauthentic like you.

If you are authentic, the whole world around you is authentic. If you are inauthentic, the whole world around you is inauthentic. If you are sad, everyone appears sad. If you are bright, everyone shines with you. If you feel violated, the whole world will violate

you.

If you know with certainty, "I will never be violated," then no one will even dare to think of violating you.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

When you give problems to others, pause and see - are you making them weak or strong? In the southern part of Tamil Nadu, there are trees which, even if buried by natural calamity, never disintegrate. In time, they become stone. They are called Kalmaram in Tamil. If you visit Thiruvakkarai near Pondicherry, you will see them - trees that have become stone.

Understand: it is the stuff out of which you are made and the belief you carry about yourself that decides: Will you disintegrate when you are buried, or will you turn into stone? Will you simply be buried, or will you live on in Jīva Samādhi? That is decided by the concept you hold about your Jīva (individual self).

If, while living, you constantly carry the feeling "I can be violated, I will be violated, I may be violated, I think I am vulnerable" - that belief will become your reality.

Just remember: nothing can violate you.

Stop shrinking your identity to the level where you feel you can be violated.

If you think you are only a few thousand rupees or a few hundred dollars in your purse, then if someone steals your purse, you will feel violated.

If you think your name and fame are your very being, then if someone looks at you without respect, you will feel violated.

If someone glances at you with disgust, you will feel violated immediately.

It is how you identify yourself that decides whether you feel violated or not. Whoever stands with the powerful declaration:

"I can never be violated. I cannot be violated. I will never be violated. I am beyond any violation." - such a person is a Śiva Gana.

Such a person embodies Mahādeva Himself.

Mahādeva is both a principle and a form. Whoever grasps this principle - your very form becomes Mahādeva's form. You begin radiating the grace of Mahādeva, the beauty of Śiva, the grace of Śiva, the grace of Īśa.

Start working with this one truth: "I cannot be violated.

Anything that can be violated is not me. Anything that can be violated is not me, because I am Mahādeva.

Śivoham! How can Śiva be violated? Never!

Anything that can be violated is not Śiva.

I am Śiva!" Cognize this logic. Function from this logic. From today, sit, meditate, and breathe only this truth: "I cannot be violated."

Everything Exists In You

'One who truly lives by seeing the whole Existence as established in Consciousness, the Self itself, and Consciousness as established in the whole Existence - such a being, by virtue of not perceiving oneself as separate from Consciousness, neither feels violated nor hates anything that exists.'

What you experience as you determines your entire attitude toward life.

If you feel that something exists apart from you, immediately fear or attraction arises. If you believe that the "other" will complete you, romance begins. But know this: once romance appears, fear will inevitably follow. If you think the "other" will threaten you, fear develops. Both romance and fear are foolish, because in truth the "other" does not exist outside of you.

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
sarvabhūteṣu cātmānaṃ tato na vijugupsate ॥

This is one of the most important principles of Hindu tradition. It is the ultimate declaration! It is God speaking. Same words

but if it comes from a different person's mouth, it has a different value.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

yastu sarvāṇi bhūtāny ātmany evānupaśyati ।

The Upaniṣads are nothing less than the Cosmos declaring its own authority - authentically, directly, in this very verse. This verse is not just philosophy; it is both a truth and a technique that can be lived and practiced.

"One who, indeed, lives by seeing the whole Existence - all that is manifest and unmanifest - resting in the Consciousness, and the Consciousness pervading the whole Existence, does not feel violated or hate anything that exists, by virtue of not seeing oneself as separate from the Consciousness."

Do not think in a roundabout way: "If everyone changes, then I will also change." No. Start with you, and you will see that everyone else also begins to change. Your change will support others' change, and their change will in turn strengthen yours. Thus, a beautiful virtuous circle of transformation is born.

If, instead, you keep waiting for others to start first, they too will wait. Then no one will change, and this inaction will create a vicious circle of stagnation. Blessed are those who decide to be the first to begin the transformation. Cursed are those who endlessly wait for others to change.

When you open up, the other will open up. When you become unarmed, the other will also become unarmed. But if you wait, others too will never start. They will go on piling up more weapons, and you will also go on piling up more weapons. This hypocrisy only sustains the vicious circle.

The first and foremost truth:

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

yastu sarvāṇi bhūtāny ātmany evānupaśyati ।

'One who, indeed, lives by seeing as it is the whole Existence, all unmanifest and manifest beings.'

It is like a dream which you experience at night. Only after waking up in the morning do you decide, with your cognition, whether it was a good dream or a bad dream. Otherwise, a dream is just a dream. In the same way, life is life. When you start judging, you begin to label it as good or bad.

Know this very clearly: everything exists in you.

There are two methods to realize this truth.

The first method is by witnessing the body and mind externally. If you feel, "Everything exists in me", the first reactions of fear and greed will surface. "If everything exists in me, then why did the tiger attack me? Why did the lion attack me? What will happen if I am caught in the coil of an anaconda?" With this, you may conclude: "No, I will see my body and mind separately. Whatever happens, happens. It is just Existence. If this body needs to live, it will live. If not, it will be destroyed." This is one attitude.

The second attitude is: "No, this body and that body both have the same Consciousness. With this clarity, I will decide what that body has to do and what this body has to do, and make it all function smoothly."

Both these understandings, when they mature into cognition, become power in you. When cognitions mature fully, they manifest as siddhis (extraordinary powers).

There is a story from Rāmakṛṣṇa's teachings. A Guru was teaching his disciple: "Everything is God." The disciple received the teaching and went into the street. There, he saw a mad elephant charging towards him. The mahout, struggling to control the animal, was shouting: "Move out! Move out! This elephant has gone mad! Save yourselves!"

Everyone ran away to safety. But the boy thought: "Today I heard from my Guru that everything is God. Why should I bother about the elephant?" So he stood still! The elephant came charging and flung him into a corner. He was badly injured, with broken bones, lying in pain. The other disciples carried him back to the Gurukul.

The Guru asked: "Why did you do this?" The boy replied: "You said everything is God! So I thought this elephant is also God. How could it harm me?" The Guru smiled and said: "Yes, everything is God. But the mahout who warned you - he is also God!"

Actually, for this boy, his cognition had not yet matured. If it had matured, he would have manifested a siddhi. He could have stopped the elephant, or ensured that the elephant did not harm him, or even if the elephant threw him, his body would not have been injured. Even if something happened to the body, he would not have experienced suffering. So many possibilities

exist when cognition matures.

Understand: cognition not yet becoming mature cannot be the reason to say that the truth is not truth enough. That is exactly what atheists do. Just because their cognition has not matured, they deny the possibility altogether.

For example, ten years ago, if someone had told you: "Anything you want to know in the world will be available right inside your pocket. By pressing one or two buttons on a touch screen, anything you want to know in the world will appear instantly" would you have believed it? Certainly not. If someone had told you this ten or fifteen years ago, you would have dismissed it. But now, it is reality. Your mobile phone is enough. Anything you want to know is simply available at your fingertips.

Understand what denial is. A person who suffers from denial is the person who is denying. The only ones who truly suffer from denial are the atheists - and those around them who choose to believe them. By denying, you are the only loser. In the same way, the earlier you catch this truth - "Everything exists in your consciousness, and you exist in everything" - the higher your life will rise. The earlier you grasp it, the better your life will become. Your life will mature into its ultimate possibility.

Weaken the Roots of the Tree of Ignorance with the Acid of Truth

If you want to destroy a tree, you first need to weaken its roots. Your ignorance is like such a tree. The one truth that will weaken the very roots of your ignorance-tree is this: "Whether I understand it or not, this is the truth. The earlier I understand it, the better it is for my life." This single declaration will shake and loosen the roots of ignorance.

Do not postpone by saying, "When it becomes my experience, I will start living it." No! Hold on to this: "Whether I grasp it or not, this is the truth!"

In villages, there are always a few people who try to steal trees from the forest. By law, only trees that die naturally can be cut and taken; no one is allowed to cut down a living tree. So, these people who want to steal trees resort to a trick - they pour a little acid on the roots. Within a month, the trees dry up and die. The forest officers then assume, "These trees died naturally." Afterwards, the cheats cut and carry them away.

Exactly the same way, the acid to dry out the tree of your ignorance is this truth: "Whether I understand it or not, this is the truth. The earlier I cognize it, the earlier my life will become mature and high-end." This very cognition acts like an acid that dissolves ignorance. It brings tremendous healing, excitement, and joy into your being.

Romance with life - not because it is your other half, but because it is you. As long as you are searching for the "other half," even if you find someone, he will remain half and you will remain half. It will never be complete.

Completion happens only when you realize that the person you are searching for is you. Then you are full, and he is full. Only then does the relationship become completion to completion, not incompletion to incompletion.

The person you seek is not outside; it is yourself. If you seek completion outside, even when you find it, greed will quickly turn into fear, and fear will become greed. This is what creates the so-called "intimate enemy" or love-hate relationship. When the hormones go up, it feels like love. When they go down, it feels like hate. It is simply a fight between hormones - testosterone and adrenaline. All your fear and greed is nothing but this fight. When testosterone is high, you call it love and romance. When adrenaline is high, you call it fear and hatred.

Unclutching Vs Completion

If you know - "I am away from body and mind. Everything is there, and everything happening is here; this is everywhere" - this is the Brahmanical way of realization.

But if you understand - "Everything is in me and I am in everything. I know how to alter, change, and do what I have to do" - this is the Śaivite way of realization.

In the Brahmanical way, the moment fear and greed arise, you understand: "I am not this body and mind. I am away from both. I exist in everything, and everything exists in me. Whatever happens, happens." This is the Brahmanical interpretation of this verse, and how the verse is made practical in Brahmanical thinking.

The Śaivite way is different: "I exist in that, so I will make sure that it does not harm this, and there is no fear-and-greed interaction between the two. Both live in a beautiful space of Oneness. I know how to make that do what this wants, and this do

what that wants, to keep the space of completion." This is the Śaivite way of thinking.

Unclutching is the Brahmanical way of thinking.

Completion is the Śaivite way of thinking. Completion happens when this cognition matures and expresses as siddhis(powers).

The story Ramakrishna shared comes from the cognition of unclutching. The Guru told the disciple: "Yes, everything is God. Sit and mature this cognition. Then, when you go and stand in front of the elephant, it will simply sit, bow at your feet, and salute you. First, strengthen and mature this cognition. Look into your enemies' eyes and see that they start responding the way you want. Then, when you face any challenge, it will be subdued and align to your will."

This is the Śaivite cognition.

The Nithyananda Way – Boon of Protection till Maturity of Cognition

Here is the next level of cognition. The Guru will say: "Everything is Consciousness. You exist in everything; everything exists in you. This is the truth. You do not even need to wait for this truth and cognition to mature in you. Go and face the challenges until it becomes matured in you. I will see to it and protect you. See how this cognition responds to me - it will respond the same way to you. Once it becomes mature, it will automatically respond to you in the same way. Till then, I am here to protect and save you. Go and do it!" This is Nithyananda's way of interpretation.

"Yes, this is the truth. The cognition has to become mature in you. All this is true. But you do not have to wait. I have the veto power and the right to protect you when you are standing and working with this truth. Go and do it. I will be there. I am responsible for the elephant bowing down in front of you. The cognition may not yet have matured in you, since you have only just heard it from me. Remember what you have just heard and put that responsibility on me." Say to yourself: "I may not yet have realized that you are also part of me, but my Guru has realized. So, with that strength, I am standing here. Bend and fall at my feet." This is the Nithyananda way!

Only a person who has become enlightened can radiate the energy of Ānanda Gandha. "Enlightenment may not yet have become matured cognition in me, but it has become truth in my Master's being. He has told me I can do it with His authority. I am stretching my hand - let the energy flow! Be healed!"

Bhagavān Nithyananda Paramashivam has done this successfully with millions of His disciples. That is why He says this is an honest, integrated, authentic, responsible lifestyle of Sanātana Hindu Dharma.

Man cannot achieve it just by himself; he needs to be given. That is why enlightened beings happen. Enlightened beings teach, but they do not happen just to teach - they happen to give. Teaching is only one of the preliminary methods for giving.

This is Bhagavān's blessing to all His disciples: "With all my integrity and authority as an enlightened being, I authentically bless all of you today. Take this one cognition - everything is in me and I am in everything. With My authority, I am telling you and blessing you to go and live it! Do not worry whether it has become a matured cognition in you or not. Go and live with courage, knowing that it has become an experience in your Guru and He has authorized you to live it. You will not have any risk. You will not be placed in any wrong situations. You will not have any suffering. Go and live it. I will be there protecting and making your cognition mature."

He further declares: "One, I will make this cognition - 'everything exists in you; you exist in everything' - an experience and matured cognition in you. Two, till it becomes matured in you, I will protect you whenever you play with this cognition. You will never be at risk. You will only be supported, protected, and matured to achieve this cognition. Go and live this. With all my integrity, authenticity, and from the authority of an enlightened being - with responsibility and enriching - I am giving this as a boon to all of you. Please live this truth: 'Everything exists in you; you exist in everything.' Live! Live! You will not lose anything; you will only achieve everything."

With His experience of this truth, Bhagavān places it in the center as His responsibility:

"Let this experience prove its authenticity by making this cognition mature in all of you, and by protecting you whenever you are playing with this cognition until it becomes mature. I am requesting and ordering my experience of Enlightenment -'Everything exists in me and I exist in everything' - to protect all of you and make this experience your cognition. It will protect you whenever you play with this cognition. It will not put you in any risk. It will help and support you more and more by showing many miraculous and beautiful happenings in your life, so that you are strongly able to believe and live this cognition.

This is the first step, and Śivoham will start flowering in every one of you."

Deeper Secrets of Love

When you put an idea inside you, observe how your mind creates ripple effects. The moment you hear: "Everything is in your consciousness, and you are in everything that exists" - for a normal person, the first ripple that arises is: "If everything is in me and I am in everything, why is there so much suffering and conflict? The ones I love do not love me. Those who love me, I do not feel love towards them."

Love, by its very nature, is a triangle, never a circle. Whoever loves you, somehow you have already taken them for granted. You feel they are already in your pocket, in your kitty. But you always crave adventure, exploration, and excitement: "Come on, let us see what is next! This is already in my pocket, in my bag." It is like moving from house to house during alms: "This house has already given me what I wanted - the rice is in my bag. Let's go to the next house." So the conflict stands out:

"Whoever I love never loves me. Whoever loves me, I take them for granted and cannot show the same love towards them." This is one of the biggest inner problems. If everything is in you and you are in everything, why then do such conflicts exist? Sometimes you are even afraid of the very people who love you. The intensity with which they possess you can frighten you. Instead of awakening love in you, they awaken fear. Their passion for possessing you makes you feel they may bind you, restrict you, or take away your freedom. Many times, Existence itself begins moving through these conflicts, and you even forget that you have conflicts. But that is not the state to be achieved through this verse. That is not the space this verse is pointing towards.

How are these conflicts handled? How are these thought trends created?

First, connect with the person whom you love but who does not shower enough love on you, or whom you feel unattended by. Remember that person. Note all the incompletions that arise in you about that person and pen them down. Trace back and write when all these incompletions and recurring patterns started in your life.

Second, consider people with whom you feel you are loving them and they are also reciprocating. You feel complete and happy. Remember them and connect with them. Check if any incompletions arise even about them. Pen them down and trace when the same patterns began in your life, with whom and how you started developing them.

Third, consider those with whom you feel they love you but suffocate you, yet you do not feel love towards them. Remember and connect with them. Pen down all the incompletions they provoke in you, and trace when those patterns started in your life - the persons, incidents, and situations.

Do these three exercises:

One: with whom you feel love but they don't reciprocate and you feel unattended.

Second: with whom you feel love and attended, and they also reciprocate.

Third: with whom you don't feel love, but they love you. They shower so much on you, but you feel suffocated, fearful that they may possess you, or have other incompletions.

Understand all three. Sit and do manana (intranalyzing):

What are the patterns each one of them evokes in you?

When did those patterns start happening in you?

With whom did you start building those patterns?

Pen down everything.

When you do these three exercises, you will understand that the whole thing is a lie – mithyā. Lie is too small a word. When you do these exercises, you will realize the whole thing is mithyā. Every point sticking out is a lie:

Whom you say you love is a lie.

The person whom you think is not responding to your love is a lie.

With whom you say you love and he reciprocated is a lie.

With whom you say you don't feel love, but the other person has so much love for you and you feel fear of being possessed or

have other incompletions, that is also a lie.

You will understand the whole thing is a lie.

Upaniṣads Are Conscious Acid Wash

Upaniṣads are literally a conscious acid wash; they continuously mature your aspirations and understandings. A person who works on himself and constantly matures his aspirations is a seeker. If two persons decide to work together and mature each other's aspirations, it is called married life.

Go on working with people. By working with others and helping mature their aspirations, you also mature your own. The job of a spiritual teacher, religious teacher, or ācārya is to help people mature their aspirations. Maturation of aspirations can happen only through acid washing with the Upaniṣads.

Just do this one process: "Why conflict?" Upaniṣads present conclusions in a formulaic manner. If you do the simple exercise of intranalyzing (manana) these three aspects, you will understand that whatever conflict you see externally exists within you, and whatever completion you see externally also exists within you. Thus, whatever incompletion or conflict you see externally is inside you. You will truly understand that yastu sarvāṇi bhūtāny ātmany evānupaśyati, sarva-bhūteṣu cātmānaṃ tato na vijugupsate is the truth.

Sometimes, if your room is too hot or suffocating, the moment you step outside, you may feel a cool breeze and relief, even though the weather itself has not changed. In comparison, you experience better conditions. But for somebody already standing outside, they may wish to enter the room.

Comparative realities are not existential realities; they serve mainly for comfort. You plan, "Shall I do this job or that job better?" - this is a comparative reality. Most of the time, people live and die in comparative reality itself.

The biggest conspiracy against human beings is atheism. Atheism goes beyond comparative reality. No other reality is accepted; even the possibility to explore is denied. The solution lies in developing the right thought-current during every crisis - nothing else.

Just do one simple manana (intranalyzing) with all the conflicts you experience in your life. You will suddenly see that whatever appears as good or bad externally exists inside you, and whatever appears good or bad internally manifests outside you. Incompletion in, incompletion out. Completion in, completion out. Completion out, completion in. Incompletion out, incompletion in.

Freedom is Expanding the Boundary You Feel About You

By understanding completion out, completion in; incompletion out, incompletion in; completion in, completion out; incompletion in, incompletion out, you will experience immense freedom and restful awareness. You will feel, "Wow! Then I can do as I want. I can play as I want. Everything is in me!"

Freedom means feeling a larger number of people, places, and spaces as part of you. Freedom means expanding the boundary you feel about yourself. Everyone uses something to experience freedom. A rich person uses his wealth; the more people depend on his money, the more he feels his freedom is expanding - they are all under him.

A person who identifies with a political party feels everyone in that party is under him; he feels his freedom has expanded. Similarly, a person who identifies with a language or a state feels the whole zone belongs to his freedom.

Everything in life is essentially a freedom struggle. But real freedom can only be received from someone who is already free, not from anybody else. The moment you intranalyze and understand "in is out" and "out is in", then there is no inside or outside. It is only in-out or out-in. If you have seen "out" first, you will describe it as out-in because of what you saw first. If you have seen "in" first, you will call it in-out. In-out, in-out, in-out, in-out, in-out, in-out - that is all. You cannot claim out-in or in-out; it is

the same flow.

In the Tamil Siddha tradition, there is a beautiful mantra:

Śiva, Śiva, Śiva, Śiva, Śiva, Śiva, Śiva, Śiva.

It then transforms into Vaśi, Vaśi, Vaśi, Vaśi, Vaśi, Vaśi, Vaśi. Vaśi means "let it become part of me, part of me, part of me".

Śiva means "let me become part of It, part of It, part of It".

It is the same flow: Śiva, Śiva, Śiva, Śiva, Śiva, Śiva; Vaśi, Vaśi, Vaśi, Vaśi, Vaśi, Vaśi, Vaśi.

This truth cannot be attained through non-working, lazy belief. The neo-middle class often exhibits a kind of non-working faith: "If it is true, let it work immediately." They do not care about preparation. They are not ready to prepare, yet they expect everything to work in their lives instantly. This is what constitutes a non-working, lazy belief.

A seeker must be responsible. He cannot waste his time and energy on non-working, lazy beliefs. Most people who have wasted their lives in the name of being a seeker fall into this category - they rely on non-working, lazy beliefs.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati ।
sarva-bhūteṣu cātmānaṃ tato na vijugupsate ॥ 6 ॥

You need to intranalyze it, internalize it. Then you will catch the glimpse. These great truths need to be celebrated. They need to be celebrated.

Utility Value Vs Inherent Quality

If you think a stone is too big, you will start comparing everything else to that stone: "Oh, that stone is smaller than this. That stone is equivalent to this. This stone is a little bigger than that." Based on the stone that attracted your attention due to its qualities, you begin comparing all other stones and everything around it, trying to grasp and understand. This is exactly what you are doing in your life.

You try to gauge, study, cognize, and comprehend everything based on the idea of 'I' (Aham). The 'I' is the heaviest thing you perceive in your life. You are literally in love with it!

Understand the 'I' you perceive - the 'I' you experience from the moment you wake up until the moment you fall into deep sleep, and even in your dreams. Sometimes, even in deep sleep, the 'I' you perceive feels so heavy, so important, so glorious. It is only with its support and existence that you are able to perceive, enjoy, and relate to Existence.

What you perceive as 'I' is enchanting, mesmerizing, and extremely useful - more useful than everything else - because everything else is perceived through the 'I'. Your hands are useful to touch someone, your eyes are useful to see, your tongue is useful to taste, your ears are useful to hear, and your nose is useful to smell - all because of the 'I' that exists, functions, and operates. That is why you grasp, possess, and cling to the 'I'. There is so much greed to keep it functioning and so much fear of losing it. It becomes too heavy, too big, and overwhelming because everything functions centered on it.

Because it is the first useful thing in your life, you are just in love with it, celebrating and enjoying it. This is not wrong, but you need to understand the quality of that 'I' which you are celebrating.

Unfortunately, because of the utility value of the 'I,' you celebrate it for what it does, not for its intrinsic quality.

The more you celebrate the 'I' for its utility, the more your life becomes dull and lifeless.

The more you begin understanding the quality of the 'I,' the more alive and vibrant your life becomes.

Even in a relationship, if the husband is perceived merely as a utility - for providing security - the relationship will gradually become dull and dead. However, if you appreciate the quality in him that allows him to provide security, your love for him will deepen.

Similarly, if a wife is seen only as a utility - for household responsibilities, pacifying lust, or other functions - the relationship will progressively become lifeless. But if you recognize her quality that enables her to fulfill these roles with love and care, the relationship will grow deeper and sweeter. You will fall in love more and more.

The same principle applies to children. If you regard your son merely as a utility or future security, the relationship will become dull, dead, and frozen over time. But if you perceive the quality that makes him capable of serving as future security,

your love for him will naturally deepen.

Do not cognize anything based on utility value. Whether attachment, detachment, or fear, let nothing function merely on utility. When you perceive the quality itself, life becomes entirely different.

If you base your life on utility value, then only your eyes are important because you can see with them, only your ears are important because you can hear, and only your tongue is important because you can taste. These are merely utility values.

Do not reduce your consciousness to mere utility.

Whether you are enlightened or not, whatever you are, once you die, your eyes will stop functioning. Yet the 'I' that you are experiencing now will still be able to perceive everything, even without the physical eyes you currently possess.

The truth is: you are always afraid, thinking, "If these eyes are gone, how will I see?" No! The 'I' you are, by its very quality and capability to perceive, sees. The eyes merely serve as one of the utility functions of that 'I.' The 'I' itself is capable of seeing even without these physical eyes.

Your ability to smell through your nose will not end when the nose stops functioning. It is a mistaken belief you are carrying. When the nose stops breathing or becomes useless for smelling, do not think you will lose the ability to smell. The 'I' within you has the capacity to perceive higher and lower frequencies than those detectable through the nose. You will be able to perceive those frequencies with the 'I' itself, without using the nose.

Similarly, the sounds and decibels you hear using your ears will not limit your hearing. When the physical ears stop functioning, the 'I' you are is capable of perceiving higher or lower decibels.

You may then ask, "Why are deaf people not able to hear?" When they assume this body, they are using only a portion of the body; hence, they cannot utilize the other capacities of the body without that specific part.

Upon renouncing attachment to the body, the 'I' revives to its original state and can function without the restrictions imposed by the physical body.

The constant belief that "this body has great utility value" is misleading. The body has utility in certain frequencies, but the 'I' you are, by its very quality, can experience life more profoundly and fully, independent of the body and mind you consider essential.

Drop the fear. When the body or its faculties cease, do not believe you will lose these abilities. This belief is a complete lie, propagated by fear or greed. With this single understanding, observe how the quality of the 'I' is being reduced to mere utility in your life.

For example, a kamaṇḍalu (traditional jug): why do you keep it? Because it has the utility value of storing water for drinking. Just for that reason, you love it. Any day, if something else can provide the same utility, you will discard it. That love will become dull, and life will become dull.

Look at the quality that makes it useful. Why is it capable of holding water without contamination? What is the quality it possesses? When you observe its quality, you will begin to feel the grandeur of the kamaṇḍalu. Though it is just a seed of a tree, it has beautifully grown and can preserve water without spoiling.

Start with the utility, but then dive deeper and observe the quality. The more you perceive its qualities - the thickness, the structure, the way it has formed - you will start falling in love with its very existence. Eventually, even if you do not store water in it, you will keep it simply for its beauty. It is loved because it exists.

A person whom you consider important in your life - look at the qualities that serve as a utility for you. You will suddenly notice your love being rejuvenated, whether it is for a husband, wife, son, daughter, child, brother, father, mother, or Guru.

Many people perceive the Guru merely as a utility value - for healing or for receiving boons. If you stand only on the periphery of this utility, the moment a better utility is available elsewhere, you may abandon the Guru or remove the Guru from your life. However, when you observe the quality that serves as the utility, you will suddenly fall in love with the Master once again, as when you first started relating with Him. It will be a repetition of those initial days, the moment you first saw Him. When you look into the quality, your love is naturally rekindled.

With everything, observe the quality that is serving as the utility for you. Turn your attention towards your very 'I' - What is the quality that lights my eyes, activates my ears, enlivens my nose, and allows my tongue to taste? What is the quality of the 'I'

that energizes all these faculties and illuminates them?

Consider just an ordinary flesh of three inches by four inches - how does it gain the power to taste anything on the planet? How do such small openings acquire the ability to hear and categorize everything on Earth? What is this 'I' that enlightens all these senses? What is this 'I' that allows me to generate a million thoughts per second and manage such enormous data, which even a billion supercomputers could not handle? What is it?

All of you should meditate on the quality of the 'I' - that which is so useful to you in life in so many dimensions: physical, mental, emotional, psychological, and every other level. What is the quality of the 'I' that makes it so useful? Whenever you see the quality that becomes so useful to you, you naturally fall in love with it forever.

Know the quality of the 'I.' As long as you look only at the utility of the 'I,' you remain in Aham. When you realize the quality of the 'I,' you awaken to Śivoham. The quality of the 'I' expresses itself as utility for you in countless ways. Meditate on those qualities of the 'I': Why does it enlighten my eyes? Why does it enlighten my ears? Why does it enliven my nose? Why does it give power to my mouth?

You are not an accidental combination of hormones and chemicals. Any doctor who defines you merely as such is a quack. Do not be fooled by them. The 'I' has an inherent quality that makes all these dimensions of you alive. Meditate on that quality.

When you meditate, you will begin to enjoy it. Laya, hṛdaya-laya will happen - you will simply become one with that and fall in love with it. Look deeply into the quality of the 'I' each one of you is carrying: What is it that enlightens all my senses and my mind? Meditate on it. Contemplate it. Reflect upon it. The more you contemplate, the more you will understand. Aham will transform into Śivoham.

Explore the qualities that are becoming a utility in your life - the qualities of the 'I' that are so useful to you. Then you will begin to understand one of its most important qualities. Why are you able to see everything? Because you exist in everything. Why are you able to hear everything? Because you exist in everything.

Everything you see - you exist in that.

Everything you taste - you exist in that.

Everything you hear - you exist in that.

Everything you touch - you exist in that.

When you look within, you will realize this truth expressed in the verse: "You exist in everything!" There is nothing to be afraid of.

यस्तु सर्वाणि भूतान्यात्मन्यएवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtāny ātmany evānupaśyati |
sarva-bhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

There is nothing in which you don't exist. You exist in everything that exists. You will come to that realization the moment you start meditating on what is that 'I,' that 'I,' that 'I.'

Significance of Vākyārtha Sadas

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥
yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ।
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ ॥ 7 ॥

'In one who has cognized the reality, all existing beings become the very Self. Then what delusion, what sorrow of incompletion can be there for that Seer living in the space of Oneness, Living Advaita?'

The Upaniṣads declare the greatness of the Jīvanmukta through the phrase "ekatvam anupaśyataḥ (एकत्वमनुपश्यतः)". Notice, the Upaniṣads are not using the word ekam (एकम्), but ekatvam (एकत्वम्). Whenever the Upaniṣads use the word ekam (एकम्), you should understand it as ekatvam (एकत्वम्) - Oneness, not merely "one."

For example, when your wife is really, really angry, even if she uses the word "Honey," you must know the context of that word! Similarly, when your mother, full of love, calls you "Monkey, come here," she is not scolding you. You must catch the meaning

from the context. In the same way, when the Upaniṣads use the word ekam (एकम्), it does not mean "one," but "Oneness."

Because of its purity, Oneness cannot be diluted. The Āgamas are the words of Mahādeva; the Upaniṣads are the very breath of Mahādeva. Therefore, whenever there is any conflict or difference of opinion, it is the Upaniṣads that must always be followed and respected. Even using the form of Mahādeva, some dilution can happen - people may get diverted. But with the Upaniṣads, there is no possibility of dilution. They are pure truth, truth, truth, leading you directly into reality.

As the Upaniṣad declares: "In one who has cognized the reality, all beings become the very Self. Then what delusion, what sorrow of incompletion can there be for that Seer living in the space of Oneness, Living Advaita?"

In the Hindu tradition, there is no "meditation" in the sense it is popularly understood. Instead, the tradition is rooted in manana - intranalyzing. The Hindu path is very clear: there are only three steps - śravaṇa (right listening), manana(intranalyzing), and nididhyāsana (living). What we have as dhāraṇā and dhyāna are nothing but manana - intranalyzing.

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Manana and Vākyārtha Sadas practiced every day will give you a complete understanding. Each time you keep these spiritual truths in your inner space - analyzing them, thinking about them, contemplating them - your incompletions will melt down. This is Living Advaita.

No matter how much you struggle to find a solution externally, you will never find the solution you expect. If you are expecting an external solution, you need to be told you are a fool. And wherever you really need to be told that you are a fool, you should be told - because that is truly good for you.

If you have a disease, you need to be told that you have that disease. Only then will you understand its seriousness and start taking the proper medication. In the same way, manana (intranalyzing) is extremely important. With manana, your life gets aligned to Living Advaita.

Śaṅkara says beautifully:

श्रुते शतः गुणम् वध्यिान् मननम्

मननात् अपि निदिध्यिासनम्

लक्ष गुणम् अनन्तम् नर्विकिल्पम्

śrute śataḥ guṇam vidhyān mananam
mananāt api nididhyāsanam
lakṣa guṇam anantam nirvikalpam

The meaning is this: manana is a hundred times superior to śravaṇa. Intranalyzing is a hundred times superior to listening. Living is a hundred times superior to intranalyzing. And Nirvikalpa Samādhi, Living Advaita, is infinitely superior.

You need to listen and intranalyze again and again and again. Other than the spiritual solution, there is no solution - whether the matter is personal, professional, organizational, intrapersonal, or interpersonal.

Interpersonal conflict is a direct fight. Intrapersonal conflict is like a cold war - you don't fight outwardly, but you keep waiting inside. When it becomes a fight, at least it is an equal fight. But cunning people don't fight directly; they wait. At some point, when they get the neutral position, they will use that position to attack.

Whether you hide violence, keep it internally, or act out cunningly - whether it is an interpersonal, intrapersonal, organizational, or professional problem, or even your own plan - it will only start stinking inside you.

The only way anything can be solved is with a spiritual solution. Vākyārtha Sadas is the best way to arrive at spiritual solutions and to discover them for any problem.

The more Vākyārtha Sadas you do, the more truth will be revealed to you, and the more Living Advaita will happen in you. Vākyārtha Sadas is essential to internalize the great truths. It clarifies many hidden self-doubts. There are questions you may never even verbalize, but they sit inside you in the form of self-doubt. A verbalized doubt can at least be clarified; an unspoken

doubt festers as self-doubt.

Verbalized self-doubt is just doubt; once you verbalize it, at least it comes out. Others can help you address it. You yourself will begin to see your own depth. As of now, you may not see it fully. Only when you sit in Vākyārtha Sadas will you start discovering the true depth of your own being.

When you begin to cognize that everything exists in your very consciousness, then the illusion of 'in' and 'out' will simply dissolve. The delusion disappears, and Advaita becomes your living reality. Whatever you do will naturally be established in the space of Advaita. God, in His pure form, will radiate through you and live through you.

Āgamas are uttered by Mahādeva. Upaniṣads are expressed from the very existence of Mahādeva - His breath is the Upaniṣads, and His words are the Āgamas.

This one truth - 'seeing all existing beings in your very Self' - can be experienced in countless ways: through yoga, prāṇāyāma, visualization, verbalization, or simply sitting. There are thousands of approaches to realize this great truth.

When you see that everything exists in your consciousness, your very soul, your very Self - where then is the question of incompletion? Where is the question of sorrow? Where is the question of delusion? There is only Oneness, Living Advaita, ekatvam - the space of Oneness.

Power of Love

Love can be as simple as giving a smile - a calculated smile - or as manipulative as planning to take something from another. The moment you express love in order to gain something - whether money, pleasure, or any other benefit - even those small, calculated acts give you a glimpse of Oneness. As you evolve, unconditional love blossoms. When you start giving calculated love, a certain confidence develops in you.

When the SDHD (self-doubt, self-hatred, self-denial) melts down, the confidence you build, the energy you radiate, naturally flowers as unconditional love.

Unconditional love does not depend on any action you perform. Even with your very breathing, you will be radiating love for the whole world, for existence itself. Your very thought will be: "What more can I do? How can I contribute further?" If some of your actions are rooted in calculated, conditional love, do not deny them. Move forward with them, and you will see that they give you the confidence to radiate unconditional, uncalculated love. If you deny conditional love at its stage of growth, you cut off the possibility of ever reaching the next level.

The leaves of a plant may not be edible, but if you allow the tree to grow, its flowers and fruits will be nourishing. In the same way, conditional, calculated, and planned love is often the beginning, the first step in your relating with life. Do not deny it, destroy it, or abuse it - simply wait and nurture it.

Perhaps today you smile, hoping that the other person will smile back, so that a connection may form. Tomorrow, that same person may become your business partner, your life partner, or may support you in your ventures. Whatever your plans may be, it is fine. Do not stop the act of love, the function of love.

Even when it is calculated, acting from the space of love builds your confidence in love itself. And that confidence will ultimately allow you to radiate unconditional love. Through more acts, deeds, and expressions of love, the confidence in love deepens, and from functioning in love, unconditional love naturally begins to blossom.

One of the most important things you need to develop in life is the confidence to function from the space of love. Only then can you take the leap into confidence and function from the space of Oneness. In the space of Oneness, there is no cunningness, no conditions, and no planning. Unfortunately, most people lack the courage to jump directly into that space, so they keep playing some hypocritical game.

Bhagavān Śrī Ramakrishna shares a story: An enlightened being once walked across a river. Seeing this, someone asked him, "How can I walk like that as well?" The Master replied, "There is no mantra or magic. Simply remember Mahādeva's name, and you can walk." The man went near the water, chanting Mahādeva's name. But he could not walk - he began sinking. The enlightened Master looked back and saw him struggling. The man cried out, "Oh Master! What happened? I am not able to walk on the water!" The Master replied, "You chanted Mahādeva's name, but at the same time you held your cloth high so it would not get wet. You did not truly have the confidence that you could walk on the water. You prepared yourself to drown. You carried only that space."

If this man had walked on the water, it would have been the Guru's pride. The Guru is responsible for the disciple's growth.

So why was he not able to walk? The Guru saw that the man lacked confidence. By holding his cloth, he was already convinced he would sink. The Guru's first step would have been to teach him to love the water.

Completion is not merely the absence of incompletion; it is also communion. Simply thinking "You live, I live" is not completion. He needed to be taught the science of love. That would have infused him with confidence. Confidence means: "I know the water will not kill me. I know I can swim, and the water will carry me safely." When love is experienced, one can then jump into the space of trust: "Yes, I can walk on the water."

Love is one of the most powerful stepping stones for Living Advaita. Most people are stuck because of their inability to love. Wrong ideas about love have been taught - that it must always be pure, unconditional, grand, or a life-sacrificing act.

But understand: just as a plant cannot have the greed to give fruit on the very first day, love also needs to grow. First, the plant brings flowers. The flowers become unripe fruits. Then unripe fruits ripen. In the beginning, love may be expressed through small or even calculated acts - and that is perfectly fine.

Start with courage. From there, you will naturally develop immense confidence in functioning from the space of love. You will be amazed to see that some of the greatest sacrifices and unconditional acts will happen through you - even before you think or plan them.

Look at the boons of Mahādeva. He is not a fool who simply grants whatever Bhasmāsura asks and then runs around in fear. No. He is established in the space of unconditional love and tyāga (sacrifice). Before He even considers the side effects or after effects, He has already given. That is the nature of true sacrifice and unconditional love - it happens even before thought arises.

Through Mahādeva's līlās (divine plays), we can glimpse the vastness of His space. The Purāṇas beautifully describe His behaviour. He marries Pārvatī, who comes from a royal family. She was born in the Himalayas as the daughter of Himarāja, she was raised in the comforts of a palace. She could not easily adjust to the rough, cold climate of Kailāsa. When Mahādeva saw that Pārvatī needed a more comfortable environment, with Gaṇeśa running about and Subrahmaṇya desiring his own dwelling, He called upon Viśvakarma to build the most beautiful golden city. Even Rāvaṇa came to attend the inauguration ceremony. All the devotees of Mahādeva - Kinnara, Kimpuruṣa, Gandharva, Gāndhāra, Yakṣa, and Rākṣasa - gathered there to witness the inauguration of this divine golden city.

After the inauguration, Mahādeva opened Himself and declared, "Whoever wants whatever, I am here to bless you all. Take it." Without hesitation, He granted whatever each being asked.

Rāvaṇa stepped forward and said, "I want this city." There was no second thought, no alternative idea, no weighing of side effects or aftereffects. Mahādeva is Mahādeva—Tyāgarāja, the very embodiment of unconditional love and sacrifice. Without hesitation, He simply said, "Take it."

The entire world had gathered for the inauguration, and in that very moment He gave away the whole golden city. That city became Laṅkā. Rāvaṇa, blinded by greed, took possession of it and returned. But his greed did not stop there - he desired even Kailāsa itself. That was the beginning of his downfall and he was ultimately crushed beneath it.

Understand: all the greatest acts of unconditional love and sacrifice arise only from the space where thought does not interfere. That spontaneous space is the true expression of tyāga. But for such a space to blossom in you, in the beginning you must nurture even the small, conditional acts of love. Do not dismiss them. Encourage them. Even a smile, even a small gesture - these are stepping stones. Over time, they build the confidence and strength to radiate unconditional love. And remember - acts of love are not always dependent on giving.

There was once a poor old lady in Madurai who made a living by cooking and selling idlis. One day, Mahādeva Himself came all the way from Kailāsa - though He has no shortage of divine food there - as if He longed only for her humble idlis. He said to her, "I will work for you. You give me idlis." The lady, innocent and simple-hearted, agreed. Mahādeva then asked, "How many idlis will you give me?" She replied, "As many as you can eat, that many I will give you." In her simplicity, she did not realize she should have made at least one condition - something like: "I will give you a full meal, but in return you must finish the task assigned to me by the king."

At that time, there was a flood in the Vaigai river at Madurai. To protect the city, the king ordered every citizen to contribute by building up the embankment - each person had to dump mud and reinforce a section of the riverbank. The entire city took up the task. Some citizens worked themselves, while others hired laborers to fulfill their share.

It is said that the Vaigai itself is not a natural river but was created by Śiva's own Bhūtas and Gaṇas when they had come to attend His marriage. Mahādeva always delighted in rivers. In Kailāsa, He rests where Gaṅgā Herself flows and washes His feet. So too, in Madurai, He wished for the presence of a river. Before returning to Kailāsa, He often stayed in a palace by the

riverbank. This riverfront palace became His abode. He would sit there, playing dice with His Bhūtas and Gaṇas, enjoying somarasa, watching the flowing waters. The main palace, where Mīnākṣī Devī lived, ruled, and held her royal court, became what we now know as the great Madurai Mīnākṣī Temple. But Mahādeva, carefree and sovereign, chose the riverbank palace. He did not involve Himself in administration, nor did He support Mīnākṣī in the royal duties. He simply wandered about, granting boons to all who came to Him.

Mahādeva went to the old idli-seller and asked, "What will you give me if I do your share of the embankment work?"

The lady, simple and trusting, said, "I will give you as much as you want to eat."

Only when He began eating did she realize the enormity of the commitment she had made. He ate and ate until nothing was left. Then, content, He lay down and went to sleep.

The poor woman panicked and tried to wake Him: "Hey, get up! Do your work, otherwise the king will punish me!" But Mahādeva replied lazily, "No, I just ate. I feel a little tired." And He simply continued to rest.

When the king came to supervise the work, he saw one portion of the embankment untouched. "Whose portion is this?" he demanded. The people answered, "It belongs to the old lady who sells idlis." The lady was summoned. She cried, "What can I do? I hired this man. I gave him all that he wanted to eat, but after eating he is lying down there, sleeping!"

But in truth, Mahādeva had not only eaten her idlis - He had eaten all her karmas too. That is why He consumed everything. The king turned to Him in anger and asked, "Why are you not working?" Mahādeva gave no reply. He simply sat up and looked at the king with calm, luminous eyes. The king, furious at being ignored, lifted his stick and struck Him.

The moment the stick touched Mahādeva, the blow was felt by every living being in existence - including the king himself! Stunned, the king realized whom he had beaten.

Love is not always about giving. Sometimes, even taking is an expression of love. When Mahādeva descended to Madurai and ate Vandi's idlis, it was pure love. Outwardly, He was "taking." Inwardly, He was showering grace. In fact, His love shines even brighter in this playful act of grabbing all the idlis with both hands, chutney dripping, and calling out to the old lady: "Come on, put some more!" while she rushed here and there - grinding, cooking, serving, exclaiming "Wait, wait, wait, I'm making more!" That scene, full of intimacy and laughter, is even sweeter and more endearing than the grand act of giving away the golden city of Laṅkā to Rāvaṇa. Because love is not bound by the form of the act. Whether giving or taking, in Mahādeva, it is always love.

Be very clear: love does not need to be restricted only to the act of giving. Love cannot be defined only as unconditional or selfless. Whether it is an act of giving or receiving, whether conditional or unconditional, selfless or selfish - start practicing.

Ultimately, yes, unconditional, selfless love is the highest fruit. But remember, that fruit will never come if you cut off the roots the moment they begin to sprout. The tree cannot bear fruit if it is not allowed to grow.

Yet, foolish people, in their hurry for the fruit, destroy the very roots. If you truly want the fruit, allow the roots to exist, allow the tree to grow. When Mahādeva was eating idlis from Vandi and playing with her, the loving space He was radiating was so grand, so alive! And when the king lifted his stick and struck Him, the truth of Oneness was demonstrated openly. Understand, He could have done anything - He could have sent the stick flying back, He could have killed the king on the spot, He could have shown His power in a thousand ways. But He did not. Why? Because after eating Vandi's idlis, He was resting in Samādhi, absorbed in the bliss of Cosmic Oneness. In that state of Oneness, the blow given to Him was felt by every being - including the king himself. The foolish king, not knowing whom he was striking, only struck himself.

The kind of right Rāvaṇa had over Mahādeva was only one-sided love - the right of a devotee over the Lord. But the real peak of love is when Mahādeva Himself feels He has a right over you. That is true love.

When Rāvaṇa asked for Laṅkā and took it, it was only Mahādeva acknowledging that His devotee had a right over Him. But in Vandi's scene, Mahādeva Himself declares His right over her - that is the peak of love!

Think: this poor old lady was surviving only by selling idlis. Her entire day's cooking was her profit, and whatever money remained was her running capital for the next day's livelihood. Mahādeva goes and sits with her and not only eats her profit - He eats her capital also! Tomorrow, what will she do to live? He knows this, but still He goes on swallowing everything. Other than the mud pot and that stove, He did not leave anything for her. He did not even do the job He had agreed to do. He just lay down and rested!

Understand, every līlā of Mahādeva is not just a story - it is a demonstration of love. It is only by practice that the confidence to operate from the space of love will start developing in you. And that confidence will naturally help you take the jump into the

space of Oneness. Loving Advaita will always lead to Living Advaita. Take this as a spiritual practice.

Now look inside yourself: what ways do you stop yourself from radiating love? Do you say, "Oh, this is just a small act… this is cunning… this is calculated"? Drop all these judgments!

Yes, ultimately, love should become selfless, uncalculated, unconditional. But where are you going to start? You have to start exactly from where you are.

Start operating constantly from the space of love, however small the act may be. Automatically, purification will happen. Automatically, the space of unconditional love will grow in you.

Love current of Mahādeva

Understand the love current of Mahādeva. You always associate love with an act. If you try to define love only by an act, then tell me - who would ever define Mahādeva chasing Vandi and eating all her idlis as love?

Only when you experience the love current of Mahādeva will you understand that this is one of the most beautiful, cute, and loving acts He has ever performed. It cannot be compared with any other līlā of Mahādeva. If you want to really catch the love current of Mahādeva, meditate on that scene: Vandi is running around, struggling - boiling idlis on one side, grinding chutney on another, stirring sambar on the third - and He is sitting with an empty plate, licking His fingers, smiling, and saying: "Hey! I am waiting!" That is Mahādeva's love current.

If you want the protection of Mahādeva, meditate on Him as Kālabhairava - the One who even removed the head of Brahmā. If you want Enlightenment from Mahādeva, meditate on Him as Dakṣiṇāmūrti - the One who transmitted Enlightenment in silence to all the Ṛṣis.

If you want wealth from Mahādeva, meditate on Him as Dhanākarṣaṇa Bhairava - the very form that blessed Kubera with prosperity.

If you want powers from Mahādeva, meditate on Him as Chakradāna Mūrti - the One who gifted the Sudarśana Cakra to Viṣṇu.

But if you want to understand the love current of Mahādeva, then meditate on Him in that playful, sweet, intimate form - sitting with an empty plate in front of Vandi, licking His fingers and asking, "Give me more idlis… more chutney…" Meditate on this love current of Mahādeva, and you will know what real love is.

Velli malai vandha vendhan Ravanan

Kanagapuri thandha nigazhvai kaadhal enbenaa?

Madurai veedhiyil kaal theya nadandhu

Thirai maraivil nindru dinamum Shankara ena pulambhum sandhadha paadagarkku

Sangam valartha Thamizh Madurai adimai aaga vendaam endru

Arai kooval viduthavanai viraivoda cheidhida

Viragu thalai thaangi Viraganur vandha un nigazhvai kaadhal enbenaa?

Arunayin malaiyil karunaiyin vadivaai adiyum mudiyum kaataadhu nindru

Kaatiyum kaataadhum karaindhirukkum vedhanai vittu norukku

Kadaiyil kaatiya padhathai kaatiye

Jnaana thootiya seyalai kaadhal enbenaa?

Karunaiyin poruley, Vandhiyin vattilil amarndhu

Thottil kuzhandhai poley koduthadhai ellam undu vittu

'Innum thaa! Innum thaa!' endru kekka,

'Engey poven?' endru alaiyum paatiyin mun amarandhu

Verum pallai idithu kondu

Verum viralai nakki

Aval vedhanaiye kandu

Kurunagai purindhu malarndhu irukkum mugathai kaadhal enbenaa?

Edhai cholven kaadhal endru Ennavaney?

Karikkurivikku paadam chonnadhai kaadhal enbenaa?

Aaranyathil amarndhu rishigalku jnaanam chonnadhai kaadhal enbenaa?

Sakkaram koduthadhai kaadhal enbenaa?

Than thalaiyil kai vaikka varuvaan endru therindhum,

Bhasmasuranukku varam thandhadhai kaadhal enbenaa?

Edhai kaadhal enben?

Ennavaney, Mannavaney, Thennavaney,

Ennakkul nindru endrendrum naaney nee endrum neeye naan endrum unarthiya Arunagiri Yogiye,

Un aravanaipai kaadhal enbenaa?

Aanum pennum aliyum kadandhu

Thaanum nindraayi ingunakku

Thaaiyai vendaam endru sonna Bhringikkum

Thadi thannai thandhu

Avanukkum alithaaye aanma mukthiyai,

Adhai kaadhal enbenaa?

Jnaanathai Bhringikku alithida

Thaanathu veetukkul thaniya irukka mudiyaadhu

Maanathai kadandha Parvathi ul vidamaataal endrarindhum

Oodalukku bhayandhiraadhu

Koodalukkum oodalukkum kalandhu

Irandum kadandhu

Bhringikkum jnaanam thandha Perumaaney

Adhai kaadhal enbenaa?

Edhai kaadhal enben?

Ennavaney, Thennavaney, Mannavaney

Vaazhga nin padham, Valarga nin padham,

Endrendrum enpolum dheenarkum iniyadhai thandhu

Kaadhalai karpitthu

Vaazhvaai Paramporuley!

Vaazhvaai Mahādeva!

Vaazhvaai Vaazhvaai!

Un vaazhvey ulagin vaazhvaai nindru vaazhvaai!

Here, Mahādeva is described only with those simple acts of Him. Meditate on the love current of Mahādeva. It is not bound by acts. It is a current. Encourage, even if it is the smallest act. Encourage acting out of the space of love. You will find the meaning of life.

यस्मिन् सर्वाणि भूतन्य् आत्मैवाभूद् विजानतः |
तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः || ७ ||

yasmin sarvāṇi bhūtany ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || 7 ||

'In one who has cognized the reality, all existing beings become the very Self. Then what delusion, what sorrow of incompletion can there be for that Seer living in the space of Oneness, Living Advaita?'

It is love that gives you the immediate jump-start into the experience of Advaita. It is love that gives you that very experience. The Īśāvāsya Upaniṣad declares the pure science of Oneness.

But what is the applied science? What is the method? What is the utility value of this verse in your life? The answer is love. Love is the method through which you enter into Ekatva (Oneness). Love is also the utility value of Ekatva once you experience it. Both the journey and the fruit - both are love.

Love makes you experience Ekatva. And once you have tasted Ekatva, its practical utility in your life is, again, only love. Now, what is this love current? Just like the Gaṅgā flows - from Gaṅgotrī to Gaṅgāsāgar, from Gomukh to Kolkata - the current flows. In Gaṅgotrī, it is pure, fresh, untouched. In the middle, in Lucknow, it is somewhat polluted. By the time it reaches Kolkata, it may be heavily polluted. Still, whether pure, somewhat polluted, or very dirty - the current of Gaṅgā is still the current of Gaṅgā.

In the same way, your love current will take many forms. At one point it may be mixed with selfishness. Sometimes it may feel like a business deal - give and take. Sometimes it is demanding. Sometimes it is selfless. Sometimes it is not just selfless but an extraordinary sacrifice. Whatever form it takes, love current is love current. Don't dam it. If you dam it, you are damned.

Even if the Gaṅgā water is polluted, if the current flows, it can purify itself. If you allow love to flow - whether it looks selfish, demanding, calculated, or pure sacrifice - it will automatically purify itself. The only instruction: Don't stop the current of love.

Even if your love looks selfish, even if it feels like business, it is okay. Function. Move. Be active. Be alive. Be interactive. Because when you flow without blocking, without damming yourself, the current itself will start purifying you.

In the beginning, your love may look like selfishness or a give-and-take arrangement. But if you keep it alive - keep it flowing - you will see: within a few days, that love will start bringing joy, excitement, and energy into you. Once you taste that, your whole interest will shift towards that love which makes you flow, irrespective of whether the other person receives it or not, reciprocates or not. You will realize: love itself makes you powerful.

The love current - the current itself - should always be encouraged. Many of your judgments like "my love is selfish" or "my love is business-like" are nothing but self-doubt. They are not even real.

Think: even if you build a whole empire out of selfishness, what happens at death? You leave the entire thing behind - for humanity. At that moment, everything has become selfless! Then how will you define selfishness and selflessness?

There are some people who, in the name of renunciation and selflessness, just sit, eat, and produce nothing. When they die, they leave nothing for the world. That is real selfishness. They only sucked from society, without giving back.

Don't get cheated by words like "renunciation" when it is actually inertia. Always encourage creation. Discourage demolition and laziness. Understand more deeply: this is the love current of Mahādeva. When you are powerful and creative, you will never do wrong, you will never make a mistake. Don't bother whether someone receives your love or not, reciprocates it or not, responds to it or not.

The love current of Mahādeva can be seen in the way He expresses Himself and connects with humanity - whether it is cutting the head of Gaṇapati, or giving away the golden city of Laṅkā to Rāvaṇa.

In the Purāṇas, only two cities are recorded as having been built by Viśvakarmā, the cosmic architect, specifically for Mahādeva, as per His order. One is Laṅkā, which was originally built on Kailāsa for Mahādeva to reside. When Rāvaṇa came to attend, as per the tradition of those times, the host had to offer a gift to the guest. So, when Mahādeva asked Rāvaṇa, "What do you want?", Rāvaṇa replied, "I want this city." Without a second thought, Mahādeva gave the entire city away as the visitor's gift.

The second city is Tiruvaṇṇāmalai, which Mahādeva still inhabits. Madurai already existed when He came to marry Mīnākṣī, and the expansions there were done by Mīnākṣī Herself. Only these two cities were designed by Viśvakarmā directly for Mahādeva. Laṅkā He gifted away. Tiruvaṇṇāmalai He still uses.

Whether it is giving the golden city to Rāvaṇa, demanding more idlis from the old lady Vandi, or when the whole society was fighting over who has the right to receive initiation - Brahmins, Kṣatriyas, Vaiśyas, Śūdras, Caṇḍālas, or only Śivācāryas - Mahādeva never entered into the argument. He just went, picked up a small cuckoo bird, initiated the bird, and liberated it. That

is Mahādeva. His love current flows beyond logic, rules, or boundaries.

Initiation is available to all beings - not only to human beings, but to every living being, irrespective of caste, creed, or gender. Mahādeva's love current flows into everyone. Whether it is cutting off the head of Brahmā as Kālabhairava, or removing the head of Dakṣa as Vīrabhadra, or even teaching the Science of Enlightenment to the very Ṛṣis who were performing yāga-yajñas to destroy Him - His love current is present in all of it.

Look at what He carries: the ḍamaru, the fire, and even the demon under His feet. All of these are gifts sent by the Dārukāvana Ṛṣis, who wanted to destroy Him through their rituals. The Dārukāvana Ṛṣis had mastered the science of yāga-yajña and believed they had become God Himself, that there was no need for Mahādeva. They thought they were the ultimate.

Mahādeva had to make them understand. He had to reveal the futility of their arrogance. It is like people today who say, "I am fine. I am happy. Why do I need spirituality?" Maybe you are happy now - but that happiness is fragile. Just a small imbalance, and everything collapses.

Mahādeva comes to shake us awake: "Fool, your so-called happiness is only because things are moving as you expect. The moment a small imbalance happens, you will not be able to handle it. Raise yourself to the space where there can never be any imbalance."

The exact incompletion of those Ṛṣis was their excessive possession of their wives. To reveal this, Mahādeva manifested in the most beautiful form, Sundareśvara, and walked house to house as a bhikṣāṭana, begging for alms. The beauty of that form was beyond imagination - beyond any human beauty.

Naturally, when the Ṛṣipatnīs saw Him, they forgot their very identities. The Purāṇas say they did not even know whether they were male or female - they simply knew they were souls, and the Cosmic Soul was standing before them. That is the truth of devotion: the relationship between the individual soul and the Cosmic Soul, the soul–goal relationship.

The Ṛṣis, seeing their wives captivated, were shocked and furious. Out of their powerlessness and incompletion, they attempted to destroy Him through yāga-yajñas. Whatever they invoked and sent against Him, Mahādeva simply wore them as ornaments, as weapons, as expressions of His grace.

Finally, He turned to those very Ṛṣis and gifted them the Science of Enlightenment. That is the love current of Mahādeva - He transforms even attacks into gifts, even curses into blessings, and even hatred into Enlightenment.

Whether it is granting Enlightenment to the very Ṛṣis who tried to destroy Him, or descending as a humble wood seller to humble the arrogant musician in Madurai who was holding the whole city for ransom, or protecting Mārkaṇḍeya from the clutches of Yama, or any of His countless līlās - every single action of Mahādeva is nothing but the radiance of His love current.

Understand: only one who has the guts to play with the unknown can truly love. Only such a person can love, receive love, and radiate love. Love is never about clinging to the known - it flowers in the space of the unknown. In the space of the unknown, love is alive, vibrant, dynamic. It keeps you in wonder, in awe, in freshness.

Even in ordinary human marriage, couples who consciously keep the space of the unknown alive continue to experience love. Relationships are nothing but this constant renewal - being ever-new to yourself and to the other. That is why Mahādeva's līlās are eternally fresh. They are not history, they are happening currents of love. To connect to them is to allow your own love to remain new, alive, and ever-expanding.

Love will make you live Oneness. Because of Advaita, Oneness becomes your reality with the love current of Mahādeva. When you authentically experience the love current of Mahādeva, the Oneness you experience will continue to keep the juice of celebrating Mahādeva alive.

यस्मिन् सर्वाणि भूतन्य् आत्मैवाभूद् विजानतः |
तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः || ७ ||
yasmin sarvāṇi bhūtany ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || 7 ||

'In one who has cognized the reality, all existing beings become the very Self. Then what delusion, what sorrow of incompletion can there be for that Seer living in the space of Oneness, Living Advaita?'

The love current of Mahādeva is not only the path to Oneness - it is also the very fragrance of life after Oneness. Understand: love is not just the method; it is also the utility value. By practicing love now, by meditating on the love current of Mahādeva, you will be led into the experience of Oneness. And once you experience Oneness, the way you live, the way you cognize, the way

you move, the way you operate, the way you exist - everything will be the same love, but radiating in a new dimension.

There has always been a conflict between Advaitis and Bhaktas. Advaitis dismiss Bhaktas as mere Līlāvādis, forever talking about devotion without realizing Oneness. Bhaktas, on the other hand, criticize Advaitis as Māyāvādis, who neither understand nor celebrate devotion and love. Beneath this fight lies a subtle fear on both sides.

Bhaktas are afraid: "If I experience Oneness, everything will become 'me, me, me' and I will lose devotion." Advaitis are afraid: "If I open to devotion, I will lose my state of Oneness and fall back into duality." This is nothing but a foolish misunderstanding. Experiencing Oneness only deepens and strengthens your ability to radiate devotion. When you fall into the trap of 'me, me, me,' you lose both love and devotion. But when you truly settle in Oneness, you expand into love - the purest devotion.

There is a very beautiful incident from the life of THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN SRI NITHYANANDA PARAMAŚIVAM. When His Guru, Arunagiri Yogīśvara, wanted to reveal to The young Avatar the power of Oneness, of Advaita, He was seated on the steps of the Kalyāṇa Maṇḍapam in Tiruvaṇṇāmalai Temple, facing north.

In front of Him was His own Samādhi, to one side the main deity in the Garbha Gṛha, and to the other side the majestic Arunācala Hill, Aruṇācaleśvara Himself. Arunagiri Yogīśvara pointed and said: "This, that, that - everything is Me. Just see." As He moved His hand, little Nithyananda literally saw the Garbha Gṛha, the Hill, and the whole temple dissolve and merge into Arunagiri Yogīśvara Himself. When He moved His hand again, everything returned to its place.

It is easy to dismiss this as an illusion - but it was not. It was a direct initiation, an experience of restful awareness and Oneness. During the whole vision, little Nithyananda was holding tightly to the feet of Arunagiri Yogīśvara, thinking: "If I hold His feet, so much energy and power will flow into me."

But in that moment of Advaita darśan, even the idea of "energy will come, power will come" disappeared. There was only the experience of Oneness, only the recognition that He and I are One. Overwhelmed, The young Avatar prayed to His Guru: "Whatever may be the experience, let me always retain this ability to feel deep love, to be in this love current." Arunagiri Yogīśvara laughed and said: "Advaita will only strengthen the love current. Advaita will only strengthen bhakti."

Exaggeration on the One Who Can Never Be Exaggerated

What takes Oneness away from you is simply this: not being able to cope with reality as it is. You always feel reality needs to be a little more colorful than what you are experiencing now.

You feel life runs because of hope, so you believe that something more than what you actually perceive is required for you to be alive. That constant need for hope becomes the idea: "I need something more to move on." Even as a child, this begins. You needed fairy tales. From the very beginning, the cognition was: "Only if there is something more, I can continue." So life itself has been running on the fuel of "something more."

This projection of something more takes two directions:

If it is about quantity, you think: "I need more money, more cars, more houses. Only then life will be great." This is materialism.

If it is about quality, you think: "I need a better way of loving, better way of giving, better way of serving." Then you become spiritual.

But whether it is quantity or quality - the very idea that something more is required for you to feel complete, fulfilled - that itself is the first delusion. Because this idea has sunk into your bio-memory, you cannot simply erase it. It has become an ingrained pattern: always imagining what is not there, cooking up what is not there, hoping for what is not there, and even faking what is not there - thinking either it will happen, or it has already happened.

This hope and exaggeration runs so deep that it even expresses in ordinary conversation. Just sit and talk with someone for half an hour, one hour - friend, family, anyone. Then review the whole conversation. You will see how many times either you or the other person exaggerated something. If you are convinced that someone is great, or something is great, you go on building it up - far beyond what you have actually experienced. This habit of hoping and exaggerating cannot be transcended directly.

There is one Being about whom you can never exaggerate. Whatever you say, it can never be an exaggeration. That is Mahādeva – the Cosmic Consciousness. Divert your whole attention towards Him. Then, even when you exaggerate and hope, it all settles on the One who can never be exaggerated. Naturally, your hopes and imaginations no longer lead you into delusion; they lead you into Reality.

The love current of Mahādeva is nothing but this: all your hopes, all your greed, your desire for more - more color, more

quality, more quantity, more experience of life - being directed towards the Ultimate, who can never be exaggerated.

Nothing more golden can be painted upon Him. However much you glorify, it will always be less than what He truly is. This transforms the very mechanism of exaggeration and hope inside you. Instead of cooking up illusions about yourself or the world, your longing and "need for more" settle down on Him.

When you have no higher subject, your exaggeration always turns towards yourself, keeping you in delusion. But when you turn it towards Mahādeva, the same energy flowers as bhakti.

Your continuous demand for "something more" cannot be removed directly. It dissolves only when it is offered to Him - the inexhaustible, the immeasurable, the Ultimate. Then, all your hopes and all your longings merge into Him. This is what I call feeling connection, love, devotion, bhakti: the settling of your hope, your exaggeration, your asking for more, onto God or Guru - something beyond you.

When your attention rests on Him, your life becomes alive, rich, overflowing. You break out of delusion and illusion. You wake up into Oneness, and in that Oneness, your life becomes so alive and rich and you break the delusion and illusion.

If you don't have anything other than yourself to exaggerate, to hope for, to demand more from in quantity or quality, you are the poorest person alive. That is spiritual poverty, conscious poverty, depression. But if all your exaggeration is directed towards God or Guru, you are one of the richest beings on planet Earth.

When everything inside you revolves around something beyond you, you naturally wake up into Oneness. The antidote for delusion is devotion. The antidote for māyā is līlā. Understand: exaggeration is inevitable. You cannot kill it. Record even ten minutes of your own conversation - you will see exaggeration constantly erupting.

Even if you hate someone, you exaggerate negatively about them. Exaggeration is the very way your mind functions. So, until the mind dissolves, let your exaggeration be centred on God, Guru, or your Iṣṭa. If it is centred on God, you will experience Him in deities. If it is centred on Guru, you will experience Him as a living presence.

Exaggeration is the raw material of your inner mechanism. When this raw material is directed towards the One who can never be exaggerated, it becomes devotion. That is the only way to wake up to Reality.

Before Enlightenment, there will always be the need to exaggerate, to hope, to demand "something more." After Enlightenment, there is no need to exaggerate, because you know - nothing can be exaggerated.

Anything you say about Him is still less than Him. Words will fail, and you will only cry: "Oh, words are not enough to describe Him." Whoever decides, "In my words, deeds, and thoughts, all my exaggeration will only be centred on my Iṣṭa," - that being is already walking the path of Enlightenment. That being is ready to wake up. Look in. That is the love current of Mahādeva.

Guru is nothing but the expression of God demanding you to shift your exaggeration onto the Divine. Guru is the statement of God. God is the state of Guru. The state gives the statement: "Shift. You have suffered enough with your exaggerations. Shift now. I am here to liberate you from this need to exaggerate."

Wake up to the Reality which can never be exaggerated, the Reality which is too vast to be contained in words. To shift, you need to experientially see something that makes you go "Aaah!" - an awe, a wonder, a breakthrough. That is when the Guru appears and gives you that "Aaah!" moment, the direct shift of your exaggeration from yourself to Him. Even after Guru happens in your life, don't miss that "Aaah!" - that shift. Blessed are those who experience it, for they wake up.

If you study the whole Śiva Purāṇa, if you look at all the līlās of Mahādeva in Madurai, everything is simply about giving you that "Aaah!" - shifting your exaggeration pattern from yourself to Him.

Otherwise, how could you call love the act of Mahādeva taking away the two eyes of a hunter, just because that hunter believed in Him?

How could you call love Mahādeva eating the old lady's food and then refusing to work?

But it is all love. Only if you shift, you will understand - it is love, it was love, it will always be love.

All your sufferings come only from your qualitative and quantitative expectations - and the exaggeration built on them.

Expectation is like fire. You cannot live with it for long, so you try to cool it by pouring exaggeration. This subtle cycle of expectation–exaggeration is nothing but the constant hope: hope for heaven, hope for Enlightenment, hope for something which is not here and now.

If you can shift from aham to Śiva, you will experience Śivoham. Anything you deeply love becomes part of you. Anything

you feel is part of you, you begin to deeply love. That's all. If you feel "you are you," you will exaggerate your actions, your memories, your experiences.

If you feel "I am Mahādeva," you will celebrate His presence, His experiences, Him.

Celebrating the Source is always liberation. Celebrating only the small branch is bondage. You are never away from Mahādeva, but your perception about yourself is only a small branch. If you celebrate that branch, it is bondage. If you celebrate the Source, it is liberation.

Just open your mouth and speak for ten minutes - you will see how much you exaggerate about yourself. That is why Purāṇas are the antidote for your disease of exaggerating yourself. They shift you. See how unconsciously you exaggerate yourself and things around you - from the need for fairy tales, which is hope getting exaggerated, to the need for carrying tales, which is desperation getting exaggerated. Whether it is fairy tales or carrying tales - it is suffering.

The shift is simple: from you to Him, from aham to Śiva. Shift it towards His state or His statement. State is Śiva. Statement is Guru. This shift makes you experience and celebrate the love current of Mahādeva, the love current of Guru.

When you rest your pattern of exaggeration on your matter, you are a materialist.

When you rest your pattern of exaggeration on your qualities, you are a so-called spiritualist.

When you rest your pattern of exaggeration on the society around you, you are a politician.

When you rest your pattern of exaggeration on confusion, you are a clerk or worker.

When you rest your pattern of exaggeration on your failures, you are a depressed person.

When you rest your pattern of exaggeration on Mahādeva or Guru, you are an enlightened being.

Whatever your pattern of exaggeration is - that decides the very flow in which your life will move.

Understand: an unending source of inspiration can never be exaggerated. It is too vast even to be described.

If you rest your exaggeration on your failures, you will constantly blow them up, keep on talking about them, and live in depression. Remember, exaggerating your failures is depression, not peace. Internalize this. Do Vākyārtha Sadas on it - explore how in every single conversation you exaggerate you - your behavior, your body language, your words, your actions, your deeds. See how everything in you is flowing only towards more and more exaggeration.

Then see: how can this same current be shifted? Shift it towards Mahādeva. Shift it towards His state or His statement.

What is Right Eating?

When you constantly soak yourself in the experience of Oneness, you naturally radiate extraordinary powers. Every time you break a pattern with the clarity of Oneness, by the cognition of Oneness, one extraordinary power flowers in you.

For example, when you break eating disorder patterns, not only are you freed from them, but you also gain the power, the ability to consciously manipulate your stomach, your digestion, and your health as you desire. What I call an eating disorder is not just about overeating or undereating. It is the compulsion of having a fixed standard time for eating due to physical, physiological, or psychological reasons.

Physical reason: "Oh, I may get tired. I am getting tired."

Physiological reason: "If I don't eat, I will have gas, acidity, or diabetes."

Psychological reason: "If I don't eat, I will die."

For any of these reasons - physical, physiological, or psychological - binding yourself to a fixed pattern of eating is an eating disorder.

The right eating is beautifully described by a great saint from Tamil Nadu. Valluva Nāyanār beautifully described:

மருந்தென வேண்டாவாம் யாக்கைக்கு அருந்தியது அற்றது போற்றி உணின்.

(Marundhena vendaavaam yaakkaikku arundhiyadhu attradhu pottri unnin.)

Means, you don't need medicine for your body if you eat the food knowing that earlier what you have eaten has left the body.

If you eat only after the earlier food has been completely eliminated from your body, you will never need medicine for your health. Before every meal, ask yourself: Has my earlier meal been fully digested and cleaned out? Only when the previous food

has left your body and become part of you as energy should you plan to eat the next meal. If not, first cleanse the system with jala basti (water enema) and then eat. After every meal, take a little Harītakī powder. It supports digestion and ensures cleansing. Before the next meal, make sure your stomach and bowels are cleaned. If this does not happen naturally, at least perform an enema (jala basti) before eating again. Never allow two meals to remain in your stomach at the same time.

மருந்தென வேண்டாவாம் யாக்கைக்கு அருந்தியது அற்றது போற்றி உணின்.

(Marundhena vendaavaam yaakkaikku arundhiyadhu attradhu pottri unnin.)

Every time you break a pattern, you gain extraordinary powers. When you break your eating disorder pattern, not only are you freed from that limitation, but you also gain the power to manipulate your body and mind as you wish. If you have practiced saṃyama even once, you will know how easily you can play with your body. All the so-called theories of acidity, diabetes, or tiredness related to food are true only as long as you continue to associate yourself with them.

Someone once wrote: "One of the biggest prisons human beings suffer is what others think about them." But there is an even bigger prison - what you think about yourself.

What you think about you is a deeper bondage than what others think about you. When others' opinions trouble you, it is only because your own self-image is fragile and constantly shifts based on them.

If what you think about yourself remains stable, no external opinion can imprison you. Because your self-perception is so fluid and weak, what others think of you becomes a major prison. And if that is the prison, then what you think of yourself is the suffocating cell inside the prison.

Others' opinions affect only your external life, but what you think about yourself directly impacts both your body and your mind.

Anyone who has practiced saṃyama even once can simply play with so-called "diabetes," "gastric trouble," "acidity," or any hunger-related issue. They can even cause miracles.

Hindu Health and HealthCare

In the Hindu times, the largest building in every village served as a common utility space - it was the school, the hospital, the cinema, the theatre, the art gallery, and ultimately the place for teaching Enlightenment. That place is what we call the temple. It was not merely a mall or a place of worship; it encompassed all aspects of life. Everything - storing grain, teaching principles, providing medical care - was conducted there.

Our lifestyle was such that we didn't need excessive hospitalization. From the beginning, we were trained to take care of ourselves. An important aspect of this awareness was that we were prepared to leave the body gracefully when the time came. We did not cling psychologically or consciously to a single body. When you hold on to just one body, only then do you need excessive medical intervention.

We understood that when there is a need, the body will recover, and when the body is too damaged, we simply drop it and take another one. Until the true science of life - the authentic science of body, mind, and consciousness - is taught to humanity, people will remain addicted to medicines.

Chemical medications, discovered only a hundred or two hundred years ago, disrupted zonal food practices, regional dressing customs, local medical knowledge, religious practices, education systems, and regional physical, mental, and conscious belief patterns. We are the last generation to have parents who maintained traditional regional beliefs and faith. We are the last to inherit the Hindu understanding of body, mind, and consciousness in its full authenticity.

What you cognize about your body, mind, and self is a mechanism. Whatever you cognize becomes your reality. We had yogis like Bhagavān Nithyananda Paramaśivam's yoga guru, Raghupati Yogī, who could perform extraordinary feats. He could sip cold water through the nose and, by the time he spat it out through the mouth, it would be boiling. He could sip hot coffee through the mouth and release it through the nose as ice cubes. He could manipulate his body to become a hot boiler or a freezer. He could even cook just by touching a pot: put water and rice in a mud pot, touch it, and in two minutes the rice would be ready.

During the month of Margazhi, when little Nithyananda was taken to the temple for yoga, the water in the tank would be cold in the early morning. Yet, Raghupati Yogī could point to the spot where Nithyananda was bathing, and the water there would become warm or even hot. He radiated control over his body and the environment in ways that amazed everyone.

Our ancient body-mind-consciousness mechanisms were taught to us in a very colloquial way by our mothers, grandmothers, and grandfathers during casual evening or night stories. "If you feel feverish, apply vibhūti from the Śiva temple; you will be

alright. Don't worry."

The modern ideas, in contrast, are delivered with high intensity and noise, which often overwhelms the mind. Just a few decades ago, in Tiruvannamalai, there were at least fifty ideal, enlightened beings visibly radiating the Śivoham experience - living embodiments of Mahādeva's power. Some of them were Thinnai Svāmi, Saakku Svāmi, Sorakkai Svāmi, Nārāyaṇasvāmi, Mouna Svāmi, Aṇṇāmalai Svāmigal, Raghupati Yogī, and Kuppammal. They radiated the power of Mahādeva, declaring it through their very existence.

Take Sorakkai Svāmi, for example. "Sorakkai" means bottle gourd. Half a bottle gourd shell would be placed in front of him, and people would offer food in it. He would eat only when he desired. When fresh offerings came, he would empty, clean, and refill the gourd. He had 25–30 dogs as companions and lived his entire life in a tiny three-by-three-foot structure. He barely moved, communicated occasionally, or smiled now and then. Birds would even sit on his head and eat from his hair. His disciples built a small stone-pillared structure around him. At times the sitting posture would be different. That is why we could even presume that he is still alive. The way he existed visibly radiated the power of yogic tradition. By living as examples, these beings - Rāmsuratkumār, Sorakkai Svāmi, Mouna Svāmi, Aṇṇāmalai Svāmi, Thinnai Svāmi, Sadhu Om, Kuppammal, Isakki Svāmi, Raghupati Yogī - were demonstrating and radiating yogic powers and the possibilities of conscious living just a few decades ago.

Life is a Long Bargain

The thought currents, the undercurrents and the energy currents of this verse need to be explored. Whenever you explore a sacred secret, it should become an energy current in you, not just a thought current. If you contemplate on any spiritual truth for twenty-four hours or so, it'll become a thought current. If you meditate continuously on it, it becomes your very being. It becomes an energy current. Until it becomes an energy current, you have to meditate on the sacred secrets revealed in those verses.

यस्मिन् सर्वाणि भूतन्य् आत्मैवाभूद् विजानतः |
तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः || ७ ||
yasmin sarvāṇi bhūtany ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || 7 ||

'In one who has cognized the reality: all existing beings become the very Self, then what delusion, what sorrow of incompletion can there be there for that Seer living in the space of Oneness, Living Advaita.'

The Oneness that empowers you should not remain just a thought or an idea. It must become a living, experiential current of power within you - something that produces tangible results in your life. Unless a profound truth manifests results, you will not truly live it.

Essentially, life is a long bargain. At age seven, you are ready to exchange whatever you have for something better. At fourteen, even if you have gathered possessions or experiences with great effort and love, if something more beneficial appears, you exchange without hesitation. By twenty-five, whatever you have accumulated with sentimental or emotional attachment, you are still willing to exchange it for something more valuable. Your whole life flows as this pattern of exchange.

Everything you acquire - money, experiences, relationships - has value precisely because it can be exchanged for something greater. Sentiments may be softened, hearts toned, attachments adjusted, but this flow cannot be stopped. It is the truth of life, not the ultimate reality, but a functional truth: life operates as a long, ongoing bargain.

Every experience you have accumulated in your early life is worthy of being given up for the experience of Oneness. Oneness is the most powerful "future" you can choose. You will choose to exchange your past experiences only when Oneness becomes a living experience in you. The human mind responds only to experiential bargains, and Oneness is the ultimate currency.

Oneness is not just a moral lesson like, "Oh, everyone is one, just love." Oneness is a spiritual power - a living force, not a concept. Many people think, "How can there be Oneness? I am separate. He is separate." Forget about experiencing Oneness with another person - first, decide to experience Oneness with your own body.

Start there. You might logically think: "I am this body. How can I experience Oneness with another body or mind? How can Oneness be real?" Thinking this way makes you a foolish beggar.

Imagine a beggar who finds a hundred-dollar bill. He starts calculating: "In two minutes I got $100. In 24 hours, how much will I make? In a week? In a month? In a year, I could make millions!" He plans stocks, investments, newspapers, and strategies based on this one accidental hundred-dollar bill. How deluded he is! That one bill does not guarantee thousands more, let alone millions. Similarly, if you think, "I am this body, they are that body. How can Oneness exist between us?" you are equally

deluded. You are not just your body.

Decide to experience Oneness with your body first. Oneness should give you the power to handle your body - your own temple. Sit, observe, and do completion with all parts of your body. Even though your body is not independent intelligence, it displays independent stupidity: each sense functions in its own unpredictable way. Bring completion and coherence among them. Harmonize your senses, your body, your mind, and begin your journey into living Oneness.

Any great truth, if it becomes your living power while you are in the body, will shape the way you live. All spiritual teachings are ultimately designed to equip you with power when you leave the body. They ensure that you are never in a powerless state, whether in life or at the moment of death.

The Hindu tradition is essentially a preparation for this: to leave the body gracefully and to move through successive births until you achieve Oneness with the Cosmos. From the very first day, even before birth, the child is subtly introduced to the concept of departure from the body through rituals like Garbhadāna, preparing them for the ultimate journey.

Anything that becomes a realized experience for you now - not just a concept - will be your strength in crises: whether a crisis arises while in the body or at the moment of leaving it. In both cases, the truth must be experiential, not theoretical. Oneness must become this truth that empowers you. Once it becomes your living reality, you will never abandon it. You may let go of everything else in life, but the experience of Oneness and cognizing life from that state will remain your constant foundation.

यस्मिन् सर्वाणि भूतन्य् आत्मैवाभूद् विजानतः |
तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः || ७ ||
yasmin sarvāṇi bhūtany ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || 7 ||

This verse reveals the utility of Oneness. It declares: When you live Advaita, where can there be incompletion, where can there be delusion? Only when delusions and incompletions dissolve are you truly living Oneness – Niranjana, Nirvikalpa, Nirāmaya, Nijānanda Bodham. Oneness must become your living experience, not just an idea. Many ask, "Yes, we want Oneness in our lives. But tell us, how can we make it our experience? That is why we are here."

The answer is simple yet profound: your decision creates your experience. Whatever you direct your attention to, you invest your energy into, and that becomes your reality.

Attention on the Oneness Experience

This is the technique: Any experience you give your full attention to becomes your reality. You constantly pay attention to your SDHD – self-doubt, self-hatred, self-denial – because it was taught to you by some so-called "great intellectuals" whom you respected. Most of you learned this SDHD from your school's moral science teacher.

Each of you probably had at least one teacher who really impressed you. Yet that very person could have been the greatest hypocrite on planet Earth. He built an amazing brand of himself before you, presenting himself as the ideal moral man. But in truth, he became the source of your SDHD.

Someone once went to Buddha and asked: "Tell me the way to get enlightened." Buddha replied: "Give me the list of the people who made you, who molded you, who impressed you." The man said: "My father, mother, and one of my teachers." Buddha said: "Go and kill all of them and come back. I'll give you Enlightenment." Of course, Buddha did not mean physical killing. He meant mentally killing - freeing yourself from the ideas they put into you. It is precisely those few people who impressed you that planted the seeds of self-doubt, self-hatred, and self-denial within you.

The more attention you give to your experiences of self-denial and self-hatred, the more those become your reality. Decide: "I will give more and more attention to my Oneness experience."

Your conscious decision to empower the Oneness experience is enough for Oneness to blossom in you. It is simply declaring your willingness - your conscious willingness - for it to take you over. Look at your life: whatever you make fashionable, whatever you look up to completely, that is what you move toward, and that is what becomes reality in you.

Anything you give attention to, anything you believe is a great experience, you will crave - and you will achieve. There is no logic behind it. Whenever people need to be convinced to do something which is not logically good for them, but they still must do it, society convinces them by declaring it is fashion.

Understand how you are exploited. The people who decide what should be fashionable are the greatest exploiters - including

the entire theory and concept of money and your bank balance.

In the Hindu tradition, very few people worked to meet the needs of life, yet everything was abundantly available. Now, almost 80% of humanity is working just to meet basic needs, and still there is so much poverty. In those days, business was about more production. Today, it has become about possession. Even the most basic, freely available things are privatized, packaged, and sold as commercial products.

In the Śiva Līlās, there is a story where Mahādeva comes down as a wood seller. He cuts wood in the forest and sells it in the cities. A lady in the street asks Him: "Times have become so bad that even wood is being sold?"

What does this mean? It shows that access to natural resources was considered a basic right of human beings. It was not privatized in those days. As time passes, with the growth of corporate culture and the spread of capitalistic mentality, don't think that more and more production is happening. What is really happening is more and more legalized snatching and possessing.

The people who make fashion statements in your life are the ones who decide what experiences you should give your attention to. If you pay your attention to the Oneness experience, you will see it becoming power in you.

The Guru is the being who makes the fashion statement about the Oneness experience. An Incarnation is the being who makes that Oneness into your very own experience.

Anything that becomes an experience while you are alive becomes your strength when you leave the body. Anything that becomes a power in you while you are in the body remains your power even when you leave the body. Decide to pay attention to the experience of Oneness. That very decision will make you constantly flow toward the Oneness experience, and you will make it a reality in your life.

Oneness is higher than Highness or Holiness titles. The Highness and Holiness titles are nothing compared to the experience of Oneness. Let Oneness be your experience. Let Oneness be the center of your life. Give attention to your Oneness experience. Put your attention to the experience of Oneness. Think about it, contemplate, feel it, encourage and entertain it. See all the ways we can think, contemplate, encourage and enrich Oneness in our being.

Attributes of Consciousness

स पर्यगाच्-छुक्रम् अकायम् अव्रणम् अस्नाविरम् शुद्धम् अपाप-विद्धम् |
कविर् मनीषी परिभूः स्वयम्भूर् यथातथ्यतो-अर्थान् व्यदधाच्-छाश्वतीभ्यः समाभ्यः || ८ ||
sa paryagāc-chukram akāyam avraṇam asnāviram śuddham apāpa-viddham |
kavir manīṣī paribhūḥ svayambhūr yathātathyato-arthān vyadadhāc-chāśvatībhyaḥ samābhyaḥ || 8 ||

Translation: Pure consciousness is all-pervasive (like space), beyond the coming and going, absolute radiant and self-effulgent, unembodied boundaryless whole (beyond subtle body), woundless, muscleless having no incompletion with the body (beyond gross body); consciousness is the ever pure space devoid of the dirt of ignorance (beyond causal body), and is untouched by the delusion of incompletion; consciousness is the all-knowing seer of all (past, present, future), the lord of all minds, consciousness transcends all beings, consciousness is self-existent by itself with its independent will and intelligence, having no cause for its happening; it is pure consciousness, that from time eternal, has enriched the ages and each being, by ordaining desirable responsibilities onto them, as per their nature and space, and their actions and results thereof.

Read this translation again and again - at least ten times. In this verse the Upaniṣads declare the nature of consciousness. You are being given the right direction: a conscious direction. The verse describes what you must do to experience the ultimate consciousness.

Pure consciousness is all-pervasive. The moment you begin to meditate you immediately sense that you are more than the body. The extent to which you can experience that all-pervasiveness is the extent of what you can visualize.

Physical objects can be seen and grasped even if you do not know what they are made of or how they feel; their external form is available to perception. But to truly know something you must experience its depth - you must feel one with it.

With a mental idea, likewise, you often need to become one with the idea to grasp the emotion and context behind it. Spiritually, only to the degree you experience oneness with an idea will you truly understand it. If a thought or a poem speaks of love, it remains merely a thought until you feel the emotion it points to. The more deeply you live that emotion, the more fully you will understand the words and the thought-current behind them.

Your capacity to grasp determines the scope of your experience. That is the beauty of the Upaniṣads' definition of consciousness.

You cannot carve a statue of what the Upaniṣads declare as consciousness. You cannot pretend to have grasped it without actually grasping it. You cannot reduce it to a rote mantra or a dead ritual.

Any ritual that arises from the Upaniṣads must be alive. That is why the Āgamas are so alive: you cannot make the Āgamas dead. However often you attempt to suppress them, they will reappear and enliven practice. Nigama means Vedās; Āgama means applied Vedās - a user-friendly version, a manual on how to use the Vedās.

Meditate on pure consciousness. What is "all-pervasive"?

Is it the ocean? No - water is not all-pervasive.

Is it the air? No - it lies beyond the vāyu-maṇḍala (the air-field).

Is it space? No - within our local space there are only a few billion planets; the universe contains far more than we have yet understood or imagined.

Meditate on the vyakta–avyakta(the manifest and the unmanifest).

Pure consciousness is all-pervasive - beyond coming and going, absolutely radiant and self-effulgent, unembodied, boundaryless, and whole.

The Upaniṣads remind us again and again through this verse to align ourselves with the context of defining consciousness: "Pure consciousness is all-pervasive, beyond coming and going, absolutely radiant and self-effulgent, unembodied, boundaryless, whole, beyond the subtle body, woundless, muscleless, having no incompletion with the body, beyond the gross body. Consciousness is the ever-pure space, devoid of the dirt of ignorance, beyond the causal body, and untouched by the delusion of incompletion." This description must be meditated upon.

Pure consciousness is all-pervasive. But what is all-pervasive?

Is it space, Earth, water, or fire? No - even space is not all-pervasive. Then what is subtler than space, which alone is all-pervasive? There are countless things beyond our very capacity to conceive.

So what is pure consciousness? When you contemplate deeply, you will experience a sudden click - an inner recognition. Every contemplation on pure consciousness gives rise to such a click, revealing that consciousness is for you. With continued contemplation, your understanding becomes deeper, subtler, and more refined. These refined clicks are what constitute spiritual growth.

Measure of Spiritual Growth

Spiritual growth means your ability to experience consciousness - your expertise in consciousness. Your expertise in experiencing Enlightenment is spirituality. When the subtle mind becomes intensely aware, when the blood flows fully into the brain, whatever your brain can grasp as the experience of consciousness - your expertise in catching that subtle experience of Enlightenment, of pure consciousness - defines how much you have grown spiritually.

Spiritual growth is measured by how much of consciousness you can directly experience. It depends on the power and refinement of your brain, the subtle grooves within it, and its ability to catch and hold the experience of consciousness. That alone makes you spiritual.

All spiritual practices exist only to develop these subtle brain grooves, enabling them to catch pure consciousness. Whether you sit in silence on the banks of the Gaṅgā in Haridvāra, or in the silence of Maṇikarṇikā Mahāśmaśāna in Vārāṇasī, or in the stillness of Gomukh Tapovana, the purpose is the same: to refine your subtle brain grooves so they can catch the experience of consciousness. That awakening is spirituality, which is beyond body and mind.

Before death, you must glimpse what consciousness truly is. The most subtle concept or experience of consciousness that you attain while alive will be the one that naturally opens up as you leave the body. This is the greatest gift you can receive from a Master.

Pure consciousness is all-pervasive - beyond coming and going, absolutely radiant and self-effulgent, unembodied, boundaryless, whole, woundless, muscleless, and free of any incompletion with the body. It is the ever-pure space, untouched by the dirt of ignorance.

Contemplate. If you catch the subtlest understanding of consciousness, you will simply know that it is you. You will begin to fall in love with It. Consciousness always tastes Itself only through Itself. Meditate on consciousness. Contemplate this truth.

Have Vākyārtha Sadas on it.

Reflect on what lies beyond space - both within and without. What is That which fills everything? What is That which makes everything move? What is That which is the source of me?

The subtlest contemplation gives you a click - an inner recognition. That click marks the level of your spiritual growth. If you contemplate again tomorrow, you will receive a deeper click, a subtler understanding, and thereby experience deeper spiritual growth. This is how spiritual growth unfolds.

How you function, how you perceive, what you have done, what you are doing, and what you will do - how you think and how you will think - all of this depends on one axis. That axis is your concept of "you," what you believe yourself to be.

Look within. What do you think of yourself? A bundle of worries? A mixture of failures and successes? A heap of confusion? Whatever you perceive as "you" determines how you perceive the world - as good or bad, right or wrong.

Why is tapas required? Tapas means willingly undergoing austerity and facing difficulties. When you go through tapas, the kind of understanding you develop about yourself changes profoundly. Even the smallest things that come from society will feel like a blessing. A little comfort from the world will seem like a great gift. Tapas sets the standard for what you perceive as yourself, for what you feel qualified to receive from the world. With that standard established, you live in lasting contentment.

Mahādeva describes contentment as one of the important Yamas. Patañjali missed it. When Patañjali listed the Yamas, he placed contentment instead under Niyamas. But Mahādeva places it directly in Yama itself. Tapas (austerity) sets such a powerful standard about yourself that you remain forever content. Whatever comes into your life, you say: "Oh, I was like that. This is already too much!"

Have The Right Idea About You

Having the right idea - developing the right understanding about yourself - is very important, because it is from that idea that you function. If you think you are the body, you will spend your whole life working to keep the body comfortable, pursuing sensory pleasures. If you think you are the mind, you will dedicate yourself to mental pleasures.

What are mental pleasures? When someone praises you, when you are recognized as one of the greatest persons in your field - these are pleasures of the mind. When you believe mental pleasure is most important, you will not bother about the body. Mental pleasure becomes your first priority, and you will do everything for it.

On the other hand, if you think the body is you, you will not care about what others say, or about name and fame. You will do everything solely for the pleasure of the body.

But when you begin to feel that you are consciousness, then whatever you do - for yourself, for others, and for the world - becomes Enlightenment, Living Enlightenment. When you know you are consciousness, whatever you do for yourself becomes tapas.

Even if you apply sandal paste to your body, bathe in bādām (almond) milk, drink somarasa (the nectarine drink of the heavens), and lie down amidst the greatest comforts and luxuries, it is tapas. The moment you realize you are consciousness, everything you do - even for the body - is tapas.

Introduction of You to You

The concept you have about yourself is the context you carry for life. The concept you hold about you is the context you set for your entire existence.

What you think about yourself can be diagnosed immediately, and it can be changed simply by your will. Willingness is all you need. In the Āgamas, Mahādeva describes willingness as the only qualification for all initiations - Samaya, Viśeṣa, Nirvāṇa Dīkṣās, and Ācārya Abhiṣekam. For every initiation, He insists that willingness alone is necessary.

If you are unclear about the concept you carry about yourself, then be very clear - you are carrying confusion as yourself. There is no doubt about it. The moment you doubt your concept of you, confusion has already entered. Then whatever you do for yourself, for others, or for the world, everything becomes utter confusion. People around you fall into chaos - they do not know who you are, what you mean, what you want, how to relate to you, or how you will relate to them. Chaos and confusion pervade everything.

The concept you carry about you can be changed instantly, simply through your willingness. Your decision itself is that

willingness.

The Upaniṣads are introducing you to yourself. The Upaniṣads declare here: who you are. Pure consciousness is all-pervasive, beyond coming and going. That is you.

Do not think this truth is meant for someone else. Do not postpone it by saying, "After I realize it, then I will become it." That is like playing with mud. You sit in the middle of the house covered in mud, and your mother says, "What happened to your skin? There is mud everywhere." If you reply, "Oh, once I realize I am the skin, I am the body - until then I am only mud," you are being foolish.

In the same way, if you say, "When I realize I am consciousness, then I will be consciousness. Until then, I am only body and mind," you are being foolish. Whether you realize it or not, mud is mud and the body is the body. A knife is going to hurt your body, not the mud. Life is going to touch your consciousness, not your body and mind.

The Upaniṣads are speaking to you. They are introducing you to yourself. Decide from this very moment: All my thinking, action, and planning - about myself, about life, about everything - will be rooted in this one truth: "I am pure consciousness, all-pervasive, beyond coming and going."

The first thing that will happen is the collapse of your fear of death. The fear and anxiety born of ignorance will also collapse.

What is this fear of anxiety? It is the thought, "Someday I may be caught in fear. I do not know how I will handle myself. I may go mad. I may lose my mind."

What is the anxiety of ignorance? It is the feeling, "Oh, I am so ignorant. I don't know what to do with my life. I don't know what I will be able to achieve."

Both the fear of anxiety and the anxiety of ignorance collapse the moment you accept the introduction given to you by the Upaniṣads. Immediately there arises tremendous strength in your perception, strength in your cognition, and strength in your thinking.

Strength in thinking is the very foundation of life.

The concept you carry about yourself is the driving force of your life. It decides when you wake up, why you wake up, and how you wake up. It determines when you think, what you think, how you think, and why you think. It governs why you behave as you do, why you react as you react, why you respond as you respond, why you move as you move - and ultimately, why you are who you are. You must experience a pure conscious cognition of yourself.

So what are we truly feeling about ourselves? And how do we catch the truth about "us" as introduced by the Upaniṣads? The Upaniṣads declare: Pure consciousness is all-pervasive, beyond coming and going, absolutely radiant and self-effulgent.

Definition of Hindu

Pure consciousness is all-pervasive (like space), beyond coming and going - absolute, radiant, and self-effulgent; unembodied, boundless, whole (beyond the subtle body); woundless and muscleless, having no incompletion with the body (beyond the gross body).

Consciousness is the ever-pure space, devoid of the dirt of ignorance (beyond the causal body), and is untouched by the delusion of incompletion.

Consciousness is the all-knowing seer of all - past, present, and future; the Lord of all minds.

Consciousness transcends all beings. It is self-existent, with independent will and intelligence, having no cause for Its existence. It is pure consciousness, which, from time eternal, has enriched the ages and every being by ordaining desirable responsibilities onto them according to their nature, their space, and the actions and results thereof.

Who is a Hindu? Whoever has already cognized themselves as described in the Upaniṣads, particularly in this Īśāvāsya Upaniṣad verse, or is sincerely working towards altering their cognition as the Upaniṣad declares.

Either one should have already cognized oneself as the Upaniṣad reveals, or one should be working to cognize oneself in that way - only then is one truly a Hindu. Whoever does this is a Hindu.

Religions that seek numbers as their priority and are used for political power or as instruments of social dominance grant membership by birth alone. In the Hindu tradition, we never use our religion for political power. This is a purely spiritual

tradition. It will continue to remain a spiritual tradition, retaining its purity.

We never declare that someone is Hindu merely by birth. Only by practice does one become Hindu. Only by practice does one truly belong to the Hindu tradition. This gives greater freedom: neither birth is a prerequisite, nor does mere birth make one a Hindu. Whoever cognizes themselves, or strives to cognize themselves, as pure consciousness - as the Upaniṣads declare in this verse - is a Hindu.

Cognizing You as Consciousness

Pure consciousness is all-pervasive, beyond coming and going. Whatever patterns you have that deny this truth - that you are all-pervasive and beyond coming and going - pen down all of them. Start exploring.

Let us begin the work of completion. The statement "absolute, radiant, and self-effulgent" is meant to be your cognition of yourself. Write down anything that denies this cognition. What other beliefs or cognitions are you carrying that contradict this understanding? Identify all the cognitions that deny your being absolute, radiant, and self-effulgent. Pen them down.

Let us trace the root of these patterns. Do not worry, thinking, "If I make a list of all these patterns as per the Upaniṣad, I may have 25,000 patterns - I could publish a book on it…" That is not necessary. Consider cotton bags: even if there are 10,000, you do not have to burn each one individually. Just a single matchstick will set the whole stack ablaze.

Similarly, if you see 10,000 patterns, you may think, "How will I overcome them all? I would have to address each one individually, 10,000 times." No - just identify the root, the one matchstick, and the work is done.

Sit and pen down your patterns. After noting 10–20 patterns, you will suddenly realize that they all boil down to one fundamental pattern. That pattern itself reduces to one ignorance. You will discover that addressing this single ignorance requires only one concept. You will realize that even that concept does not hold ultimate power over you.

You are already powerful. You will realize that not only are you enlightened now, you have been enlightened forever. Digging deep is what allows this realization. Manana (reflection) makes enlightenment happen. Internalizing these truths also brings enlightenment.

The statement "Pure consciousness is all-pervasive, beyond coming and going" should be your cognition. What else do you experience about yourself other than this? What beliefs are you carrying about yourself? Where are you denying your experience as declared in the Upaniṣads?

Beyond coming and going means birthless and deathless. You do not come to some place and go away from it. So, what is it that makes you believe you come and go? Which patterns must you complete to realize that you are beyond coming and going? Sit and list those patterns.

The Upaniṣads declare that you are all-pervasive, pure consciousness, beyond coming and going. You are already that. So, what is it that makes you believe, "I come, I go"? Pen down those patterns. Examine and discuss them.

Tomorrow, take up the next definition: absolute, radiant, and self-effulgent - I am absolute, radiant, and self-effulgent (svayamprakāśa), self-shining. Nothing else is required to glorify me or provide me joy, bliss, or excitement. If there is an idea that something else is needed to give me pleasure or excitement, or that something else can make me self-effulgent, that is a wrong pattern. What is it that gives rise to this wrong belief? I am self-excited, self-inspired, self-energetic, self-radiant, self-blissful, and a self-joy being. If I hold some other concept or cognition, what is it? Identify it, dig it out, and pen it down.

Let us work on Īśāvāsya Upaniṣad's 8th verse step by step. In three to four days, you will notice millions of incompletions merging into one or two patterns. Those one or two patterns will reduce to one or two fundamental ignorances. That one ignorance will reveal a single sense of powerlessness. That powerlessness will suddenly transform into powerfulness. Simply internalizing this truth leads to liberation.

Begin the Vākyārtha Sadas on "unembodied, boundaryless, whole, woundless, muscleless, having no incompletion with the body."

Consciousness is ever-pure space, devoid of the dirt of ignorance, and untouched by the delusion of incompletion. Consciousness is the all-knowing seer of all - past, present, and future. Consciousness transcends all beings. Consciousness is self-existent by itself. The first two lines may take many days of deep reflection. Once you understand the method, you can work

on all these truths in one or two days.

Root of Ignorance

The Upaniṣads know you far more deeply than you know yourself. They declare who you are and what you are. Start living their truth. Whatever you cognize as "you," apart from what the Upaniṣads declare, pen down all of it. Every other cognition is an incompletion.

If the Upaniṣads declare, "You are absolute, radiant," then anything that tires you, brings boredom, or dampens your excitement - including your pains and sufferings - is an incompletion. You need to complete with it.

The Upaniṣads say, "You are devoid of the dirt of ignorance." If you still think, "I am ignorant in this area; I don't know about that," then you must investigate deeply into when you first started uttering, "I don't know."

Ignorance arises not when you truly do not know, but when you choose not to know. Trace back to your first declaration of ignorance. You will find that every such moment was a conscious choice of not wanting to know. Notice the times when knowledge felt like a burden: "Oh! So much work…" or when you subtly disliked knowing, or felt you were being used. You may have thought, "Why should I know so much? For living, we don't need to know or do so much." These thoughts are a direct "yes" to ignorance and a "no" to consciousness and life.

Your life is not confined to a ₹40,000 salary, a bike, and a house. Life does not end there. It is foolish to feel, "Why should I know so much? Why should I do so much?" Wherever you are not challenged to know more or do more, you are spiritually dead. Do not remain there. That is hell.

There is a beautiful verse in Tamil: Chola naadu Sorudaithu, Pandiya naadu muthudaithu, Chera naadu velam udaithu, Thondai naadu saandror udaithu.

The Chola kingdom was abundant in grain and rice. The Pāṇḍya kingdom, being on the oceanfront with long stretches of beaches, was rich in pearls. Cheranāḍu (Kerala), a hilly region, was known for its elephants. Toṇḍai Nāḍu - the land where the SPH Bhagavan Nithyananda Paramashivam was born and brought up, including Kāñcīpuram, Tiruvaṇṇāmalai, and Chennai - was full of enlightened beings. Kings and queens - including the father of Goddess Mīnākṣī - used to come to Toṇḍai Nāḍu, take people from there, and settle them in their own regions. This is how the Nāgarāttar community moved from Toṇḍai Nāḍu to Chola Nāḍu. Such practices were common among the kings of that time.

Why does Toṇḍai Nāḍu produce so many enlightened beings? The system there was designed so that one's ignorance and inefficiency were constantly challenged. The environment was purposefully structured that way. Tiredness, boredom, and inefficiency were never allowed to settle in. Attention was always given to knowledge and enlightenment, never to luxuries or conquests. Toṇḍai Nāḍu never sought to conquer. It was more like a human nursery, where beings were cherished, nurtured, and allowed to grow. The land was filled with pāṭhaśālās and gurukulas, institutions dedicated to learning and spiritual growth. People were not merely born there - they were made to happen.

Human beings are not just born; they are consciously cultivated. If life were only about birth, then anything could be artificially created. With today's 3D printers, we already have the technology to assemble material components. If it were simply about mechanical making, we could combine the male and female components, send them into a printer, and produce a 3D-printed human form. But that is not life. A being has to happen.

Toṇḍaimandalam was a land of constant challenge. Do not live in a place where your ignorance is not challenged - that is hell. Without even realizing it, you would be destroyed in such an environment. The true blessing is to be allowed to live among great beings - those who are already enlightened or are sincerely working towards enlightenment. In such a space, people are constantly brought back to authenticity, integrity, responsibility, and enriching.

Not bringing your incomplete thoughts about the results and selfishness on the path of your knowing and doing is what Kṛṣṇa says:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |

karmaṇyevādhikāraste mā phaleṣu kadācana |

You have the right to work, but not the right to expect results. The moment you begin to expect results, you disturb the quality of your work. By fantasizing about results, you neglect the actual process of working. Once your fantasies are exhausted, the real work will appear pale, dull, and uninspiring. In that state, work no longer excites you. The very day you conclude that knowledge is not required for survival, or that being active is not required for survival, you are already dead - you are simply

waiting to be buried.

The Purpose of Knowledge and Action

We should never give the status of incompletion to the silly idea: "For surviving, why should I know so much? For surviving, why should I do so much? If somehow I get a job as a clerk in an office, earn a salary, have a two-wheeler and an apartment, that is enough." This is one of the silliest patterns in life, yet most human beings are stuck with it.

Knowledge is knowledge. Activity is activity. Neither should be judged, scaled, or measured based on the returns, income, luxury, or comfort they are expected to bring. Knowledge should exist for the sake of more knowledge. Work should be for the sake of more work. Work to get more work. Gain knowledge to gain more knowledge.

If you choose to use knowledge to achieve comfort and luxury, there is nothing wrong. Sarasvatī can always bring you Lakṣmī. But if Lakṣmī becomes the sole goal of Sarasvatī, then ignorance begins. Wealth can indeed be achieved through knowledge, but if wealth becomes the only goal of your knowledge, ignorance takes root.

Ignorance arises because you begin to feel: "Others are not so knowledgeable, yet they enjoy so much luxury. They have a big house, car, private helicopter, and everything. Why should I need so much knowledge to get the same? How can I also acquire luxury and comfort with less knowledge?" At that point, conspiring tendencies and cunningness enter your system.

The goal of knowledge should never be wealth. Wealth can come through knowledge, but it should not be the decision-making factor for you. Knowledge itself is the joy, the excitement, the taste of life. Only the one who is constantly exploring knowledge becomes the very embodiment of Sarasvatī - Mahāsarasvatī.

Knowledge for the Sake of Knowledge

Knowledge should be pursued for its own sake, not merely as a means to an end. Being active simply for the joy of activity itself is Durgā. Acquiring wealth through activity is not wrong, nor is acquiring luxury, but these alone should never be the ultimate goal.

The danger is that once your basic needs, wealth, or luxury are met, you may become inactive. You may begin to plan cunning ways to do less while acquiring more wealth and comfort. This is the very cunningness and these silly thoughts that cause the world to suffer. True 'aliveness' comes from knowledge and activity. These are the greatest of pleasures - thousands of times greater than any romance or luxury.

Being active is far more joyful and exciting than any of the so-called luxuries and comforts in life. Having a love for knowledge is infinitely more fulfilling than any romance. In fact, romance itself is nothing but the exploration of another person. The moment you feel you "know" the other, the romance dies.

The True Excitement of Exploration

The excitement in life does not actually come from the other person; it is your own excitement to explore and to know. Excitement always arises from knowledge. The moment you decide to make something else the purpose of knowledge, ignorance and cunningness begin within you.

For example, when your teacher asks you to memorize the multiplication table, but you think: "Why should I memorize this? My friend passed the exam without it, or my other friend has candy because his father is rich" - the very moment you decide not to learn, a layer of ignorance begins to cover you. That is when the dirt of ignorance starts settling in.

Mahāsarasvatī, the embodiment of knowledge, is very clear: only if you decide, will She allow you to enter into ignorance. Putting yourself in ignorance is your own choice; you are never pushed into ignorance by anyone else. Among the five cosmic actions - creation, maintenance, destruction, putting into ignorance, and liberation - creation, maintenance, and destruction are performed by Mahādeva in His Cosmic form. Liberation is bestowed when He assumes the form of the Guru. But putting into ignorance - that is done by you alone. Ignorance is never imposed from outside; it is always your own decision.

Breaking Free from Ignorance

Go back and reflect: when was the first time you said "yes" to ignorance and began developing this pattern? Dig out the ideas that initiated these patterns. Complete with them and break them. Suddenly, you will see that not only do you know what you

have studied and read, but you also begin to discover multiple dimensions of yourself.

Knowledge is never linear. The moment you say "yes" to knowledge, you break ignorance. Ignorance is linear, while knowledge is always vertical and multidimensional. If you penetrate even a single layer of ignorance, suddenly the whole truth becomes available to you. If you know one handful of clay, you know everything about clay anywhere in the world.

If you know only a few mental setups and source patterns, but not the root patterns, you will remain powerless. Root patterns always make you powerless. A root pattern is the moment you said "no" to knowledge and began developing it into a habit. You continue to suffer your whole life, trapped in powerlessness.

A source pattern, on the other hand, shows you how the world itself says "no" to knowledge and suffers. When you understand this, you hold the solution to break the pattern. Source patterns always empower you. Knowledge of source patterns empowers you. Root patterns, when left in ignorance, make you powerless. But when you gain knowledge about root patterns, you discover the source patterns. And once you know the source patterns, you know everything.

Knowledge and Action for Their Sake

The Upaniṣads are introducing you to yourself - as you truly are - ever-pure space, untouched by the dirt of ignorance. If you believe yourself to be ignorant, then you are cognizing yourself in a way opposite to what the Upaniṣads declare you to be. That is not the truth. Sit and dig out the patterns: what makes you feel other than what the Upaniṣads reveal as your real self? If you cognize yourself as the Upaniṣads declare you, you are wise. Otherwise, you are simply "other-wise."

Let your reason for exploring knowledge not be limited to acquiring comforts, luxuries, and a so-called "settled life." What does "settling down" even mean? Settling down means living above the ground but behaving as though you are already buried beneath it.

Today's modern IT generation often thinks: "I will work until 40, retire early, make money, buy a flat, get a car, and settle down." But what does it mean to "settle down by 40"? Even while beginning their studies, their only goal in acquiring knowledge is to secure some comforts and luxuries. With such an approach, what kind of inspiration can one truly have for knowledge and life?

The purpose of being active, the purpose of knowledge, should not be reduced to the pursuit of wealth, luxury, or comfort. That alone should never be the goal. When knowledge is pursued only for these ends, it becomes heavy and burdensome. You will constantly be looking for cunning shortcuts - how to know less yet make more money. If money, wealth, and comfort are the ultimate purpose, life becomes like that of a buffalo - minimal movement, minimal activity. With such an attitude, even a small action exhausts you. Just one phone call feels draining. By the end of it, you are tired because your purpose was never rooted in the joy of being active, but only in the pursuit of comfort.

Let the purpose of being active (Durgā), knowledge (Sarasvatī), and Lakṣmī (wealth) simply happen. Lakṣmī for the sake of Lakṣmī. Durgā for the sake of Durgā. Sarasvatī for the sake of Sarasvatī. Whenever wealth brings you the idea that it is not necessary to be active, not necessary to acquire more knowledge, it is not Lakṣmī. It is Alakṣmī.

You are Beyond Your Muscles and Wounds

The dirt of ignorance covers you when the goal becomes something other than knowledge and being active. You should be active to the level as if you have no muscles. The muscles are just a utility for you. The muscles pick up whenever you need to do something is what is meant by the word 'dvādaśānta' in the Āgamas. And in the Pāda Pūjā mantras, you chant 'kailāsa sonnata dvādaśānta śyāmala pīṭha.' Dvādaśānta means the source of you which is neither inside you nor outside you, which is beyond your inside and outside. So, be that. Then you will understand you are muscleless, woundless. The muscles are only there as your instruments, tools. If you think you are muscles, you are wounded. Go back to the source of you when you started saying 'yes' to being wounded and 'yes' to being muscled. You are neither wounded nor made of muscles. You are muscleless, woundless.

The Power of Decision

Your decision brought you ignorance, and your decision alone can bring you to knowledge. Your decision created laziness, and that same decision is enough to bring you out of laziness. Your decision led to boredom, and your decision is enough to make you excited again.

The problem begins when you believe that something more than your decision is required for knowledge or for being active. If you used a key to lock a door, you only need the same key to open it - you do not need an elephant or a massive teakwood log.

But you think: "No, no, I locked it with a key; this same key cannot open it - it's too big."

First, drop this stupidity. You do not need anything more to undo what you have already done. If you have become ignorant, simply see how you became ignorant and undo it. If you have become tired, just notice what made you tired and undo that. If you have become bored with life, look at how that boredom arose and undo it. Believing that something more is required to reverse what you did is māyā (delusion).

Know your life. If you lost relationships because of a lack of love, simply decide to be loving - you will attract more. Do not bother about those who left; instead, recognize that you hold the science of locking and unlocking yourself. A person who always loves and never says "no" may be sweet, but not spicy. One who says both "yes" and "no" becomes not only sweet, but also spicy. A man who always says "yes" to knowledge may remain sweet, but not spicy. Sometimes you say "yes," sometimes you say "no." Now, start saying "yes" with knowledge, and you will be both sweet and spicy.

Remember: anything you have done can be undone with the same intensity. Undoing is never more difficult than doing.

Work on all these points. You will notice that so many patterns begin to loosen, so many dissolve, and so many become complete. With this, immense clarity arises - clarity in depth, in knowledge, in experience, and in cognition. You will recognize: I am consciousness. Along with this recognition comes the gift of all the qualities of consciousness. The moment you truly recognize - re-cognize - that you are consciousness, you will naturally have all the powers of consciousness.

You are Untouched by Delusion and Incompletion

स पर्यगाच् छुक्रम् अकायम् अव्रणम् अस्नाविरम् शुद्धम् अपापविद्धम् |
कविर् मनीषी परिभूः स्वयम्भूः याथातथ्यतो'र्थान् व्यदधाच् छाश्वतीभ्यस् समाभ्यः ||८||
sa paryagāc chukram akāyam avraṇam asnāviram śuddham apāpaviddham |
kavir manīṣī paribhūḥ svayambhūḥ yāthātathyato'rthān vyadadhāc chāśvatībhyas samābhyaḥ ||8||

Pure consciousness is all-pervasive, like space beyond the coming and going, absolute radiant and self-effulgent. Absolute radiant, self-effulgent, unembodied, boundaryless and whole.

Consciousness is not embodied. Consciousness is not inside your body or outside your body, it is everything. If consciousness is inside your body and your body and mind is there, then you can say embodied.

Upaniṣads are very clearly declaring: Everything is consciousness. Then how can you say you are embodied consciousness? Embodied means something other than consciousness should exist. It is declaring, unembodied, boundaryless, whole. It is just boundaryless. Try your best to imagine boundaryless, like space, boundaryless whole.

Woundless, muscleless means if there is a muscle, there is a possibility for wound. It is not restricted to your body. It is beyond any possibility of wounds or muscles. Having no incompletions with the body refers to being beyond the gross body.

Consciousness is the ever-pure space, devoid of the dirt of ignorance, beyond the causal body and is untouched by the delusion of incompletion.

Consciousness is the all-knowing seer of all – past, present, future. Consciousness transcends all beings. Consciousness transcends all beings (paribhuḥ). Anything that Is can become Not. Here, 'Is' and 'Not' do not exist. Consciousness is Isness which is beyond 'Is' and' Not.' It is like nitya is beyond nitya and anitya. Beyond 'Is' and 'Not' is Isness. The Isness is consciousness.

Consciousness is self-existent in Itself (Svayambhū). Svayambhū – kavir manīṣī paribhūḥ svayambhūḥ – it is independent will and intelligence. It is not some deadlight kind of a thing.

It has independent will, intelligence and no cause for its happening. Pure consciousness from eternal time has enriched the ages and each being by ordaining desirable responsibilities onto them as per their nature and space and their actions and results thereof. It is consciousness which is the center of the karma cakra. Consciousness is the center of everything.

स पर्यगाच् छुक्रम् अकायम् अव्रणम् अस्नाविरम् शुद्धम् अपापविद्धम् |
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In this verse, the Upaniṣadic Ṛṣi is exploding with the truth of consciousness. It is as if he feels he cannot fully describe or spell it out. Whenever words seem insufficient, one tends to repeat the same truth again and again: "That is that, that is that." When expression fails, repetition takes over. Thus, when you see words like paribhūḥ, svayambhūḥ, and others, they may appear

different, but in depth they point to the same reality. The Upaniṣadic Ṛṣis repeat, repeat, and repeat - because the truth is beyond words.

Be assured, the Upaniṣads are declaring very clearly: you are untouched by delusion and incompletion. However cozy you may feel under the "incompletion blanket" - even if you embroider the words incompletion blanket on it - you are not touched by incompletions.

The Upaniṣads insist: You are untouched by delusion and incompletion. When the Upaniṣads declare this about you, then this is the truth of you.

No one else has the authority to define you - not even your Guru. The Guru may only point out your incompletions to help you get out of delusion. But remember: incompletions can never become permanent in you. You are untouched by incompletions. That is the truth. That is the right introduction of you to yourself.

If four or five heavy blankets are thrown on you, you may feel suffocated. But once you become aware, you throw them all off at once. This can itself be used as a technique: simply realize that you are not those blankets. You are untouched by incompletions. Be very clear about this. Pure consciousness is all-pervasive and untouched by the delusion of incompletion. Consciousness is the all-knowing seer of all - past, present, and future.

Importance of Vākyārtha Sadas

Everyone should spend at least one hour each day in Vākyārtha Sadas - debating, intranalyzing, and discussing the truths of the Upaniṣads. Only when you sit and discuss will you begin to think about them deeply. You have forgotten the art of contemplation.

During your work, you are not tired because of the physical routine; you are tired because of incompletions and emotional turmoil. It is the inner conflicts you go through the whole day that drain you.

Human beings are capable of at least twenty times more work than what you are currently doing. Even if you were to plough the land from morning till night, you are still twenty times more powerful than you believe. Physical activity never brings boredom or tiredness. It is the incompletions and emotional struggles that bring suffering.

Vākyārtha Sadas is the time to think about higher truths. When you constantly wound yourself emotionally without a plan for recovery, it is very dangerous. You must have a plan for recovery. If you hurt yourself throughout the day, at least for one hour you should heal yourself. Vākyārtha Sadas is that healing time.

It is when you put your mind and thoughts on higher possibilities. The Upaniṣads are such that you must digest them to feel powerful. Only when they become part of you will you truly experience power.

Pure consciousness is eternal. It has existed even before time itself began. Time and space belong to a much lower plane. Pure consciousness existed even before time. The more you comprehend consciousness, the more you will feel settled, secure, and beautiful. You will simply fall in love with yourself. All restlessness - both internal and external - will be quenched and completely dissolved.

Vākyārtha Sadas on consciousness can bring immense peace, joy, and bliss. Just as the moments you spend with the Guru fill you with joy and excitement, in the same way, meditating on consciousness through Vākyārtha Sadas can fill you with that same depth of joy and excitement.

Engage in Vākyārtha Sadas on the Īśāvāsya Upaniṣad's definition of you and its description of consciousness. It is pure consciousness that, from time eternal, has enriched the ages and every being by ordaining desirable responsibilities (artha) onto them, in accordance with their nature, their space, their actions, and the results thereof.

Consciousness is the very center of all your karma, akarma, and vikarma - your actions, your inactions, and even the distortions of action. Your actions, their results, the doing, the non-doing, and even liberation from both doing and non-doing - ultimately all of this boils down to one truth: Consciousness.

If you wish to achieve something, you must cognize that you are consciousness. If you wish to achieve non-doing, you must cognize that you are consciousness. Consciousness must remain the center of everything. Whether you seek to achieve, or to transcend achievement itself, the center is always the same: the cognition "I am pure consciousness." That single cognition can liberate you from time and bring you into tune with time.

Consciousness alone enriches time and every being living under the flow of time - by ordaining desirable responsibilities

(artha) to each, in alignment with their nature, their space, their actions, and their results.

The Lordship of Consciousness

Ramana Maharishi beautifully says:

karmam payan taral kartanadhu anaiayaalkarmam kaduvuluo undhipara

A beautiful Jñāna Undiyar, there is a verse Ramana Maharishi says: 'Your actions give results because the Lord, Consciousness, allows it. The Lord makes it happen, not karma itself. If the karma itself can directly bring a result, then karma itself becomes God which is not true.'

Understand this with an example: You write a cheque for one lakh rupees and take it to the bank. Only when the manager authorizes the release of funds do you actually receive the money. As a routine, you write the cheque, and he gives the money. Since there is no obstacle, you take it for granted and begin to think that just by writing the cheque, the money comes.

But writing the cheque is merely your karma, your action. It brings a result only when the manager approves it. He can stop, postpone, delay, or deny. Of course, you have other legal recourses, but that is another matter.

The key point is: the action itself does not produce the result in an automatic way, even though for the sake of convenience the system may appear automatic. In the same way, in the Cosmos, although things happen automatically for your convenience, never assume that karma by itself can bring results. Karma is not the Lord.

karmam payan taral kartanadhu anaiayaalkarmam kaduvuluo undhipara

It is the decision of Consciousness that makes the result happen. This is the Lordship of Consciousness declared in this part of the Upaniṣad. It is Consciousness, from time eternal, that has enriched the beings, the ages, and every individual - by ordaining responsibilities desired by them, according to their nature, their space, their actions, and the results thereof. The Lordship of Consciousness is revealed in this verse.

It is pure Consciousness that, from time eternal, has enriched the ages and each being. It is Consciousness that has ordained desirable responsibilities upon them in alignment with their nature, their space, their actions, and the results thereof. Do Vākyārtha Sadas on this line. Discuss, debate, and intranalyze.

Consciousness is responsible for our nature, our space, our responsibilities, our actions, and the results thereof. Surrendering to Consciousness and meditating upon it can completely reprogram us. Through this, we can alter and transform our life as we wish. We can change our nature and space. We can change our responsibilities and actions. We can even change our results without changing our nature and space. We can change results without responsibilities, and we can change our nature without altering our space.

Responsibility, nature, space, action, and results - all these are interlinked. If you work only at the level of any one of them, changes happen only systematically, in sequence. First, your responsibilities must shift. Then, your nature must evolve. Then, your space transforms. Finally, the results manifest differently.

But if you work with Consciousness, the rules are entirely different. Consciousness does not follow the sequence. With Consciousness, anything can change without changing anything else - or everything can change at once.

Consciousness can interfere directly at any point and transform it instantly. Your responsibility may be one way, your nature another, your space and your actions may all be different - yet Consciousness can still directly intervene and alter the results. That is what we call a miracle. You may wonder, "How is this possible? My actions, my space, my very nature are aligned in a particular way, yet suddenly the result is completely different!" That wonder itself is the power of Consciousness revealing its supremacy over the chain of cause and effect.

The Freedom of Consciousness

Consciousness has so much freedom and power because it is the center around which everything moves. When you experience consciousness with your pure intelligence, you experience that as time. When you experience consciousness with your visualization capability, you experience that as space. When you experience consciousness with your logic, you experience that as your nature. When you experience consciousness with your desires, you experience that as responsibility. When you taste your consciousness as joy, you call that a result. Meditate on this line and you will understand.

An enlightened being can directly give you joy through consciousness. That is why you feel the result of your life is achieved. You feel life is a miracle when you touch and experience consciousness. Meditate on this line. Your desires could have been

different, your responsibility could have been different, your nature could have been different, your space could have been different, your actions could have been different. Results can just be different. That is why Mahādeva is able to initiate even a black sparrow and liberate it.

The intervention of consciousness is possible because consciousness is the center. Constantly cognize that you are consciousness. You are not the son of somebody, the father of somebody, the daughter of somebody, the wife of somebody, the brother of somebody. You are not even a disciple of somebody. You are pure consciousness.

The Clarity of Advaita

In Śaiva Āgamas, there are Advaita Āgamas and Dvaita Āgamas (Dvaita-Advaita Āgamas). Dvaita Āgamas declare God is separate, we are separate. Dvaita-Advaita Āgamas declare in the beginning God is separate, you are separate. By spiritual practice, you and God become one. Advaita Āgamas declare that you and God are one from the beginning. Knowing this is spiritual practice. Śuddha Advaita Āgamas declare that even if you don't know, this is the reality. Śaiva Siddhānta is Śuddha Advaita Āgama, not just Advaita Āgama. It is Śuddha Advaita Āgama.

Truth always empowers you. Reality always makes you powerful. Nothing can make you more powerful than pure Advaita. Dvaita can make you egoistic. Even in your surrender, you will have a humble ego. Powerlessness will continue to rule you. Nothing like Advaita has the capacity to empower you. That is reality.

The action, result, nature, space, responsibility - everything is pure consciousness. Debate and discuss this. Do not remember the bondages from the body or through the body as part of you. From the body means your disease, your concepts about the body, feeling good or bad about the body, your skin color, everything. Through the body means feeling – 'I am the son of somebody, daughter of somebody, sister of somebody. Even a disciple of somebody!' No.

Cognize: I love Mahādeva just for the sake of love. No bargaining or expecting tomorrow He will give me Enlightenment. I have already realized. I already got It. In the course of my love, I had it. Now, my love for Him is only love for the sake of love. I just know, He is me. All my aspirations are His aspirations. All my inspirations are His inspirations. All my desires are His desires. All my powers are His powers. Advaita Bhakti – bhakti established in Advaita. Even with Mahādeva, there is no question of duality. Where does the question of duality come from with your family, parents, brother, sister, boss, subordinate?

Power of Initiation

Do not entertain, cherish, or engage yourself in the bondages from the body and through the body. Recognize that you are pure consciousness. When you recognize you are pure consciousness and live your life, it becomes a līlā (divine play) and drama. No incompletion will have a place or power over you. Your responsibility, your nature, your space, your desires, your actions, your results - if they go as per the law of karma, it's life. If it changes and brings a result which you never expected or brings a bad feeling, it's called an accident. If it changes and brings results which you never expected but makes you feel good, it is called a miracle. An enlightened being can interfere in that cycle and change it as they want because everything is centered on consciousness.

When you do yoga, work out, run, and do all the things required, and health comes, it is karma bringing the result. If the Master puts His hand on your head and health happens, it is consciousness interfering and creating a result. A result which is independent of your nature, space, action, and responsibility is Initiation.

In every being, only if an intervention of consciousness happens will the ball start rolling in a new direction and the progress towards Enlightenment will start to happen. You can never reach the Ultimate just by flowing through the law of karma. How many lifetimes would it take to get there? It's only with the spiritual and conscious intervention that the results can change, and you can reach Enlightenment.

Somewhere this karma cakra needs to be broken, and you need to be given new energy, inspiration, understanding, and possibility. If you are always stuck in this action-result cycle, you will never be given a chance to taste the possibility. The taste of possibility can be given to you only when divine intervention happens. Mahādeva intervenes in your life in the form of the Master. He assumes the form of the Master just to liberate people from the karma cakra. The Master gives inspiration, joy, bliss, causes miracles, and leads to Enlightenment.

Have clarity about the truth: 'I am pure consciousness. My responsibility, my being, my nature, my space, my action, my result—everything is centered in that consciousness and belongs to that consciousness. My surrender to consciousness is enough to change anything I want, as I want.' It is consciousness that is life. That is the result. The touch of consciousness can be a million times more beautiful, amazing, and fulfilling than any pleasure or fruit of life you are expecting. Decide to cognize

yourself as pure consciousness.

Do Not Stop Seeking

अन्धम् तमः प्रविशन्ति ये ’अविद्याम् उपासते |
ततो भूय इव ते तमो यौ विद्यायाम् रताः || ९ ||
andhaṁ tamaḥ praviśanti ye’avidyām upāsate |
tato bhūya iva te tamo yau vidyāyāṁ ratāḥ || 9 ||

The literal meaning, translation: Those who worship avidyā, the ignorance that veils the true knowledge of truth, consciousness, enter into blinding darkness characterized by the absence of perception; but into greater darkness of ignorance than that, enter they who, considering themselves as scholarly and learned, are engaged in vidyā, the incomplete knowledge acquired for vested interests characterized by the impure perception of truth, consciousness.

The essence is, do not stop seeking. Anything can be given up, but not the seeking. Keep searching for the truth higher and higher. Universe eternally expands.

An enlightened being is a person whose mind has disappeared. He constantly goes through new experiences, expanding and continuously seeking. You are still a seeker if there is a part of your mind which can put you in boredom or tiredness. If your seeking becomes eternal, there is no part of your mind that exists to make you bored or tired. It becomes sure you will be a seeker forever; then you are an enlightened being.

Enlightened beings become one with the Cosmos; that is the ultimate experience but not final. The ultimate experience itself is constantly being alive, a constant powerful happening, not carved in stone. The Cosmos is a happening. It is not a dead state. It is alive, living and happening – infinity.

Universe is happening. All enlightened beings continue to seek. The enlightened being seeking means continuous expansion. If enlightened beings are expanding, seeking and happening, then you should be seeking. Kill all the parts of you trying to become stagnant. Any stagnation is disease. If you are able to bend the body 40 degrees, make it at least 41 the next day. Do not stagnate. If the mind is able to understand some concepts for 5 minutes, make it at least 6 minutes the next day. Killing all parts of stagnation in you by the constant inspiration and excitement is seeking.

If you are seeking something in the outer world, you will have the gifts of that world – luxury, comfort, name and fame, whatever comes from society. If you are seeking from death, you will get what you are seeking. Seeking should become your very being. Mumukśatva means constantly looking for reality. Don’t allow any stagnation. All stagnation is stupidity. If somebody is stuck, that is hell, the most cursed space.

Being stagnant or stuck is worshipping ignorance. Whether trying to understand good, bad, right, wrong, the laws of the Universe, the laws with which you yourself function or the laws with which life happens, go on seeking. You will never get an answer but you are not supposed to stop seeking. The reward for your seeking is experience, not an answer. If something is told to your very being, it is experience. If the experience is limited to your logic, it is an answer. If your seeking is from the depths of your being, the Cosmos will reply to your very being. That is called experience.

The moment you stop seeking, you start worshipping avidyā. You start worshipping ignorance. You become stagnant. Suffering never makes you stagnant, only pain makes you stagnant. The actual happening of your life is a suffering and never makes you stagnant. However, constantly remembering your suffering is painful, makes you stagnant. A remembrance which puts you in emotional turmoil makes you stagnant.

Do not allow any form of stagnation in your life. All the anti-Hindu forces use the human values as a pseudo-Hinduism to cause the death of traditional Hinduism. This could have been possible before 1978, not after that. Being human is great, human values are great, no doubt, but don’t say that itself is super. If you say that is super, you are a duper. Don’t try to kill the mystical possibilities, the superhuman possibilities of traditional Hinduism.

More than what you are doing, where you are matters for your life progress. You can be doing all types of kriyā, yoga and prāṇāyāma, sitting inside a bullock cart that is not even tied but you are not going to go anywhere. You can be as restless as possible, as active as possible, you can be as pulling and pushing as much as possible but you will be only there. You can be lying, resting, sipping a cup of juice or anything you want, but if you are lying in the flight, you are moving, you are flying. What you do does not matter; where you are matters. Human possibilities do not stop with human values.

Seek about everything. You have a right. You have a right to question the whole Cosmos. If you have stomach pain, don’t ask, ‘Why is there stomach pain? What did I eat? Is it indigestion, gastric? What is the reason? Why am I having it?’ Don’t think that

way. Try to ask, 'Why do I have this habit of eating and digesting?'

Start questioning the roots. You will be declared as a rebel by Cosmos and all your needs will be met. It is the child that cries loudest that gets attention first. If you think – 'Should I do this prāṇāyāma, that yoga, take this herb?' – you may get your stomach pain cured, but you will have a headache tomorrow. Questioning the very root, always go to the extreme of questioning – 'Why this question of eating, digesting, getting energy from food?' When you go to this, you will be the child crying the loudest. Cosmos will reply to you, not only get rid of the pain but you get the power to become Nirāhārī. The child who cries louder gets not only candy, but keys to the store. Learn how to throw a tantrum with the Cosmos. So, question the very root, source. Let your 'whys' go to the depths.

Just one child (Nāciketa) throws a tantrum and Yama Deva has to sit and obey. Learn to throw a tantrum with the Cosmos because you have a right over it. Cosmos cannot just brush or push you aside. If you have not lost the spiritual seeking, nothing is lost. Seeking is nothing but your ability to throw a tantrum and get the attention of the Cosmic Mother.

Don't try to be Rāvaṇa who tried to shake Kailāsa. You will be caught under. Just be a Yogī. Viṣṇu cannot sleep there. Vaikuṇṭha will have a tsunami. He has to come down and attend to you. Vaikuṇṭha, Kailāsa and all are a parallel universe. Your Anāhata Cakra is Vaikuṇṭha. Your Ājñā Cakra is Kailāsa. If you shake your Ājñā Cakra, Kailāsa has to wake up and Mahādeva has to appear in front of you. Don't be arrogant out of your seeking. When you are sincerely seeking, arrogance will not happen. When you open your Third Eye, Kailāsa will open. If you sit and open your Anāhata Cakra with a depth of seeking, simply Nārāyaṇa has to wake up from his yoga nidrā and appear before you – 'My son, what do you want?'

Stop the worship of ignorance. Never stop your seeking for any reason. Awaken continuously. Understand, life doesn't end. Nothing should stop your seeking or make you a worshipper of ignorance.

Let Seeking Become Your First Response

अन्धं तम प्रविशन्ति ये ऽविद्याम् उपासते |
ततो भूय इव ते तमः यौ विद्यायां रताः || ९ ||
andhaṁ tama praviśanti ye ऽavidyām upāsate |
tato bhūya iva te tamaḥ yau vidyāyāṁ ratāḥ || 9 ||

'Those who worship avidyā (ignorance) that veils true knowledge, truth, consciousness, enter into blinding darkness characterized by the absence of perception but also into a greater darkness of ignorance than that. Those who consider themselves scholarly and learned are engaged in avidyā, incomplete knowledge, acquired for vested interests and characterized by the impure perception of truth, consciousness.'

avidyām upāsate – that is the key word in this verse. Having a don't care attitude about ignorance, is worshipping ignorance. Having a don't care attitude about ignorance, or having something else as the priority other than seeking and breaking the ignorance is worshipping the ignorance (avidyām upāsate).

Seeking should be your first reponse. In the so-called developed countries, they have what is called a first response team - those who rush to the scene of a crisis, an accident, a natural calamity, or a terrorist attack. They are the first to attend to the situation, the first to respond. In the same way, let seeking be the first response team for your whole life - for every crisis, every turn, every situation. Whether good or bad, gain or loss, peace or turmoil, joy or pain, bliss or suffering - let seeking be your first response.

When there is pain, don't stop at "Why me?" Throw a tantrum with the Cosmos. If you have stomach pain, don't think, "Why am I suffering with this?" Instead, ask, "Why does humanity suffer this way?" If you think only "Why me?" - you will become Buddhu, a fool. If you think "Why suffering at all for humanity?" - you will become Buddha, the Enlightened One. When Buddha saw a sick man, an old man, and a dead body, he did not think, "Why did I have to see such inauspicious sights? This is depressing." He asked instead, "Why does this suffering exist for humanity at all?" That questioning, that tantrum with the Cosmos, is what led him to Enlightenment. And the same truth applies to you: whoever throws a tantrum with the Cosmos will be freed from the very laws of the Cosmos.

All the laws and rules of the Cosmos are only for those who don't know how to throw a tantrum with the Cosmos. Seeking itself is throwing a tantrum with the Cosmos. Seeking is the most powerful way of integrating yourself. The moment you start seeking, you become the favourite child, the natural inheritor of the Cosmos. You begin to live like a Paramahaṃsa.

Dharma is for people who are absorbed in artha and kāma But if you start questioning dharma, seeking its depth, asking:"Why is it so? What is its source? How can I go beyond it?" then the very moment you ask why with your whole being, the Cosmos

frees you from all laws, rules, and regulations. You become a liberated being.

If you do not throw a tantrum with the Cosmic Mother, if you do not question deeply, She lets you remain in your māyā (delusion). Delusion is simply not throwing tantrum. If a child is quietly sleeping, playing with little toys, enjoying candy, or even drawing in his own urine, the mother goes about her work, unbothered. Even if the child throws away one toy, She may just offer a better toy, or a sweeter candy, to keep him engaged, in delusion. But if the child decides, "No! I don't want anything!", throws everything away, and demands with all his being, only then does the Mother drop everything, rush, and lift the child into Her lap.

The same is with the Cosmos. You are in delusion if you are playing with your small toys and candies. What are your small toys? Your relationships, family and friends. What are your small candies? Your salary, one car and two houses. Drawing on your urine, what is it? Brooding over your incompletion. That is drawing on your urine. If you are a mother, you know kids do that. Whenever you are brooding over your incompletion, visualize you are drawing on your number one. Whenever you are creating more suffering, more patterns, more incompletions out of your old incompletions, you are drawing on your number two. Projecting your incompletions on the Master and abusing him means you are putting those fingers directly into your mouth.

The Cosmic Mother will try to distract you. She may offer you more candies, a better salary, a bigger career opportunity, a nicer house, even a lottery ticket or some extra comfort. She will keep giving, trying to hold your attention in the play of life. If you are satisfied with these, She simply says: "Alright, hmm.", and continues with Her work. But the moment you decide, "No! I am truly going to look into everything, question everything: What is pain? What is pleasure? What is life? Who am I?", then the real journey begins. When you feel pain, let your first response team be seeking: "What is this pain? Why does it exist?"

When you feel bliss, let your first response team be seeking: "What is this bliss? What exactly is happening in me when I experience it?" Making seeking your first response team is the greatest security you can ever have from the Cosmos.

If, throughout your life, seeking is your first response, then even at the moment of death it will remain your first response. And when you are able to seek into death itself, you will be enlightened.

If your first response team is seeking, even an ordinary cup of tea can lead you to enlightenment. When you sip a cup of tea, simply watch: What is happening as this liquid touches my tongue? What is happening as it travels through me? Why this response? Why am I reacting this way? A tea or a cigarette is never just a drink or a smoke. Each time you sip or smoke, the same patterns are cherished and repeated. If you are a habitual tea drinker or addicted to smoking, you will notice, it is always the same pattern replaying itself.

The same happens with daily activities: even when you shower, the moment you stand under the water, the same patterns return again and again. But if seeking becomes your first response team, you begin to break tons and tons of patterns. Suddenly, the most ordinary act, like sipping a cup of tea can lead you to enlightenment.

Root of Addiction

So many mundane activities - like drinking tea, smoking, or reading a newspaper are not just actions, they are addictions. Addiction does not belong to the body; it belongs to the mind. If you were truly absorbed in the freshness of the action itself, it would never become addictive. But when the same mental pattern repeats itself through an action, the action turns into addiction.

You are not addicted to tea or cigarettes for their own sake. You are addicted to the thought currents that rise up in you every time you sip tea or smoke. The body only performs the action; the mind clings to the repetitive pattern it enjoys. The same is true even for reading a newspaper. You don't really read from the paper - you read from your mind. If you read ten lines on the page, your mind spins two hundred lines of its own. That mental churn is what you are addicted to, which is why many people cannot go even to attend to restroom to attend to urine or potty without holding a newspaper in hand.

All addiction is the mental patterns you go through more than the physical actions you do. When you start enjoying the mental patterns you go through, with the same physical act than the physical actions you do – you get addicted to that. Use this definition whether for alcohol, marijuana or newspaper reading. It can be as simple as newspaper reading to as complicated as a sleeping pill or as difficult as creating accidents. There are many people that are accident addicts. At least a small scratch should happen to their car or two-wheeler, then they feel satisfied. Whether it is your drinking pattern, eating pattern or womanizing pattern, it's all patterns. Actually a womanizer, a drunkard or a smoking addict needs to be healed, not punished because they

get caught with the pattern.

Making Seeking as First Instinct Response

If your first response to anything is seeking, no pattern can take root in you. Without seeking, patterns naturally get rooted. Seeking is like giving an Earthquake to your patterns. Patterns are like plants and trees clinging to the ground, and seeking is the great shake that makes them collapse. Whether a pattern began yesterday or two thousand years ago, seeking as your first response team will shatter it completely. This is Living Enlightenment.

Not having seeking as your first response is nothing but worshiping ignorance. Giving you eternal seeking is the very work of Mahādeva. With seeking, naturally, solutions come.

Anything can be given up but not seeking. Wherever seeking has stopped in you, look closely: that part of you has become frozen whether in body, mind, logic, or emotion. The moment you stop seeking, you lose the art of reinventing yourself. Without reinvention, you don't just stagnate, you rot. You stink to death while still alive.

Physically, your body's seeking is Yoga, the natural drive to return to its original state of balance.

Logically, seeking is liberated thinking breaking free from rigid patterns and limitations.

Emotionally, seeking is devotion, the longing to return to the purest form of love and connection.

Existentially, your being's seeking is enlightenment, the ultimate return to your original state of consciousness.

Seeking is the breath of life. It keeps you alive with the possibility of constant reinvention.

The dead are not dangerous to humanity; the living dead are. The real danger to Sanātana Hindu Dharma is not atheists, nor people of other religions. The true threat comes from non-practicing Hindus. They are the ones who pose a greater danger to Hindu tradition than anyone else. Such people, though alive, are frozen, they do not know how to reinvent themselves, how to realign, how to nurture seeking. They are non-living human beings. They are the greatest threat to those who are truly alive. If you see the reality, ghosts and spirits have hardly harmed humanity. It is the living dead, not the dead, who are the crisis. Do not fear the dead. Fear the living dead. Stay away from them.

Saint Māṇikkavācakar beautifully declares: "I am not afraid of snakes or wild animals, but I am afraid of foreheads that bear no holy ash. I fear people whose hearts do not hold the name of Mahādeva."

Let this be your compass: Fear those who lack seeking. If you see them, it is dangerous. If you hear about them, it is dangerous. If you speak with them, it is dangerous. Just five minutes in their company, and they can inject poisonous ideas that destroy your seeking. They walk away, leaving you to clean up the mess inside your own head.

If you want to get the attention of an elephant, just being an ant will never be sufficient. You will have to come to the level of a bird at least, and create a sound so that the elephant turns and sees you. The same is with the Cosmos. An ordinary broken human being can never get the attention of the Cosmos. Raise yourself by seeking and you will see Cosmos responds to you.

If you question 'why me?' – you will only be punished more and more. If you question 'why is it at all?' – you will be liberated. If you question 'why pain for me?' – you will only attract more and more. If you question – 'why is there pain for human beings? – you will be liberated. Seeking means having basic questions, first things first. Having seeking is not worshiping ignorance.

Two Types of People – Those Worshipping Ignorance and Those Worshipping Half Truth

This verse talks about two types of people - those who worship ignorance and those who worship half truth. Half truth is knowledge for the sake of vested interest, not for the sake of knowledge itself. When you start worshipping knowledge for the sake of knowledge, you become the embodiment of vidyā (knowledge). If you are worshipping knowledge for some vested interests, for the sake of luxury or for the sake of any other comforts, you'll be suffering with half knowledge, incomplete knowledge, the impure perception of truth, consciousness.

When you enter into the search of spiritual knowledge, seeking, you will have such liberating truths about freedom, all powerfulness. Great truths will be told but unless they become experience, you will not understand the concepts of freedom. Most of the time when you give in to your patterns, you will start declaring freedom. You will say, 'After all, I am enlightened. I am a soul. I am free.' Ramakrishna says beautifully, in one example – 'The crow may try to boast about itself, but finally ends up eating what it eats from the dustbin, dirt.'

So-called knowledgeable people, with incomplete knowledge, give in to their patterns and declare they are free. A more clear

example is, without becoming Paramahaṃsa, trying to live like a Paramahaṃsa without getting to the space of non-attachment. Trying to live as if unattached - this is the most dangerous game people will play. No one needs to punish them, they will be punishing themselves. Giving in to your patterns cannot be freedom. Upaniṣads are trying to say people with incomplete knowledge, even before achieving Enlightenment, due to their vested interests will get completely distracted and destroyed.

Upaniṣads very boldly describe the obstacles you will face as an initial level seeker and advanced level seeker. For an initial level seeker, the biggest obstacle is boredom. If you find a block and don't break it, you just develop a 'don't care attitude' towards your ignorance. As for advanced seekers, without taking the responsibility of Enlightenment, trying to grab all the powers of Enlightenment. Enlightenment comes out of experience, not out of expertise.

The second level obstacles are more dangerous. You start behaving almost like enlightened but with incomplete knowledge. The definition of enlightened being is that his level of seeking will be totally different from your level. He will continue to be seeking because seeking is the only way he will be alive. You can prove you are alive by so many things, eating, having sweets and having physical pleasures. Through all of the senses you prove that you are alive to yourself and to others. An enlightened being is alive only if he is seeking. That is the only way he reminds himself he is alive and he proves he is alive to others. To that level, his very core will be seeking.

The Dangers of Not Living the Truth and Knowledge

These two concepts you need to understand. Those who worship ignorance – the initial level seekers who get into tiredness, boredom, unable to move further and the don't care attitude about ignorance. This is one group. The other group is a little advanced level seekers, who have spent time with certain concepts but don't align those concepts into their life. They feel acquainted with those concepts intellectually but not experientially. Familiarity always breeds contempt, even with the idea you are the consciousness. Being acquainted means having exposure to an idea, thinking about it for quite a long time, but you never made it your cognition. You never transformed your life. You never aligned your life to the truth. You think what you are living is much better than common men, normal people who don't even know they are consciousness. So with this justification, the worship of imperfect knowledge, the incomplete knowledge starts. The danger is you know how to manipulate others and you become a half Guru.

All neighborhood Gurus are in this space, in this mood. The impure perception of truth, consciousness, incomplete knowledge is the problem of advanced seekers. It is more dangerous than the initial level problem of initial level seekers. The advanced level seekers who worship knowledge which is incomplete, they won't have tiredness or boredom. They will be very active but in the wrong direction. Enjoy knowledge for the sake of knowledge. Celebrate knowledge for the sake of knowledge. Celebrate power and energy for the sake of power and energy.

Don't use power to manipulate others. Don't use knowledge to make money. Mentally don't have the disease of equating your knowledge to wealth. It's a mental disorder. Most of your physical and mental disorders are not at all disorders in Cosmic law. Researchers and scientists are still not able to smell what a real mental disorder, psychological disorder is. One of the biggest mental disorders is not being able to sit with yourself.

Just learning a concept and not making it as part of your cognition, is the most dangerous. There was a beautiful incident in the life of Ādi Śaṅkarācārya. One day He was walking with His disciples on his sthala yātrā (sacred travel to energy centers) and suddenly He felt thirsty. No water was found in that area. Only one guy was having a village arrack, you call it toddy (village liquor). Śaṅkarācārya went straight to that village and said, 'Can you give me a little? I am feeling thirsty.' The villager readily agreed and He drank. The disciples could not understand – 'What is this, Acharya?' Then they decided – 'If you can drink, why not us?' They also drank. After that Śaṅkarācārya was walking very steadily, stably but not these disciples. Then Śaṅkarācārya decided it is time to educate these fellows. They need to be shown the difference between the people who have made 'I am the consciousness' as a cognition and 'I am the consciousness' as an acquired acquaintance, not a cognition.

After some time, He again felt very thirsty. He looked around and found no water source, not even a village arrack. There was only one guy melting iron and pouring it into the mould in the metal workshop. He walked straight into the workshop and asked that guy to give him a little. That fellow was shocked and asked, 'Why?' He was told, 'Don't bother about that.' He asked to pour the whole liquid metal into his hand and He drank like you would drink the cold water from the well or a lake. Then He just looked back. The disciples were all wide-eyed. He just told them, 'Please drink.' They were all shaken. Śaṅkara just made only one statement, 'Why you can follow when I was drinking arak and not now?' Neither disciples drank nor did Ācārya force them to drink.

The moral of the story, just hearing these words and not making it as part of your cognition will make you feel and give you

pseudo satisfaction, as if you know it is the truth. That is the most dangerous. Before initiation the disciple needs to be prepared. The moment you are initiated, you should just follow the truth.

Pain is such a self-destructive mechanism. It will not allow you to reinvent yourself with any new concepts and strategies. All the spiritual truths expressed in these Upaniṣads, like you are consciousness, you are untouched, you never come and go, you are the source of action, the result of all these are the highest possible strategies for your life. Knowing them but not living them makes you feel as if you are already living them. That is incomplete knowledge.

How much ever you may know about yoga, unless you do, you won't have the result. How much ever you may know about swimming, unless you start swimming you will not have the result. How much ever you may know about surgery, unless you do it, you don't know what it is.

Attitude of Inaction

Knowing but not doing:this is the most dangerous mental setup. Once you fall into it, your whole life is wasted.

Listening to truths but not living them is worse than ignorance. Once that attitude takes root, you learn to brush aside even the highest revelations. It becomes like watching an advertisement on TV, "Call now, call now, call now." You don't even care to change the channel. The same indifference creeps in toward the Upaniṣads themselves. When the Upaniṣads declare, "You are consciousness, you are consciousness, you are consciousness - start living it!" but, you simply nod and move on. By the ninth verse, the UpaniṣadUpaniṣad's tone rises with urgency: "Call now, call now, call now, don't get doomed!"

अन्धम् तमः प्रविशन्ति ये ऽविद्याम् उपासते |
ततो भूय इव ते तमो यौ विद्यायाम् रताः || ९ ||
andhaṁ tamaḥ praviśanti yeऽavidyām upāsate |
tato bhūya iva te tamo yau vidyāyāṁ ratāḥ || 9 ||

If you develop the attitude of inaction in the face of spiritual truths, then nothing can help you reinvent yourself. Each line of the Upaniṣads is a spiritual strategy to reinvent yourself. The attitude of inaction is: 'I'll attend all the sessions, classes, and learn the strategies. I don't need to do anything.' Statements like these are examples of avidyām upāsate—worshipping ignorance.

Pain in life always leaves behind stagnation.Stagnation is nothing but the residue of pain. Feeling stuck is the hangover of the pains you carry - and this continues again and again, until Enlightenment. There is only one solution: constantly reinvent yourself. Constantly restrategize yourself. Only then does stagnation dissolve, and life begins to flow again.

When you are driven by greed or fear, you will constantly reinvent yourself. If you are in love with someone, you constantly reinvent yourself to demonstrate your love or impress them. If you fear someone, you constantly reinvent yourself to escape from them or protect yourself. This reinvention driven by fear or greed happens naturally. Do the same out of inspiration, out of the great truths from the Upaniṣads.

The Upaniṣads say, 'All the incomplete knowledge which you learned but never made as experience makes you fall into hell.' Immediately, sit and start scanning sincerely all the concepts you heard but never made into experience.

Any spiritual truth must be put into action the very moment you hear it from the Master. If you do not make it your cognition by today's sunset, it becomes useless for you. Instead, you will cultivate the wrong pattern of listening without living. This is called Ātmahana - "the slaying of the Self," or saying no to life.

Those who listen to profound truths but fail to make them their cognition are truly stupid, foolish, cursed, and idiotic. If you keep postponing the assimilation of spiritual truths in your life, without allowing them to become your cognition, parts of you have already frozen, they have, in fact, become dead.

Restrategize your whole life with that truth: 'I am consciousness.' Do not be pushed by fear and greed. Be pushed by tremendous joy, inspiration, happiness, bliss, fulfillment, and completion. If your fuel is only completion and inspiration, you are blessed. Reinvent yourself, restrategize your life, make yourself more fluid and alive. Break the parts of you that are frozen and make them alive again. All tiredness and all boredom are nothing but frozen pains in your muscle memory. The only way to break the ice - the frozen pains - is to restrategize yourself.

Seeking should be the frying pan for the enlightenment dosa. Seeking should be the frying pan for pouring your being to restrategize and reinvent. Contemplate all the decisions and strategies you can make based on the truth, 'I am consciousness.' Restrategize your life and reinvent yourself. Not restrategizing is not only unhelpful but also dangerous.

If you start internalizing yourself as consciousness, as defined by the Īśāvāsya Upaniṣad, you will be in the highest possible

space - Super Consciousness.

अन्धम् तमः प्रविशन्ति येऽविद्यामुपासते |
ततो भूय इव ते तमो य उ विद्यायाम् रताः || ९ ||
andhaṁ tamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ || 9 ||

'Those who worship avidyā (ignorance) that veils the true knowledge of truth, consciousness, enter into blinding darkness characterized by the absence of perception. They who consider themselves as scholarly and learned or engaged in vidyā, the incomplete knowledge acquired for vested interest, characterized by the impure perception of truth, consciousness, enter into greater darkness of ignorance than that.'

Knowledge Without Experience

Acquiring knowledge through seeking can become overwhelming when you start feeling, 'enough of seeking'. If you began your seeking because of problems in your life, and those problems are now resolved, you might not want to continue seeking by giving in to your overwhelmed feeling. This attitude of not wanting to continue seeking is when you become dull due to either developing a careless attitude toward ignorance, or you become outwardly active without deep inner experience that is acquired only with seeking. To become active without true experience is dangerous. With knowledge but without experience, you create nothing but chaos and a mess.

This story illustrates the point clearly:

Brahmā and Viṣṇu were seekers and went searching for Mahādeva's head and feet. Brahmā went upward, and Viṣṇu went downward, seeking. Viṣṇu continued his search tirelessly, but at one point, he felt tired and bored but it did not lead him to cunningness. He returned and admitted honestly: "No, I am not able to do it. Forget about it." He developed a don't-care attitude toward ignorance thinking, "It is okay, what can be done?"

On the other hand, Brahmā also could not find the truth of reaching Mahadeva's head. Instead of accepting it, he tried to be cunning with his knowledge. Without the experience of having reached Mahadeva's head, he resorted to deception. He engaged in avidyā, incomplete or distorted knowledge acquired for self-interest, characterized by impure perception of truth and consciousness.

When Brahmā became cunning, he did not simply admit failure. Instead, he chose to lie, claiming he reached Mahadeva's head by bringing a flower, claiming the flower was from Mahadeva's head. He fabricated false evidence, false rituals, corrupted or misleading practices and false techniques to support his false claims.

Never fall prey to those who claim they have designed techniques based on their own experience but which are not aligned with Āpta Pramāṇa (the words of the Ṛṣis). In Hindu tradition, you can design any technique, any permutation, and combination is allowed—but it must be in tune with the Vedas, the Āpta Pramāṇa. If it is not in tune with pramāṇas—Ṛṣis' Āpta Pramāṇas—do not accept it.

If you accept someone's technique from their own experience that is not aligned with the original Hindu tradition, it is false evidence, a false technique, a false ritual—just like Brahma bringing a flower as false evidence, claiming that he reached Mahādeva's head. These so-called techniques may help you gain a little peace or some health benefits, but they will not lead you to Enlightenment—the Ultimate. Enlightenment is an entirely different game. Do not become victims of Brahma with his false claims and false evidence. Instead, catch Mahādeva.

This verse describes two major problems a seeker faces when transforming their cognition to 'I am consciousness.' Look inward and face all the difficulties you encounter when shifting your cognition to recognize yourself as consciousness—Mahādeva, Śiva. Seek the context, try to experience the truth again and again. When you reach the context, you will understand what the Upaniṣads mean by this verse.

अन्धम् तमः प्रविशन्ति येऽविद्यामुपासते |
ततो भूय इव ते तमो य उ विद्यायाṁ रताः || ९ ||
andhaṁ tamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ || 9 ||

Some of the major difficulties you will face during your seeking is defined and explained in this verse. Your mind will try to encourage you to become a false Guru. That is what the second part of the verse describes – 'engaged in avidyā, the incomplete

knowledge, acquired for vested interests, characterized by the impure perception of truth and consciousness.'

The Subtle Spiritual Difficulties

अन्यद् एवाहुर् विद्यया-अन्यद् आहुर् अविद्यया |
इति शुश्रुम धीराणाम् ये नस्तद् विचचक्षिरे || १० ||
anyad evāhur vidyayā-anyad āhur avidyayā |
iti śuśruma dhīrāṇaṁ ye nastad vicacakṣire || 10 ||

The translation: 'It is said that by vidyā, the knowledge cognized from the right context of grasping the truth, consciousness and the superficial knowledge acquired from the wrong context of grabbing, without cognizing the innate subtle truth, achieve different results. Similarly, it is said that by avidyā, the authentic actions and the ignorant actions done without grasping the truth, consciousness, a very different result is achieved. Therefore we listen to those wise beings who have explained that absolute principle to us.'

This is one of the most subtle spiritual difficulties that human beings inevitably face at the higher stages of seeking. If one does not properly align their understanding at the initial stages itself, then at advanced levels of seeking the difficulties become far more intense. This precise problem faced by human beings at higher levels of spiritual pursuit is described in this verse.

If you are a साधक (sādhaka – seeker), by your very being, you will naturally understand all these challenges. If you do not experience these problems within yourself, you are not truly a seeker but merely an intellectual knowledge-junkie. An intellectual junkie wanders through bookshops, collecting a few books, and chews on those words here and there like a donkey. Being a time-pass reader or a casual thinker does not make you a seeker. In spiritual practice, there is never any passing the time; you only gain time. If you are merely a time-pass reader or an information collector, do not claim to be a seeker.

साधना (sādhana – spiritual seeking) never brings pain; rather, it adds depth to your being and strength to your very bones. True seeking blossoms even in the marrow of your bones.

A seeker will never suffer from tiredness or boredom. If you struggle with tiredness and boredom, it means you are not a Seeker but merely curious, an intellectual knowledge-junkie. Such a person only reads, follows, collects information, and analyzes for the sake of casual dinner-table discussions and not for authentic spiritual transformation.

Most people try to become intellectual for dinner table discussion, where you can establish you are something a little more than everyone else who is sitting at the dinner table with you. You establishing yourself a little more than everyone else who is sitting with you at the dinner table is not going to make you a seeker. A seeker is someone whose very bone marrow is after the truths of life. A seeker never loses focus or attention because his very bone marrow is vibrating with what he is seeking.

The Upaniṣads beautifully describe in this verse the very subtle problems faced by advanced seekers - problems that go beyond boredom and cunningness. In the pursuit of ultimate samādhi, there is no compromise. Even a great Incarnation like Śrī Ramakrishna had to cut through the very form of Kālī, whom he had worshipped his entire life, to go beyond. The truth is uncompromising, and that truth is samādhi.

The Upaniṣad in this verse explain the difficulties faced by those who take enlightenment as their sincere goal. Ordinary people do not encounter such challenges, because they are not true seekers. This teaching is intended for those who are deeply committed to attaining samādhi as the very purpose of life.

It is said that the vidyā (knowledge) cognized from the right context of grasping the truth, consciousness, and the superficial knowledge acquired from the wrong context of grabbing without understanding the innate subtle truth, lead to different results. Similarly, it is said that by avidyā, the authentic actions and the ignorant actions done without understanding consciousness, achieve very different results. Therefore, we listen to those wise beings who have explained that absolute principle to us.

Purva paksha refers to things that need to be done first—preparatory steps for enlightenment. This is a significant statement: When your body is dried of testosterone and estrogen hormones, your brain develops very subtle and powerful grooves where Super Consciousness can reflect in its purest form, without any delusion, manipulation, interpretation, or interference. The reflection is so pure and authentic, it is as good as the original.

The context of pūrva-pakṣa, the preparatory discipline is essential for the process of enlightenment. This does not mean that everyone must become a sannyāsī, a renunciate. However, when seeking becomes intense, when your entire body and mind align with seeking, the system naturally evolves. The body and mind rise to a state where hormonal influences reduce, and the brain develops subtle grooves that allow Super Consciousness to reflect with great clarity and power.

Without setting the right context of what needs to be done first, pūrva-pakṣa the preparatory discipline - if truths are merely

cognized intellectually, you may gain some power, strength, or knowledge, but you will never attain enlightenment. Seeking must always go hand in hand with tapas, the intense spiritual practice. Tapas means living the truths you discover, executing the conclusions you reach, and making those cognitions an inseparable part of your reality.

Necessity of Having Deep Seeking Alive

The 10th verse of the Īśāvāsya Upaniṣad reminds us of the importance of keeping deep seeking alive. Vidyā is the knowledge cognized from the right context of the truth. Seeking is the fire that constantly helps you reinvent yourself. All the best things in life—good health, a positive self-image, the ability to do tyāga (sacrifice), the romance with life—emerge from sincere seeking. A good feeling about yourself is one of the greatest wealth, and that fire lives in you when you are established in seeking.

Even an Incarnation is established in seeking. Once Enlightenment happens, the mind disappears, and He realizes—'I am the Whole. I am the Cosmos.' But the Cosmos itself is not stagnant; it is constantly expanding. How can it expand if it doesn't have the seeking to become something more? So, the very expansion of the Cosmos is fueled by its seeking. Mind disappearing is called Enlightenment, but seeking never disappears. That is why Enlightenment is ultimate, not final.

Seeking Vs Pattern Compulsions

Giving in to your compulsory patterns is suffering. Making seeking the compelling form of existence is Enlightenment. Sometimes, tall words are necessary to convey tall philosophical truths. Giving in to your pattern compulsions is not freedom. Materialistic Western civilization teaches that yielding to your compulsions is freedom, but this is not true freedom, it becomes a bondage. They supply material for your compulsions and exploit you. Let seeking be the compelling reality and the first response to life.

Ask yourself: What am I? The answer constantly changes - sometimes good, sometimes bad, sometimes knowledgeable, sometimes ignorant. Do not ask 'Who am I?' because that question presumes you are a being. Instead, ask 'What am I?' There are many compulsions—social, family, political, economic—but the worst is pattern compulsion, which imprisons you. Life becomes worse than hell when caught in pattern compulsions. Seeking is the antidote for all pattern compulsions.

The Power of Places and Seeking

The places where you stay—your house, your office—are associated with strong patterns. Even if you try, certain patterns are deeply tied to these places. For example, when you sit on your bed, you may feel sleepy even if you don't want to sleep. Similarly, each place has its unique association with certain behaviors and patterns.

Vārāṇasī is associated with seeking. If you want to be out of your pattern compulsions, awaken the seeking in Vārāṇasī. Each place is associated with certain patterns because those patterns are enriched and encouraged. In Vārāṇasī, seeking is entertained, encouraged and enriched. That is why Śrī Ramakrishna says, 'I saw Vārāṇasī as a golden city. It is not built by just stone, brick, wood and mortar. It is built by intense seeking, prayers, the sacred sentiments of millions and millions and millions of enlightened beings and billions and billions of devotees, visitors and pilgrims.' Each stone in Vārāṇasī is one Enlightened Master's seeking. The mortar binding the stones is billions of devotees' seeking and prayers. Each place radiates a certain pattern. Vārāṇasī is all about seeking, seeking, seeking.

Constantly keep your seeking alive - "Who am I? What is it that I see all around me which I classify as the world?"

Before accepting any friend request on social media, you first check the profile. Similarly, before accepting the "friend request" from the world, look at its profile - what is it, and who made it?

Whenever you try to study someone's profile, however much information is given, it always looks insignificant. What can you truly know about a person based only on his date of birth? At most, you may guess his age and decide whether to send a namaste emblem or a love emblem. Even then, you cannot be sure if the date of birth is true or false. Yet, your mind quickly jumps to a conclusion and starts functioning with that little information.

Even as you move along with life, never forget that your information is too limited. You need to dig deeper, gather more knowledge, and expand your understanding. After receiving new information, being ready to change, reinvent, and re-strategize yourself - this is seeking.

Understand, materialistic civilization never allows you to sit back and look. If you are permitted to sit back and observe, you become dangerous - because you will discover its shallowness. Sitting back and looking is what is called unclutching,

meditation, and seeking. When you sit back and look, ask yourself: What am I looking for? What am I looking at? Where am I looking? Am I looking in the right direction? These simple questions are enough to awaken seeking.

All the make-up of the world disappears when you sit back and look deeply. With full make-up, if you step out into the rain, the black runs into the white, the white smears into the black; dyed hair turns grey again, and the face painted fair becomes dark. This is merely an exchange of colors. In the same way, sitting back and looking reveals the reality beneath all superficial coverings. What you are truly seeking can never be delivered by those from whom you are seeking, nor from the places where you are seeking.

This is why the materialistic society, with its day-to-day routine, is constantly pushing you—never letting you sit back and look. It does not want you to see through the illusions it creates. The moment you sit back and reflect, you begin to realize that what you are chasing will never give you what you truly seek. True meditation and seeking come from the courage to pause, to unclutch, and to see the world for what it truly is.

Keeping Seeking Alive

Ramakrishna says again and again, 'Once in a while, you should withdraw from your office, house, everything. Sit back and look.' Every night you have to withdraw, sit back, and look at your whole life. Ask yourself: 'What am I? What am I looking for? Why am I looking for that? From whom am I looking for it? Am I going to get it?' Coming back to these basic questions is seeking.

You may be running at a certain speed with your materialistic needs, demands, fears, and greed, but retaining the capacity to reinvent and restrategize yourself based on the conclusions of your seeking is what keeps seeking alive. You might have established a business for twenty-five years, and suddenly your seeking tells you that it is not the right field.

Based on the conclusions you reach through your seeking, having the ability to change, reinvent, and restrategize yourself with something new is keeping seeking alive. Have the ability to be fluid, to be alive, to be a seeker. Understanding seeking and keeping the seeking alive is what the 10th verse of the Īśāvāsya Upaniṣad wants to remind us again and again.

Changing Due to Boredom vs. Seeking

Many people change jobs, change houses, change cars, change wives, change everything out of boredom. Reinventing and restrategizing due to the conclusions of your seeking is different from changing due to your boredom and compulsive patterns—giving in to your compulsive patterns. Changing due to your boredom leads you to a deeper and deeper hell. Reinventing and restrategizing due to your seeking leads you to Enlightenment.

Without the context of seeking, even renunciation can lead you into laziness. A lot of people talk as if they are renouncing just to justify their laziness, dumbness, and stupidity. Renunciation is not renouncing action. Firstly, you grow the grass, feed the cow, and milk the cow. Then you make curd with the milk. By churning the curd, you get butter. By boiling the butter, you make the ghee. Lastly, you offer the ghee to the Deity, Divine, God, or Guru. That is renunciation, sacrifice. Not growing the grass is not a sacrifice—that is boredom and tiredness. Many people don't even take the effort to grow the grass, and they start to say: 'Oh, everything is māyā.' Without understanding the context, even the greatest truth can be missed and misused.

Seeking—honest seeking, authentic seeking, being integrated to your seeking—is one of the most important alignments you need to do in your life every day. It is only through seeking that your being is kept at the highest peak of awareness. Keep the seeking alive. Let seeking become your first response to life. Let seeking be the source of inspiration for you to live. Let seeking be the energy to live. Let seeking be the intensity to live.

Importance of Seeking in Spiritual Practices

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां येनस्तद्विचचक्षिरे || १० ||
anyad evāhur vidyayā-anyad āhur avidyayā |
iti śuśruma dhīrāṇaṁ ye nastad vicacakṣire || 10 ||

Without the context of seeking, the most subtle truths are never cognized. Cognizing the most subtle truths in the right context happens only by keeping your seeking alive. Deity worship, attending satsaṅgs, reading scripture, doing voluntary service, prāṇāyāma, yoga, spiritual practices—whatever you are doing should strengthen your seeking, should make you stronger as a seeker. The depth of your seeking should continuously increase. Never think that

higher goals in life can be achieved without seeking. No, everything, including higher goals, is achieved only through seeking.

The Consequences of Losing Seeking

When you first hear the Guru's words with deep seeking, interest, and excitement, you enjoy it. You start internalizing many things and making them part of your life. Then, after some time, your seeking diminishes. You listen but take it for granted: 'Okay, ah... He talks like this only. It's okay, I have heard enough.' When you start taking the Guru's words for granted, you may listen to His satsaṅgs for years, but you create a huge iron wall around yourself. The Guru's words never penetrate and become part of you. With each word, you create a pain pattern of how not to allow that into yourself, how to keep it away because of previous failures, or because you think, 'He is great, but it is not going to work out for me.'

By developing these patterns and thought trends, when the seeking is lost, even if you live around the Master for years, listening to His satsaṅgs for years, nothing will change for you. You become dangerously untrainable and non-transformable.

Seeking is Re-strategizing and Reinventing Yourself with the Master's Words

Taking the Master's words for granted, not internalizing them, not aligning your life to them, not using the Master's words to reinvent and restrategize your life, is the worst thing that can happen to you. Other than the Master's words, there is no other anchor available on planet Earth. Anyone who has drowned in the ocean of saṃsāra—the ocean of delusion and bondage—has only one anchor to raise themselves to the next level: the Master's words.

From the other plane of existence, the only bridge available to this plane, this universe, is an Enlightened Master's words. If you do not catch that and raise yourself, nothing else can help you—no pūjā, no meditation, no spiritual practice. The highest spiritual practice is catching the Master's words and constantly reinventing and restrategizing yourself. Reinventing and restrategizing yourself is the only way. Restrategizing yourself with every word of the Master, reinventing yourself with every word of the Master—that is seeking. If your seeking is alive, you will keep reinventing yourself. You will raise yourself by yourself. You will be alive, active, brilliant, and energetic because seeking is the most powerful way you can exist and experience yourself.

Grasping vs. Grabbing the Truth

'It is said that by vidyā - knowledge cognized from the right context of grasping the truth, consciousness - and by superficial knowledge acquired from the wrong context of grabbing without cognizing the subtle truths, certainly a different result is achieved. Similarly, it is said that by avidyā - ignorant actions - a very different result is achieved. Thus have we listened to those wise beings who have explained that absolute principle to us.'

Constantly keeping your seeking alive makes you grasp the truth - you will not try to grab it. For example, you see somebody melting down, overflowing with devotion, offering a bilva leaf to Mahādeva, and being liberated. You see that and then decide: 'Yes, if I pluck that tree's leaf and put it on this statue, I will have liberation.' That is grabbing the truth. You are not grasping it, you are grabbing it. You only see the action; you don't see the context.

So, you see everyone sitting in the padmāsana posture and chanting 'Oṃ' and all the Ṛṣis are enlightened. Immediately you think: 'Let me sit and do "Aaahhh..."' That is only grabbing the truth, not grasping it.

Grasping means understanding the context. All the problems people face in life come from trying to grab, not from trying to grasp. If you grasp the truth, you will have the approach of love towards it. Don't have the approach of result towards the truth - 'Alright, this is what I want. You say I should sit and chant Oṃ. Okay, I will do it. How many hours do I have to do it?' It is not a bank account. You cannot chant twenty thousand times 'Śiva, Śiva, Śiva,' deposit it in the bank, and expect Mahādeva to appear and give you what you want.

Most of the time, people try only to grab by asking: 'Give me a set of rules, a standard instruction, and I will do it. If I can't do it, what should I do? Give me plan B, plan C.'

Religions that try to cater to the mind by grabbing the truth, without the patience to grasp it, only give a set of rules that evolve into socio-political cults. In Hinduism, even pleasures and luxuries are side-effects that happen while you are traveling toward Enlightenment.

Any tradition that puts anything other than Enlightenment as its priority is not a religion. Be very clear - it is a socio-political cult. All such cults cater to human beings who try to grab the truth, not grasp it. For grasping the truth, you need a completely

different space where intense seeking becomes the first priority.

When you try to grasp the truth, you look in and say: 'Wow! How can this simple act of plucking a bilva leaf and offering it to a statue liberate him? Why is he so blissful? Why is he in ecstasy?' If you approach the happening with tremendous love, you will grasp the truth. You will understand that something beyond the action is happening. He has a different context altogether. He has higher possibilities opening up to him. The body may be plucking a leaf and placing it on the deity, but the context behind the action is something else. You will understand that only when you approach the happening with tremendous love to grasp it.

If you try to put everything in a frame and draw a conclusion, you will only grab it. One of the great Masters of modern times - Unjaji Maharaj, a follower of Sri Ramana - was asked: 'You say enlightened beings don't have karma. What about your body movements and all that?' Unjaji said: 'Who says I am moving? I am not.' They said: 'But you are talking to us.' He replied: 'No. Because you expect that I should be talking, you receive the response that I am talking. Otherwise, I am not doing anything.' He disowns the responsibility for the very action he is doing. By the very act of talking, he declares that he is not talking. And it is true. He is right, because the agitation that happens in you before you speak is not happening in him. So, if you approach his talking from the context of love and understanding, trying to grasp what is happening, you will realize he is not talking.

If you approach a Master without patience - trying to frame him into your mold, your frame, trying to grab him as you want - you will say: 'What is there? He is also doing everything like me.' You will only be grabbing the truth; you won't be grasping it.

Approaching the world, God, Guru, and yourself with tremendous love, patience, and the context of grasping the truth is seeking.

Approaching everything with tremendous love and patience, from the context of knowing the truth and wanting to know the truth, is grasping - seeking.

If you approach the truth with the mood of grabbing, framing, and reducing it to utility value, you are trying to make a frame out of life. Soon you will be tired and bored.

Approaching God, Guru, life, yourself – everything - with tremendous love and patience to know the context, to grasp the truth, is seeking.

Seeking means approaching yourself, God, the world, Guru – everything - with tremendous love, patience, and receptivity. Try to grasp what is happening in the world with patience and love. Don't try to frame it. Don't try to relate with agitation. With God, approach with tremendous love and patience. Don't approach with fear, greed, or agitation.

To Guru, approach with patience and love. Try to grasp what is, not try to grab or frame him. Even toward yourself, approach with patience. What you want to achieve, what you want to do, your plans and visions - as they are becoming real day by day, celebrate them. Approach yourself with love and patience, not with agitation or by taking yourself for granted.

Again and again, understanding the context and trying to grasp the subtlest truth of everything is seeking. Seeking means approaching everything with tremendous love and patience, trying to grasp the truth and its context - not grabbing without cognizing the subtle truth. Develop seeking and keep your seeking alive.

Reinvent yourself through seeking. Re-strategize yourself with seeking. That is the basic truth this verse from the Upaniṣad wants to describe.

Context is More Important than the Action

The sacred secret, the key truth from this verse: the context you set for yourself before entering into action or life is more important than your decision of entering or not entering into life, and what you do or don't do in life. The context you set before entering into life is more important than what you do or don't do in your life. If you set the context of bhakti (devotion), your travel becomes a pilgrimage, the food becomes prasād (food offered to the divine), water becomes tīrtha, ash becomes bhasma (holy ash), music becomes kīrtan, man becomes human. Setting the context is much more important than the action or omission of the action. Doing something or not doing something is not more important than the context.

All the rules and regulations of the outer world - whether simple traffic rules or the laws of the land - are based only on the actions performed, whether by commission or omission. This is because the outer world can understand only action, measure only action, and function only through action.

The deeper search for stability, certainty, and possibility is forgotten, for the outer world cannot grasp beyond action. For example, whether you walk on the left side or the right side, whether you walk at all or not - the law can only go that far. And

that is not wrong.

What becomes wrong is when people grow fanatical and declare, "Only this much exists." Creating rules and regulations for day-to-day functioning - where we should walk, how we should drive, how we should live together - is not a problem. It is useful and necessary. But to claim that "there ends the matter of life, and nothing further exists" is a serious mistake.

There is something called day-to-day life and something called life-and-death life. What is conducive for your day-to-day life – walk on this path, drive in this direction, walk in this place. These are conducive for day-to-day life. When those who formed the day-to-day life's laws and rules try to dictate the larger truths or interfere in the field of larger truths – there starts confusion, ignorance, manipulation, and exploitation. There is no lane system among the planets. There is no lane system in life and death traffic. The context set for day-to-day life may not be sufficient for life-and-death life. When you are entering the street, you need to know traffic rules. When you are entering into life, you need to know the laws of life, the truths of living Enlightenment.

Set the context before you enter into life. Life has no remote control. You have to get up and change it. If you have the right understanding and context, so much activism will be there in you. Being alive, intensely active is one of the first qualifications for spiritual life.

One who has the right context in life for what he is doing, one who feels he has completed whatever he wants to do and complete within himself, one who is fulfilled within himself always feels he is living a long life. One who feels incomplete always feels death has come earlier and untimely. There is no such thing as untimely. Death can never come in an untimely way. It comes on time. It does not know something called untimely. It always comes on time. When you have the context of being fulfilled, content, complete, you will feel life has so much to offer. It is so rich, so vast. The person who feels life has so much to offer and life itself is so much more is wealthy. He lives a wealthy life. Once you feel complete, you will overflow with life and share it with the whole world. Actually, enriching happens only after you feel completely complete. You start supporting others. You start enriching others. You will enrich everyone's lives only when you feel fulfilled, completely complete.

The Love Current of Mahādeva

Setting the context of completion brings activism into your life. That activism is the first step for Living Advaita. Bring completion into your life. Bring pūrṇatva into your life. Only when you enter into the space of pūrṇatva, you experience the love current of Mahādeva. The love current of Mahādeva is one of the most important, most powerful, brilliant, intelligent, energetic, efficient, alive, ultimate experiences of life.

The love current of Mahādeva does not just give you energy. It makes you become Mahādeva. It transforms you into Mahādeva. The deepest realities of life, the unsaid deeper realities of life revealed to you by the love current of Mahādeva is what are siddhis (powers). Society thinks of them as miracle powers.

The love current of Mahādeva awakens the unknown possibilities of you in you without even giving you any technique. It is just the love current. What you think as you is not only not you, it is hiding and covering the real you from you. It is hiding and covering the real you from you. The love current of Mahādeva will expose the real you to you, which is hidden by what you think as you. The love current of Mahādeva shows you the real you to you, which is He. He alters your very DNA, alters your very space, alters the very you.

Suspect the Thought Current, Not Just Actions

विद्यां चाविद्यां च यस् तद् वेदोभयं सह |
अविद्यया मृत्युं तीर्त्वा विद्यामृतम् अश्नुते || ११ ||
vidyāṁ cāvidyāṁ ca yas tad vedobhayaṁ saha |
avidyayā mṛtyuṁ tīrtvā vidyāmṛtam aśnute || 11 ||

Translation: 'The one who cognizes the pure essence of these two – vidyā and avidyā simultaneously, that is knowing the true and complete knowledge of consciousness and doing the actions from the sacred cognition of consciousness; thereby through avidyā crosses over and transcends death and through vidyā experiences and celebrates the nectar of immortality and bliss, the eternal space of Oneness with consciousness.'

Recognizing the karma pattern and thought current in which you are stuck by deciding to liberate yourself from that thought current is vidyā. Recognizing karma pattern and thought current in which you are stuck and breaking from it by having a breakthrough from that thought current is vidyā. Your decision to change yourself and have a breakthrough in your thought

current is basically required to have any breakthrough and liberated thinking.

Understand some of these basic truths. If you have a thought current which can cause some health issues, be informed that the thought current can never give you fulfillment in wealth. It can never lead you to Enlightenment also. It cannot give you completion in any field of your life. If you are working towards Enlightenment, if a thought current is bringing sickness to you, it will not be able to bring you to completion. It means the thought current which you are entertaining will bring difficulties not just in one field but in every field. So, by repairing the thought current is not going to help, only by replacing it will help.

When you have a problem, do not suspect just your actions, but suspect the very you, your very thought current and idea about you. Suspect that very you, because change, transformation, reinventing, having a breakthrough from karma pattern – all this is easy and doable by a simple decision to suspect your very thought current.

Most of us go on suspecting our actions – 'I think in the morning I did not practice yoga, that is why I am sick.' 'I think because I did not go to the office in time, that is why I am not earning.' 'I think I am not making the right decisions in my office, that is why I am not earning.' All this is suspecting your actions. No. That is not going to solve the issue. That is not going to give you a breakthrough. Suspect the very cognition about you itself. Early in the morning being unable to get up and practice yoga means you have deep cognition that it is not possible for you. It doesn't look like 'me, me, me.' It looks like somebody else, not me.

The man who can doubt his own thought current will go beyond self-doubt. Actually the Ultimate, the Self should never be doubted. It is Self-effulgent. Whatever you can doubt – your self-doubt, self-hatred, self-denial (SDHD) is all about your thought currents. You should doubt your thought current which is creating SDHDs in you, and complete that SDHD (self-doubt, self-hatred, and self-denial).

Do not be confused by the words. The thought current which you are having about you, the cognition you carry about you, that is what you celebrate as you even though it is not you. What you celebrate as you, that needs to be doubted. The completion needs to happen for you to drop that doubt from very Self which you cognize as you. If you are not able to get up early in the morning and practice yoga, it is a very simple problem. You are not able to run your life unless you get your morning tea or coffee. You are not able to relax unless you take out your stress on someone else. It may look like a very simple issue. But the simple issue cannot be healed, completed just by you attending to some of your actions. No. Don't think that being unable to get up in the morning problem will be solved if you learn to become active in the early morning. No. It is not that people who do not sleep in the early morning are enlightened beings. No. You need to dig it out and complete that very pattern of why you are not able to get up. Why are you doing what you are doing? Partially attending or looking into your problems will never solve the issue. The very thought current needs to be renounced.

If you are having a headache, be informed that it will not just resonate in your head, it will resonate till the end of your life, wealth, relationship with others, contentment, everything, because it is the thought current. One of the most paradoxical things in life is whenever you need to attend the Whole, you attend the part. Whenever you need to attend the part, you attend the Whole. It is very unfortunate. The very thought current with which you operate needs to be replaced. The very thought current needs to be renounced.

If you are entertaining the thought current you don't have enough energy to wake up in the morning, even if you have billions of dollars, you will be constantly cognizing that you don't have enough money to do what you want. You do not know the power of accumulating money and having it. You will consider them as zeros and continue to feel poor. The man who feels active about himself will always feel rich. The man who feels stagnant about himself will always feel poor. Feeling stuck internally is the real poverty.

Feeling Stuck

Unless you decide to give a breakthrough to yourself by breaking from your karma pattern, completion can never happen. Fulfillment can only happen when you break from the karma pattern. A person who is stagnant, who feels stuck with the basic issues of the body, even if he owns and has billions of dollars under his disposal, he will not feel wealthy or rich. How you feel about you decides your fulfillment and completion. If you are stuck in your health or in any other pattern, that feeling stuck gives you a deep sense of poverty, the feeling of being deprived, life is not fair and it is exploiting you.

Sometimes, just because of skin color, people feel life is not fair because life has not given them fairness. The madness for fairness that occupied the slaves in India during the colonial period is still continuing. The day this stupidity and obsession with fairness stops, that will be the true day of independence for India. We still worship and glorify fair skin. We are taught that fair people will not lie. Just look into your life. Unconsciously you go on believing that fair people will not cheat, lie, and are not bad.

Renounce everything the British forced on you, only then will you find your true identity.

Oh Bharat, renounce the karma pattern forced on you by the British, only then you will have a breakthrough. India's obsession with fair skin: in 2010, the whitening cream market was $432 million dollars. It is increasing 20% each year. 233 tons of skin whitening products are sold in India. India spends more money on whitening products than on Coca-Cola. Actually, it is the country's karma pattern due to slavery. As long as you don't give up on this whitening attitude and idea, you won't get out of slavery. Till the last tube of whitening cream is thrown out of Bharat, Bharat will continue to be a slave. This idea of fair skin indoctrinated into the common man has created a lot of suffering.

Until you decide to liberate yourself from this karma pattern or the thought current that life is not fair and feel stuck, completion is not possible. The good news is, you can get out of this karma pattern and you can break this karma pattern now. The great news is, all it takes is just a decision. Your karma pattern itself is a decision taken by you, so all it takes is your decision to undo it. Karma is nothing but the wrong decisions you took, so just deciding to make the right decisions will make it happen.

People who are able to break the karma pattern always get new people, situations, understanding, and the right things to celebrate life and to fulfill themselves. In the same way, people who cannot break their karma pattern internally will only escape from an external situation like running away and disappearing. They will never get out of karma. It follows them wherever they go. Before they go, the karma is sitting there. If your fortune is coming by train, your misfortune is coming by telegram. If you don't break the karma pattern internally and just try to break it externally, then wherever you go, your karma pattern is already sitting there with the pūrṇakumbha (sacred pot) to receive you. "Come, come, I am waiting for you only. Where are you escaping to?"

Unless you decide to give yourself a breakthrough by breaking free from your karma pattern, completion can never happen. Fulfillment can only occur when you break from the karma pattern.

A person who is stagnant, stuck with the basic issues of the body - even if he owns billions of dollars - will not feel truly wealthy or rich. How you feel about yourself determines your fulfillment and completion. If you are caught in health issues or any other pattern, that 'feeling stuck' creates a deep sense of poverty: the feeling of being deprived, exploited, and that life is unfair.

Sometimes, just because of skin color, people feel life is not fair because life has not given them "fairness." We still worship and glorify fair skin. We are taught that fair people will not lie. But look into your life - unconsciously, you keep believing that fair people will not cheat, lie, or be bad. Until you decide to liberate yourself from this karma pattern - the thought-current that life is unfair and you are stuck - completion is not possible. The good news is: you can break this pattern now. The great news is: all it takes is a decision.

Your karma pattern itself is a decision you once made, so all it takes is your decision to undo it. Karma is nothing but wrong decisions you took. Deciding to make the right decisions will break it.

Those who break their karma pattern attract new people, new situations, new understandings, and the right circumstances to celebrate life and fulfill themselves. But those who cannot break their karma pattern internally will only try to escape externally - running away or disappearing. They will never be free, because karma follows them wherever they go.

If your fortune is coming by train, your misfortune is already arriving by telegram. If you don't break the karma pattern internally and only try to change it externally, wherever you arrive, your karma will already be there waiting saying: "Come, come, I was waiting for you. Where can you escape?"

Breaking from the Cycle of Feeling Stuck

Breaking from the cycle of feeling stuck is the very essence of this verse. Vidyā means recognizing the thought current in which you are trapped and breaking free from it. You need only one thing: a strong, pure, and ferocious decision to reinvent yourself.

Understand these three words - strong, pure, and ferocious. You cannot be gentle with yourself when it comes to breaking patterns. One of the most foolish ways of functioning is being ferocious with others but gentle with yourself. It should be the opposite. Be ferocious with yourself to reinvent yourself, and gentle with others.

Let the Master be ferocious with others - that is His job, not yours. Your job is to be ferocious with yourself, to build the will to renounce the karma pattern. Only then will you break the cycle of constant suffering that comes from thinking in one direction but acting in another.

This is what is called vāsanā - going on imagining that you are responsible while never moving an inch in that direction. If

you constantly dump responsibility on others, you will live in poverty and powerlessness, surrounded only by ghosts of your own avoidance. A responsible person lives in reality; one who shirks responsibility lives in illusion.

If you master the "science" of thinking in one direction while living in another, no one can save you. This is the worst pattern a human being can fall into. Even inaction is a form of action. Karma cannot be repaired - it must be renounced. It cannot be polished or adjusted - it must be dropped.

That is vidyā: to cognize the thought current in which you are stuck, and to make a ferocious decision to drop it and reinvent yourself.

You Worship What You Cherish as Goal

अन्यद्-एवाहुः सम्भवाद् अन्यद्-आहुर्-असम्भवात् |
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे || १३ ||
anyad-evāhuḥ sambhavād anyad-āhur-asambhavāt |
iti śuśruma dhīrāṇāṁ ye nastad vicacakṣire || 13 ||

Translation: 'It is said that from the worship of the imperishable consciousness, the cause of manifestation (sambhavāt) certainly a different result is attained. And it is said that from the worship of the manifested, perishable entities (asambhavāt) such as Gods, spirits, ancestors, a very different result is attained – thus we have heard the revelation from those wise beings who explained that absolute principle to us.'

What is it that should be your goal?What is it that should be worshipped? What should be the ultimate object you cherish? These questions are being analyzed and answered in this verse. Worship does not mean just bowing down for a few minutes, offering ārati, or placing food before a deity.

Worship means whatever you constantly remember as your highest possibility, your sense of completion, and your ultimate fulfillment. If you think money will fulfill you, then money alone is what you are truly worshipping. Even if you worship a deity like Lakṣmī, if your intent is only money, then you are actually worshipping money - not Lakṣmī. If Lakṣmī suddenly decides, "I will not dispense money anymore," your worship would stop. The same applies to Sarasvatī and knowledge. If your worship is only for knowledge, you are in truth worshipping knowledge, not Sarasvatī.

Sri Ramana Maharishi beautifully said: "It is very difficult to feel spirituality or the social consciousness required for fulfillment, because most of us never become sensitive enough to perceive the ultimate truth as it is."

Our perception is limited: "If I am healthy, I am complete." If I have wealth, I am complete." "If I have freedom, I am complete." Even this much awareness itself is the beginning of spiritual awakening. But to ripen into full maturity takes many lifetimes. After a hundred lives chasing wealth, you realize it is not your better half. After a few hundred lives of having power and position, you realize these will not lead to completion.

Hormone-driven relationships are such where you realize after few thousand lifetimes that lust and attachment cannot bring completion. A matured soul is one whose body may be filled with hormones, but whose mind remains stable, not deviated by hormonal pressure. Until that maturity comes, worship - even of God - remains tainted by hidden agendas: wealth, power, lust, security.

The Upaniṣad is not moralizing. It simply reminds you: whatever you worship, you will attain that. Worship wealth annd you will be tortured by greed. Worship lust and you will live in the self-created hell of unfulfillment, because lust convinces you in advance that "it will never be enough." This is a self-destructive mechanism.

Therefore, the Upaniṣad asks you to look in and discover: What are you truly worshipping? Is it money? Is it power, name, and fame? Or is it Enlightenment, the conscious awakening itself? The very act of looking in evolves your perception.

The Īśāvāsya Upaniṣad does not deal with vidhi-niṣedha (do's and don'ts). It is not here to declare what is "right" or "wrong." Instead, it does something greater: It simply reminds you of reality. It reminds you of the highest truth.

The looking in itself will evolve your perception. Evolving the perception is all that this verse will expect to cause in you - evolving what you perceive about life, evolving what you perceive as life, evolving what you feel as life, evolving what you experience as your fulfillment.

Nowhere Īśāvāsya Upaniṣad is ready to tell you what is right and what is wrong, but it very clearly reminds you about the

truth.

Expanding Your Perception

Expand your perception. Even if you build your body with yoga, what is the use? You may live 200 years. There are monkeys living 500 years. There are tortoises living 500 years. There are trees living 1000 years. What is the use of it? The number of years you live, breathe is not the goal of yoga or Hindu tradition. Purification of perception, expansion of perception is the essence of Hindu tradition. Expansion of perception is the essence of Sanātana Hindu Dharma. Upaniṣads are not saying: 'Don't worship something lower or something higher.' No! They are not indicating the do's and don'ts. That's the job of Smṛti. Upaniṣads are not giving any vidhi-niṣedha (the do's and don'ts). It is gently reminding you of the law of existence, the law of Cosmos only.

'It is said that from the worship of the imperishable consciousness, the cause of manifestation, certainly a different result is attained. And it is said that from the worship of the manifested, perishable entities, a very different result is attained. Thus we have heard the revelation from those wise beings who explained that absolute principle to us.'

With expansion of perception – yoga strengthens your body. Completion expands your perception. Bring completion to your perception. More and more you complete with all the incompletions, the more and more your perception will expand. The perception expands with the melting down of your incompletions. With that, the kuṇḍalinī awakens, enlightenment and powers express because of enlightenment.

All the powers are flavors of enlightenment. Awaken the need for conscious fulfillment in you. Awaken your larger perception about life. You will see kuṇḍalini awakening happens. You will see life is celebrated. You will see enlightenment become your reality. You will see clearly what Upaniṣad is trying to declare through this verse.

अन्यद्-एवाहुः सम्भवाद् अन्यद्-आहुर्-असम्भवात् |
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे || १३ ||
anyad-evāhuḥ sambhavād anyad-āhur-asambhavāt |
iti śuśruma dhīrāṇāṁ ye nastad vicacakṣire || 13 ||

It will just become reality for you. Make this as your experience. Make this as your reality. Make this as part of you. Make this as you. This is the nectar (amṛta).

A happening that can give perceptual change is Kumbh Mela. The place that can give perceptual change is Vārāṇasī. The person who can give that perceptual change is an Incarnation (Avatar). Bringing your lower perceptions and expanding them into higher perception is breaking your karma pattern. Naturally you start cherishing, worshipping the imperishable consciousness, not the perishable entities.

Recognizing the Imperishable and Avoiding the Perishable

सम्ब्ःउतिं च विनाशं च यस्तद् वेदोभयं सह |
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतम् अश्नुते || १४ ||
sambḥutiṁ ca vināśaṁ ca yastad vedobhayaṁ saha |
vināśena mṛtyuṁ tīrtvā sambhūtyāmṛtam aśnute || 14 ||

Translation: 'One who cognizes the pure essence of these both – the imperishable consciousness, the cause of manifestation (sambhavāt) and the destructible (vināśam), the perishable, manifested entities, simultaneously such a person completes with the fear of death and transcends death by worshipping or by knowledge of the imperishable entities, and reaches the imperishable consciousness and celebrates the nectar of immortality and bliss, the eternal space of Oneness.'

Cognizing and understanding what is imperishable, what gives you the experience of the eternal space of Oneness, and what is perishable is crucial. However pleasant the perishable may look, appear, or feel, never choose the perishable, because its appearance of pleasantness is merely its marketing department, not the reality.

No matter how pleasant and sweet something may seem, never choose perishable, inauthentic entities. Whether it is a person, an attitude, or a thinking style, do not choose inauthenticity. What you choose internally, what you cherish internally, what you strongly cognize as important or as the center of your life - if it is perishable and inauthentic - it will go on adding fear and inauthenticity into you. Just as drinking venom is absorbed into the body as poison, entertaining perishable entities, impermanent ideas, or concepts will naturally turn into poison within your system. Don't carry anything inside your cognition

that is inauthentic or perishable.

To be energetic, you don't need to eat the entire day. Constant snacking is not the food for true energy or health. To be healthy, just one or two meals of vegetarian and uncooked sattvic food are enough. Similarly, to be enlightened, you don't even need to engage in spiritual activities throughout the day. Instead, awaken the right cognitions internally by installing and invoking them.

If you invoke the truths internally within your being, they will create peace in you eternally. The deeper level of the Cosmic consciousness is peace and Sadāśiva. This verse will help you experience that deeper level of the Cosmos, which is eternal peace and Sadāśiva. This verse will make you experience the deeper level of the Cosmos which is eternal peace and Sadāśiva.

Sit with yourself and cognize which of your ambitions are perishable and inauthentic and which conscious manifestations are imperishable and authentic. Don't be afraid if you suddenly discover that there is nothing authentic in you—that everything is just perishable and inauthentic. Everything being inauthentic is not wrong; however, living without recognizing this truth is wrong.

Even if you recognize that everything you know internally is inauthentic and perishable, don't worry. This recognition itself is enough. Just drop the whole thing—drop everything you have discovered as perishable and inauthentic. There is nothing wrong with doing so. You may wonder, "How will I run my life? What will I hold on to?" Don't worry about that. You do not need to hold on to anything in your life. Life is independent of your thinking and cognition. It is an independent intelligence that will start expressing itself when you drop all the inauthentic cognitions.

When you drop all the inauthentic cognitions, the imperishable starts expressing itself in your thinking, actions, behaviors, responses, speech, and walking. In every way, the expression of Sadāśiva begins to happen. When you recognize all the inauthentic components of yourself, they will melt away, and the authentic, imperishable aspects will begin to manifest. That manifestation is living Enlightenment, living Advaita, Śivoham.

Each expression of the Śivoham experience is either a power or an experience—a spiritual experience or a spiritual power. The manifesting cause of sambhavāt is sambhava, the cause of happening. The source of happening is the Master. The source of happening is being reproduced within each of you as multiple powers and multiple experiences in every possible way.

Celebrate the imperishable. Celebrate the eternal. Cognize what is imperishable and what is perishable. What is destructible? What is indestructible? When you start recognizing the inauthentic perishable and the authentic imperishable within yourself, you will complete with the fear of death and transcend it. Then, there is no more death for you. The eternal space of Oneness becomes your reality—amṛtam aśnute. The Upaniṣad says: "Nectar of immortality and bliss."

Understanding the inauthentic perishable parts of you and your ambition is vital. Your ambition defines you. In your ambition, identify what is inauthentic and perishable versus what is authentic and imperishable. As you recognize this, the inauthentic and perishable will naturally leave your system, and your whole being will be centered on the imperishable and authentic. The more time, energy, and inner space you waste on the perishable and inauthentic in your lifetime, the more you will be working towards suffering, mṛtyu (death). On the other hand, as you purify yourself towards the authentic and imperishable, you move towards amṛta (immortality) and Enlightenment—the nectar of bliss, the eternal space of Oneness. Move more and more towards authentic identity. Move more and more towards the space of Sadāśiva, sambhava. Become more and more authentic. Become more and more imperishable. Recognize the authentic and imperishable aspects of your ambitions, and let go of the perishable and inauthentic.

Find Out What You are Worshipping

'One who cognizes the pure essence of these both – the imperishable consciousness, the cause of manifestation and the destructible, the perishable, manifested entities, simultaneously – such a person completes with the fear of death and transcends death by worshipping or by knowledge of the perishable entities; and reaches the imperishable consciousness; celebrates the nectar of immortality and bliss, the eternal space of Oneness.'

The central question of this verse is: What are you worshipping in your life? Worship here does not merely mean bowing down, offering ārati, or ritual prayers.

Worship means what you constantly hold in your mind as the highest possibility, what you believe will complete you, and what you make the center of your life. If you bow before Lord Śiva only for money, you are in truth worshipping money, not Śiva. If you worship Sarasvatī only for knowledge, you are worshipping knowledge, not Sarasvatī. If you have no goal at all and are simply dragging on in life, you are worshipping confusion and darkness.

Some people even worship confusion itself - whatever solution is offered, they immediately find a new problem. This is

nothing but worship of stagnation, inaction, and the status quo. Being stuck without moving in any direction in life is hell, and it is nothing but the worship of confusion.

The Upaniṣad declares: "Whatever you think is your goal, whatever you hold as the essence of your life - that is what you worship." For some, this goal is money. For some, it is pleasure, name, or fame. For others, it is mere confusion.

The real question is: how much of you worships the perishable, and how much of you worships the imperishable? A part of you may desire money, recognition, or pleasure, while another part may feel: "This cannot be the end. I want something eternal, something that cannot be taken away." This balance decides the very direction of your life - whether you live as a householder (Gṛhastha) or as a renunciate (Sannyāsī).

Buddha once said: "If my Sannyāsīs inspire the imperishable truth within the Gṛhastas, then what I want will happen. If the Gṛhastas inspire the Sannyāsīs about the perishable, then it will happen as they want."

Imperishable is the bone structure of the Cosmic Law. When your inner infrastructure is built on imperishable truths, you can never collapse. When it is built on the perishable, you can never stand firm - you become like a beanbag wearing jeans, flesh without bones. The decision to worship the imperishable gives you true inner strength. Rooting your thinking in the imperishable is what it means to truly grow up.

Death is the question that can never be answered. Life is the answer that can never be questioned. The truth of death rests upon the imperishable. If you build your life upon the imperishable, death does not happen to you as you understand it. If you build life upon the perishable, life never happens to you as you want it.

Let your life therefore be built on the imperishable in every decision - whether career, relationship, or goal - ask yourself: "Will this express my imperishable nature? Will this strengthen my eternal self?" Any profession can be lived in the context of the imperishable. A doctor, an engineer, or a lawyer can root their work in the space of imperishable consciousness. Living from this context is what the Upaniṣad calls Living Enlightenment. To learn this is Completion. To align with it is Authenticity. To remember it is Responsibility.

Every day, when you apply bhasma, sacred ash, let it remind you that everything external is perishable. Internally too, recognizing the perishable aspects of yourself helps you hold onto the imperishable within. Do not fear that if you start working with the imperishable, you will lose your family, job, or wealth. The only thing you will lose is suffering, nothing else. When your logic is purified by the imperishable and your inner being greased with it, all conflicts, frictions, and sufferings will melt away.

At some point you must stop and contemplate: are you moving from the perishable or from the imperishable? What is driving you? What are you truly worshipping? Even in marriage, even in career, pause and ask: "How can I express my imperishableness here?" Let your decisions, words, and actions be rooted in the truths of the imperishable. This alone is authenticity. This alone is strength. This alone is freedom.

The Upaniṣad is not telling you what is right or wrong. It is not giving you a list of do's and don'ts. It is simply reminding you of reality: Whatever you worship, you will attain. If you worship the perishable, you inherit fear and death. If you worship the imperishable, you celebrate immortality and bliss.

Confusion - The Worst Perishable

Confusion is the worst kind of perishable. Even if you chase after pleasure, you may occasionally experience pleasure mixed with disappointment. But if you pursue confusion, it is akin to suicide—not just physical suicide but mental and spiritual suicide.

If you are worshipping confusion, you are essentially worshipping ghostly fantasies. These ghostly fantasies take two forms: lust and fear. Either your lustful fantasies become stronger than your ability to engage with reality, or your fear-driven fantasies overpower your ability to deal with reality. When these fantasies become extreme, you may think, "Even if I work hard, I can only earn 10 crore in a year, but I want 10,000 crore." You become paralyzed by lustful greed—stuck and unable to move forward. Similarly, fear-driven fantasies can paralyze you, leading you to think, "What if I fail no matter what I do?" These fears paralyze your reality and prevent you from functioning, leading to a state of being stuck. Worshipping confusion means remaining in this cycle of paralysis.

Whenever you feel stuck, look inward and raise yourself by breaking free from the fantasies that hold you—whether they are fantasies of lust or fear. Even if you live with a Guru but do not break free from your worship of confusion, you will remain trapped in confusion, life after life. You may even reach a point where you commit suicide, only to be reborn and plan suicide again. You could take another body, grow up, and cultivate a strong pattern that encourages you to end your life. By the age of

thirty, you may find enough reasons to consider suicide. This cycle of birth, death, and self-destruction will keep repeating. Life becomes an ongoing attempt to justify why you should not live. Similarly, lustful fantasies that are unrealistic and impractical will paralyze you, leaving you stuck in confusion and repeatedly returning to square one.

Analyse What You Worship

Analyze what you are thinking and what drives you. What are you worshipping? What is at the center of your heart? Paint it—but do not paint Śiva without understanding why you are worshipping Him. True devotion and a genuine feeling connection are different from gambling devotion. When you truly connect with the divine, you are showered with what you need. However, when you make your relationship with the divine a game of chance, it is not genuine devotion.

If your mind is built on the perishable, it will remain logical, constrained, and limited. If your mind is built on the imperishable, your life will be magical. Whether you want a logical life or a magical life, the choice is yours.

Agitational Gratification Vs Delayed Gratification

In the Āgamas, Mahādeva describes the essence of true taste: if your entire tongue and mouth experience the flavor, that is real taste. This experience cannot happen with food that provides only the pleasure of agitational gratification. Highly spicy or junk food prevents your whole mouth from experiencing the essence. If you look deeper, you'll notice that after consuming junk food, within 3–4 minutes you feel depressed, tired, bored, and want to sleep. This is agitational gratification.

Whether it is through the eyes, ears, nose, tongue, or touch - agitational gratification will always be short-term and limited by a narrow vision. If you live only for these fleeting pleasures, you won't even have a vision for your own lifespan of 100 years.

The more you expand your cognition about your life, the better your strategies for living will become. If you think you are going to live for 100 years, you will know from the beginning how to maintain your stomach, body, and mind. If you are intelligent enough to understand that it is not just 100 years, but cycles of birth and death, then you will know how to handle everything.

If you approach your existence in a short-sighted way, you will run after agitational gratification - seeking whatever excites or agitates you now, even by hook or crook. The very word pleasure has different meanings for different people. If you think you are going to live for 100 years, meat or non-vegetarian food can never become part of your diet, because those types of food agitate you in order to gratify you. By agitating you, anything can bring a shallow sense of gratification. Such pleasure is low-level because your cognition about yourself is low, and therefore your cognition about pleasure is also low.

If you think your life span and existence extend beyond this one life, then your understanding of pleasure will transform. Until you are enlightened, birth and death cycles will continue. With this vision, you will know what pleasure truly is and what pain is. Having such a larger and clearer vision about yourself automatically aligns all your actions. What you consider pain or pleasure, good or bad - everything shifts as your cognition evolves.

A common man usually thinks of life as only the 20–25 healthy years in which he can enjoy so-called pleasures. By the time he is 25, he has little money and freedom. By the time he is 50, everything is over. If you consider only those 25 years as life, and plan only around them, that is a very short vision. All your strategies about yourself and your life will then be "vināśam ca" - destructible, because they are based on what is destructible. If you build a house with bamboo concrete that lasts only 20 years, how can you expect your fourth generation to live in it?

If you look closely, all short-term goals fall under agitational gratification - they agitate you and then gratify you. Even laziness works like this: the way you breathe and wake up early in the morning decides the quality of your entire day.

Understand these two words deeply: "agitational gratification" and "delayed gratification." When you think you exist only for 20–25 years, you will always choose agitational gratification.

If you know you have 100 years, your pleasures and pains will transform. If you understand you have many births and deaths ahead, your ideas about pleasure and pain will evolve even further. Then your life will not be hormonally hijacked. Hormones hijacking your life is one of the worst things that can happen - because even before you open your eyes to reality, your life is over.

Anything that pushes you into agitational gratification is a mental setup based on the perishable. Worshipping the perishable means you are bound to perish. You are actually planning your own destruction. Then why cry when destruction happens? You asked for it, worked for it, and chose it. If you work only for name and fame, you will get them - but you will also perish with them. If you work only for money, you will get it - but you will perish with it. If you build life on the perishable, you will perish.

Agitational gratification can happen through food, sound, visuals, smell, touch, imagination, or the mind - the totality of the

five senses. If that is your goal because you perceive it as pleasure, know that you are worshipping the perishable and are bound to be destroyed.

But if you function from the principle of delayed gratification, with a long-term vision of yourself, of pleasure, and of pain, then you gain the right understanding of life. The quality of your food, the music you enjoy, the visuals you see, the fragrances you prefer, and even the touch you celebrate - all will transform when rooted in delayed gratification.

Whenever you experience pleasure, look in and ask: Am I agitated or peaceful? Are you grasping or grabbing? Grasping is love; grabbing is lust. The difference is simple. When you taste food, listen to music, enjoy a fragrance, or engage in touch - even in sex - observe: are you celebrating peacefully, or is agitation pushing you? If it is agitation, know clearly that you are aligning with agitational gratification - and you are planning your own destruction. When you perish, don't cry. You asked for it.

When your understanding matures, your taste matures. Then you begin to strategize your life and cognize yourself based on the imperishable. There is no shortcut. Either you choose the perishable or the imperishable.

Do not be cheated by the Lite Theologians. (Not "Light," but "Lite.") These Lite Theologians are cheats who keep people in delusion. They give false hope and wrong interpretations of life to sell their entertainment circus tickets. They do not care for your life or your future. For them, if a few thousand more tickets are sold, that is enough. They will tell you, "Don't think too seriously," because they themselves never think seriously. How can such people know love? What will they know about love if they cognize themselves only as perishable beings?

A drunkard may dance, and Mahādeva may also dance, but the two are completely different. The drunkard's dance is like the Lite Theologian's delusion. Mahādeva's dance is rooted in imperishable cognition, strategizing His existence based on the eternal. Cognizing yourself as imperishable and strategizing your life accordingly is the only way to exist and become imperishable.

Your cognition about yourself should be based on the imperishable soul, the consciousness that never perishes. Build your life on this foundation. From this cognition, develop your sense of right and wrong, good and bad, pain and pleasure. Do not build and strategize your life based on perishable identity - otherwise all your pleasures will be nothing more than scratching yourself with different objects, people, or body parts. Scratching is not pleasure - it is only agitational gratification.

Let your cognition and strategies for life be based on the imperishable. Then you will be imperishable - akṣara. Blessed are those who live from delayed gratification, for they live in the imperishable. Cursed are those who choose agitational gratification, for they align with perishing.

Look in. Do not be afraid to restrategize and reinvent your life. It is never too late. Even if you are going to die in the next 15 minutes - or in 15 years, 50 years, or 1500 years - it is not too late. Always turn back towards the imperishable. Do not let hormones hijack your consciousness. Do not let agitation be the decision-maker of your life.

Go on and on living with imperishable cognition. Then you will worship the imperishable, not confusion. You will worship the eternal, not the perishable. That is what the Upaniṣads declare - worshipping imperishable consciousness is choosing immortality. Understand the difference between these two. What are you worshipping? Don't be cheated by Lite Theologians. Sanātana Dharma suffers more from Lite Theologians than from any other religion's critics.

Necessity and Power of Seeking

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं |
तत् त्वं पूषन्न्-अपावृणु सत्य-धर्माय दृष्टये || १५ ||
hiraṇmayena pātreṇa satyasyāpihitaṁ mukhaṁ |
tat tvaṁ pūṣann-apāvṛṇu satya-dharmāya dṛṣṭaye || 15 ||

'The Truthful, Effulgent, Eternal Being is the ultimate sustainer, nourisher and protector of all that exists! You are the embodiment of the imperishable Truth and Reality. Your Divine face of Truth is concealed by the blinding dazzling upturned pot, which has golden orb of effulgence. This radiant golden pot conceals your glorious face of truth from my view. O Pūṣan, O Sun, O Complete One, do reveal Yourself by removing that glaring veil, for I, on the path of Truth, am eager to have your Divine vision.'

First, we need to understand the context, the key ideas, and the sacred secrets which the Upaniṣadic Masters are revealing through this verse. The entire verse describes the necessity and power of seeking. Seeking is not what we commonly call religion

or spirituality.

Much of religion and spirituality, as it is practiced, is businesslike - filled with bargaining, gambling, and silent negotiations. Sometimes this bargaining is based on the crude ideas of heaven and hell. At other times it hides in subtler forms, like love and hatred, or the feeling of being connected or rejected. But all of this is still negotiation. Seeking does not fall into any of these categories.

Seeking is your core's innermost suffocation realizing it needs to expand. It is your being's innermost decision to be free. Seeking means your deepest self deciding not to continue with the status quo. Status quo means living with the fantasy that someday, something will fall from the sky and suddenly align your life. This is fallible fantasy. Vision, on the other hand, is infallible.

When you take responsibility for your visualization, it becomes vision. When you avoid responsibility for your thoughts, it remains only fantasy. Much of what happens inside you is this endless play of fantasy, but the danger is when you elevate it into a religion. Fantasy can serve as entertainment, but it cannot serve as the foundation of life. Trying to build your life on fantasy is like trying to construct a building on a fiberglass pillar - it may look polished, but it cannot bear weight. At best, it can be decoration; at worst, it leads you into collapse. Yet people go on cherishing fantasy after fantasy, imagining that one day, from somewhere, something will fall into their laps and suddenly everything will be alright. This waiting, this clinging to fantasy, is status quo living - a refusal to act, a refusal to transform, a refusal to seek.

In the status quo life, you forget that you even have the power to make decisions. You begin to read, see, and understand more from your brain than from reality itself. That is why the mistakes you make while reading a newspaper, a magazine are often so striking - you don't actually read from the page, you read from your brain. Only after the second or third glance do you suddenly realize: "Oh! This is what it really says. But I thought it was something else!"

The same happens with seeing. Even when your eyes are open, you don't truly see the object before you; you see the projections of your brain. This is the prison of status quo living - being trapped in the cobweb of thinking, a suffocating karmic pattern, a mental loop that disconnects you from reality itself.

Seeking is the decision to melt and reinvent yourself. It is the greatest blessing - greater even than God's grace, greater even than Enlightenment. Why? Because Enlightenment is the culmination - there is no "separate joy" once you are That. But seeking is the honeymoon, the glorious space where you are alive with the fire to melt, to transform, and to expand.

Life, for an ordinary human being, is nothing but a slow freezing. From birth to death, he is hijacked - hijacked by his own hormones. At birth, he takes off with infinite possibility, but within moments hormones put a knife to his throat and command, "Fly as I say, and land where I want." From that moment, he is no longer the pilot - he is a prisoner. When the hormones finally declare, "Land here," the runway is death. This so-called "normal life" is nothing but a hormonal hijack. Falling in love only keeps you trapped, but rising in love sets you free. Only in the fire of seeking do you rise in love with the highest possibility. And the moment seeking awakens, your very bio-memory begins to reinvent itself, bringing you back to life -alive, awake, and free.

If you fall in love with something physical, you only alter your physique. You may start going to the gym, change your haircut, your hairstyle, your dress, even your skin color. But when you fall in love with the Superconscious, you awaken the ability to change your very consciousness itself.

Falling in love with the Superconscious is not just romance - it is seeking. It is awakening the power to reinvent and reorganize your very bio-memory and core consciousness. Whatever you feel connected to, you begin to adjust yourself to that. When you fall in love with the Superconscious, you awaken your bio-memory and intelligence to reshape not just your body, but your being. Seeking is nothing but the ability to reinvent your bio-memory, to reorganize your very consciousness, to transform the core of who you are.

When you begin to seek higher possibilities, your body is rearranged, your mind reorganized, your intellect reinvented, your bio-memory rejuvenated, and your consciousness re-cognized. When you re-cognize yourself, naturally you recognize yourself - and the world recognizes you as well.

This is the sacred secret the 15th verse of the Īśāvāsya Upaniṣad expresses:

"The Truthful, Effulgent, Eternal Being is the ultimate sustainer, nourisher and protector of all that exists! You are the embodiment of the imperishable Truth and Reality. Your Divine face of Truth is concealed by the blinding dazzling upturned pot, which has a golden orb of effulgence. This radiant golden pot conceals your glorious face of Truth from my view. O Pūṣan, O Sun, O Complete One, do reveal Yourself by removing that glaring veil, for I, on the path of Truth, am eager to have Your

Divine vision."

The moment man began seeking, he looked up. In that glance, he knew there is something beyond imagination, beyond him. Looking up was the first act of seeking.He saw the Sun, and he knew: the Sun is a symbol. Beyond the Sun is the Truth.That is why Hindus are not mere nature worshippers.We don't stop with the elements.We worship nature, the force hidden behind nature, and the Reality that is beyond all nature.

The Upaniṣadic Ṛṣis prayed: "Please, O Pūṣan, O Sun, O Complete One, remove this glaring veil." They understood that even light itself can be a veil. Not only darkness hides the Truth - even dazzling glare can conceal it. This is the clarity of the ancient seers: to recognize that Truth must shine without veils.

Origins of Seeking

Maybe this is the voice of the first seeker on the planet Earth. This is the emotion described by the first seeker on the planet Earth, or this is the path traveled by the first seeker on the planet Earth. The first apex body of Hinduism – Ānanda Akhāḍā follows Īśāvāsya Upaniṣad and worships the Sun as their Guru. It is based on this verse. This is the oldest Upaniṣad. Ānanda Akhāḍā is the oldest pīṭha (the spiritual seat). This is the oldest expression.

The Truthful, Effulgent, Eternal Being is the ultimate sustainer, nourisher and protector of all that exists. You are the embodiment of imperishable Truth and Reality. Your Divine face of Truth is concealed by the blinding dazzling upturned pot.

When you fall in love, your capacity to reinvent yourself is awakened in you. Same way, when you fall for seeking, the capacity to reinvent your very core consciousness gets awakened in you. If your teacher says, 'Wake up early in the morning at 7 o'clock and start studying for the examination,' you won't do it. But when you fall for seeking, you will be up and alive at 3 o'clock in the morning reading Upaniṣads, doing Yoga, meditating. What puppy love can do to you, seeking can do the same thing to your consciousness, not just your body and mind. The energy which you radiate in your body and mind in puppy love, you will radiate tons of it in your core consciousness in seeking.

Miracles of Seeking

When the seeking is awakened in you, even you will be surprised about you. Your very understanding about you will become different when the seeking is awakened in you. You become so serene, so graceful, so alive, so light and ready to take off. You are no longer a hard stone. You just become one with the thin air and ready to go higher and higher and higher and higher. Seeking makes you lite and light!

In seeking, you can do everything that is possible for human beings to do. You can remove your kidney, wash it and put it back. You can remove the intestine, clean it and put it back. You can remove the heart, pump a little energy into it and put it back. If you can do that, how easy it will be for you to maintain your health. You get exactly that capacity related to your consciousness in seeking. You just know which part needs to be corrected, completed, cleansed, altered and awakened. Seeking awakens that potential in you. Not just cleansing your liver or kidney or intestine, but the source energy of your liver, kidney and intestine. Seeking just intoxicates you with the ultimate truth. Nothing else is needed. When you are intoxicated with the ultimate truth, nothing else is needed. Life in its fullest form is experienced.

The moment seeking starts, you wake up to Cosmos. How every morning you wake up to this world, same way when the seeking starts, you wake up to the Cosmos, the higher energy. It is the spirit of seeking that keeps the highest possibility available to human beings. The spirit of seeking is much more than Enlightenment itself. It is much more than anything which can be said and cannot be said.

Necessity of Purity of Seeking

To fully grasp the meaning of this verse, several key points must be understood. The origin of seeking lies in the Sarasvatī-Ganges civilization. Seeking began there - when it awakened, how did that civilization respond? How did they react? How did they express when seeking awakened in them?

The first truth to recognize is that we worship nature, but we are not merely nature worshippers. We are natural worshippers. The Upaniṣads make this distinction very clear. From the very first Upaniṣad, the Ṛṣi demonstrates profound maturity. The Ṛṣi does not simply say, "Oh Sun, bless me." Instead, he prays, "Oh energy behind the Sun, veiled by the brilliance we see, please reveal yourself." He clearly acknowledges, "Your shining face conceals Your original truth, Please remove it and reveal your real

essence".

Even the glaring Sun could not mesmerize the Ṛṣis or divert them from their pursuit of the ultimate truth. In front of the brilliant Sun, they proclaimed, "No! You may be radiant, but you are only a veil. There is something beyond you, and we seek that. Let that be revealed."

Seeking beyond darkness, to find what lies beyond, is not extraordinary—it is natural. One always wants to see beyond darkness and avoid being stuck in it. But to look beyond a powerful light and ask, "What is the reality behind this light, as there is something more?" reveals the depth of the Ṛṣis' pursuit. Their seeking was so profound that nothing could distract, manipulate, misguide, or dilute it—not even something shining gloriously, "hiraṇmayena pātreṇa," radiating like golden light.

Actually the Upaniṣadic Ṛṣis are beautifully describing their seeking. When they started seeking, one of the impressive things was the Sun in the sky. But they did not stop with the Sun. They started looking for what is behind the Sun which is making it radiant. The need to keep your seeking pure is emphasized in this verse. The power of seeking and the need to keep that seeking pure is the essence conveyed here.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं |
तत् त्वं पूषन्न्-अपावृणु सत्य-धर्माय दृष्टये || १५ ||
hiraṇmayena pātreṇa satyasyāpihitaṁ mukhaṁ |
tat tvaṁ pūṣann-apāvṛṇu satya-dharmāya dṛṣṭaye || 15 ||

The beauty is, he is praying to the same Sun – 'Oh Sun, your glory is veiling. Please remove that glaring veil and reveal yourself.' They know there is something glorious and something beyond this glory. The Ṛṣis wanted what was beyond glory. They are not lost in the glory itself. They are not lost in the shining skin. They are not lost in that shining and glaring effulgence. They are not lost in the golden orb of effulgence. They are not ready to be lost or satisfied with any form, name, glory, or powers. They are digging deep. They are looking deep. They are going to the next level. They are going into the source, the origin.

The real danger in your life is when you get cozy with the powers and glories of your life or the life you appreciate. You should explore the energy behind this glory, whether it is in your life or the life you appreciate.

There is so much suffering, sadness, and everything else, so when you find some peace, glory, and joy, you will always want to settle down in that very space. But settling down may dull your seeking. It may take away the seeking from you, which the Ṛṣis are not going to allow. Seeking should continue forever and ever and ever. It should become just your breathing style and lifestyle. It should just become part of you and your very core.

Seeking Beyond Glory

On the path of truth, even the most glaring veil is still a veil. However dazzling it may appear, a veil remains a veil. If you have traveled the path of seeking, you will understand what the Ṛṣis are revealing and what these great Masters are expressing. Seeking should be the first, foremost, and last quality a person develops - a constant pursuit of the ultimate truth. Whether you take up a job, build a career, or get married - in every decision, action, and step of your life - seeking should be the first priority.

When you get married, seek the truth of the relationship - how this relationship completes both you and the other person. What are the details, the nuts and bolts, of fulfillment or completion that the other is seeking in you, and you in them? Explore this - that is marriage.

In your career, explore what your employer is trying to complete through you and what you are trying to complete through them. With your customers, ask: What are they seeking to complete through me? How can I become complete through them? How can they enrich me, and how can I enrich them? When you approach life this way, you will discover tremendous integrity and authenticity in all your dealings.

When seeking becomes the source of inspiration in your business, career, or relationships, integrity and authenticity will radiate naturally - without even being practiced. If authenticity is awakened, even within a relationship, you are greater than any sannyāsī. If authenticity is not invoked, even as a so-called sannyāsī, you are worse than someone with multiple attachments.

It is the presence and depth of authenticity that defines you - not the number of relationships, businesses, or jobs you hold. You can be free, active, working, resting, making money, or spending it the whole day - nothing is inherently right or wrong. What matters is your authenticity - the ability to radiate it in relationships, business, career, or any part of life.

When seeking is awakened, your ability to radiate authenticity, the joy of living authentically, and the way you hold your family, team, and life will flourish. You will become authentic, integrated, and responsible without needing effort or practice. It

is like the ultimate, conscious acid wash. You will be active day and night, producing results beyond imagination, continuously radiating energy that awakens others. Seeking not only awakens you - it awakens everyone around you.

The First Prayer: The Power of Seeking

This is the first prayer uttered on the planet Earth because this is the first Upaniṣad uttered on the planet Earth. So, this is the first prayer uttered on the planet Earth—seeking! The joy of seeking is expressed in this one verse. Actually, seeking, when it expresses through your head, comes out as knowledge to you. When it expresses through your heart, it comes out as devotion to you. When it expresses through your being, it comes out as energy. Whether it is knowledge, devotion, or energy, the source material is seeking.

Seeking is the way the God in you awakens. Early in the morning, when you remember yourself in the waking state, that is how you are awakened from the dream state. There is a dreamer version of you and a waking version of you. When you remember the waking you, the dreaming you merges into the waking you. You then wake up and move towards the waking state. This is a very important truth.

In the waking state, you exist as somebody. In the dream state, you exist as somebody else. The moment you remember the waking you, the dream version wakes up. It is the waking state person entering the dream and removing the dream person, causing you to wake up. In the same way, God, who is the supreme awakened being, enters into the waking state of you and moves you into that state. This process is called seeking.

This is your everyday experience which you can understand. You have four states—deep sleep, dream state, waking state, and awakened state. The awakened state of you entering into the waking state of you and awakening you is seeking. If you have started seeking, be very clear, God has graced you. He has showered His grace on you. Now, the train is going to stop only when you achieve your goal, not before that—Mumukṣutva. Śaṅkara says, "Awakening of seeking in a human being is one of the greatest and rarest things that can happen." Seeking fulfills everything you seek and beyond. It awakens the truth in you. It awakens the possibility in you.

Different Styles of Awakening

Seeking is the finest expression of God in human beings. When God expresses, you may express many qualities, including Third Eye power. But these powers are nothing compared to the expression of Mahādeva radiating in you. Every power is God expressing through you, but the finest, subtlest, greatest power and experience God can express through you is seeking, because He reminds His nature to you and makes you into Him.

When you are tired of dreaming - or when you can no longer handle the dream - you will decide to wake up. If it becomes a nightmare or turns into a fantasy too sweet to bear, you will wake up. The same is true in the waking state. When life is expressed too harshly or too sweetly, awakening happens. Expressing it too harshly and awakening is the lifestyle of renunciation. Expressing it too sweetly and awakening is the lifestyle of devotion.

In the dream state, if you see two tigers or two snakes chasing you, and the fear becomes unbearable, you wake up. In the same way, if you experience the perfect fantasy - being in the exact place with the person you've always longed for - you will suddenly wake up. If it is too sweet, you wake up. If it is too harsh, you wake up. Dreams can only be sustained in the space of struggle - not in extremes.

Similarly, in the waking state, if there is extreme sweetness or extreme harshness, you will wake up. As long as you live in the struggle between the two - between greed and fear, between pleasure and pain - you continue to sustain the waking state. But if either extreme takes over completely, the illusion breaks. Everything is over.

Allowing the lifestyle of extreme harshness and awakening is the lifestyle of renunciation—a Naga or an Aghori. Those who allow extreme sweetness and then awaken follow the lifestyle of devotion—a Śaivite. Using both processes to awaken is the lifestyle of a Nithyanandite. Whether it is a nightmare or a fantasy dream, you will wake up. Neither fantasy dreams nor nightmares will let you continue to sleep. Similarly, neither extreme harshness nor extreme sweetness will help you maintain your waking state. They will lead to awakening.

Cooperating with Life for Awakening

Whether life itself brings harshness or sweetness to awaken you—you will be wasting a lot of time. You voluntarily getting into that state, cooperating for your awakening, is what I call seeking. It is not that every night you wake up with a nightmare or

fantasy dream; many nights you wake up because you are simply too tired.

In your life, it is not always possible to experience extreme harshness or extreme pleasantness all the time. Creating either extreme harshness in reality or extreme pleasantness leads to your awakening. Cooperating with life to create these extremes is what seeking truly is. With the concept of Śiva, you can make every moment of your life extremely pleasant.

The Impact of Self-Doubt, Self-Hatred, and Self-Denial

Your self-doubt, self-hatred, and self-denial will never allow you to experience extreme harshness or extreme pleasantness. When you encounter pleasantness, you doubt it: "No, no, no, this cannot be permanent or eternal." When you face harshness, you build up hope: "No, no, I will get out of it. I will have pleasantness and joy one day." The hope prevents you from going through extreme harshness, while doubt stops you from embracing extreme pleasantness. When you don't allow either experience and continue to indulge in your struggling state of incompletion, you only maintain your ordinary waking state.

Confusion as the Foundation of the Waking State

Sleep is the base material out of which dreams can be dreamt. Confusion is the base material out of which the waking state can be perceived. Only when you are in a state of sleep can you dream. Similarly, only when you are in a state of confusion can you perceive this waking state. That is why confusion becomes a very precious investment for you—one of the most precious investments! Do not let confusion become your most precious investment.

In every step, every line, every inch of your life, if confusion becomes your basic stand, your foundation, imagine the amount of time you are wasting and the energy you are destroying.

This is a beautiful verse in the Taittirīya Upaniṣad.

आनन्दो ब्रह्मेति व्यजानात् (३.६)
ānando brahmeti vyajānāt (3.6)

Bliss is God, don't waste it.

You may think – 'What do they mean by don't waste it?' Don't waste it by attributing it to your confusion. If you think confusion is bliss and maintain the stand that confusion is bliss, you are wasting your life, destroying your life. You are wasting and destroying bliss.

Your day-to-day habits get recorded in your muscle memory. Your lifestyle patterns like what you feel about you, all that gets recorded in your bio memory. Cleaning up your muscle memory can be done by building good habits. Cleaning up your bio memory like what you feel about you consciously can be done only by awakening the seeking.

Ferociousness of Seeking

Seeking leads you either into extreme pleasantness or extreme harshness of reality. Whether you find yourself completing your individual existence or expanding it into Cosmic existence, both paths lead to awakening. If your individual existence merges into Cosmic existence through devotion, it is called Upāsanā. If your individual existence becomes nothing by allowing Cosmic existence to take over, it is called Vipassanā. In both extremes, you are awakened. Whether it is Upāsanā or Vipassanā, you will experience awakening. Don't continue to dwell in confusion; otherwise, you will remain in this dilemma - the waking state. Dilemma destroys your dignity and takes away your self-respect.

Understand the last fifteen verses of the Īśāvāsya Upaniṣad. The essence lies in one word: "seeking." Make an intense decision to seek. The ferociousness of seeking is powerful, like the fire of Kālabhairava that burns away everything that needs to be destroyed. The ferociousness of seeking is powerful enough to burn away laziness, tiredness, and boredom - anything that needs to be removed from within you can be burned and cleared by seeking. How long would it take for negativity to disappear in front of Kālabhairava's ferociousness? Not even a micromillisecond! In the same way, seeking - deciding to seek your true home, a place of eternal rest, eternal peace, and eternal bliss—is powerful enough to give you the freedom to reorganize yourself.

Imagine you have ten rods made of copper, and you need to create a deity of Śiva by tying the rods together and carving here and there. You will never achieve the desired deity that way. Instead, melt the rods and pour them into a mold, and you will have the deity of Śiva. In the same way, self-development will never lead you to the realization of the self. The term "self-development" is a misnomer—the self cannot be developed; it must be discarded. What can be developed is the mind. When people speak of

"self-development," they are merely referring to mind development.

The greatest ability you must develop - your very first priority - is the ability to reorganize yourself. Seeking and Living Enlightenment are not about "developing" yourself, but about reorganizing yourself.

What is development? Suppose today you have enough compassion to donate ten rupees to charity. Tomorrow, you give twenty. The next day, thirty. Gradually, you build more compassion and love - that is development. But reorganizing is different. It means changing your very cognition. Until now, your charity may have been done with a self-centered attitude - "me, me, me!" That is a wrong cognition. From today, your actions must arise from the truth of enriching others. That shift in cognition is seeking. That is real transformation.

Seeking gives you the energy to melt yourself and mold yourself as you desire. Seeking means changing your cognition about yourself, the world, and God. Everything must be aligned with reality. Nothing else should take priority—seeking is the first priority. From morning until night, examine the ideas that drive you. Are they ideas of pleasure, pain, right and wrong, self-respect, or self-denial? Are all of them aligned with reality? If not, align them with reality, that's all! That's what seeking is about. Again and again, from the moment you wake up until the moment you fall asleep, see that everything is aligned with reality, Oneness, and the purpose of eternal bliss.

Morning and Night Practice for Seeking

Make this a lifestyle. When you wake up early in the morning, don't jump out of bed immediately. Instead, sit or lean back and look around. In a relaxed manner, ask yourself: "Where was I? Where am I now? Where am I going to enter? What is happening?" Ask these questions as if it is the first day you are waking up. Because, in a way, every day is the first day—you wake up in a different space each time. Spend a few minutes pondering these basic questions: "Where was I? Where am I now? Where am I heading as soon as I get out of this bed?"

The same reflection should occur before you fall asleep. Avoid the distraction of television or the "idiot box." Instead, spend a little time sitting or lying on your bed, contemplating: "Are the things that drive me aligned with reality?" Just take a moment to align everything.

Keeping the Seeking Alive

Mahādeva gives only two instructions to an Incarnation or a Jīvanmukta. If the Incarnation is sitting in some remote corner of the Himalayas, away from society, the only command is: keep the body comfortable and healthy. If he is working with people, helping them live enlightenment, the command is: keep the seeking alive in disciples. These are the only two instructions - maintain the body, and maintain the fire of seeking.

Every morning, spend time asking yourself: Where am I heading? Are my thoughts and actions aligned with the truth of life? What happens after death? Will I exist when this body stops? Where have I come from? Keep these questions alive until experience becomes realization.

For some, the Guru's answer resonates so deeply that their heart rests completely satisfied. Then, live that answer - that is Living Enlightenment. If your Guru says, "After death, you will be with me in Kailāsa," and this strikes your being as truth, drop the question and live the answer. If your Guru says, "You will merge with the Cosmos," and it resonates in you, live that. But if the answer does not reverberate in you, do not drop the question. Hold onto it - there is nothing wrong. Eventually, Guru-bhakti will ripen, and the answer will become truth in you.

Dropping the question before the answer becomes alive in you leads only to boredom. That is what I call sannyās middle-age boredom. For householders it comes by forty-five; for sannyāsīs, by thirty. Magazines that promise to make midlife "exciting" with tips and tricks - romantic dinners, candles, flowers - cannot solve this. They decorate the cage, but they do not free the bird. Only seeking infuses real life. No medicine, no therapy, no psychiatric industry can do what seeking does.

After fifteen years of marriage, or five years of sannyās, middle-age crisis strikes. In both cases, the cure is the same: seeking. A sannyāsī is blessed - he does not need to drag bogies behind him; he can soar like a jet. A householder has to keep pulling bogie number two, three, and four - children, parents, responsibilities. That is the difference in energy.

Whether you face a householder crisis, a sannyās crisis, or the most dangerous of all - an identity crisis - the only solution is seeking. The identity crisis comes when one is neither committed to gṛhasta nor to sannyās, drifting like a vagabond, following whoever speaks last. That rootless life is confusion, not seeking.

So decide. If you are not married, do not get married - take sannyās. If you are married, at least choose a seeker as your

partner, so when you rise, they rise with you. Living with a non-seeker is worse than hell - it is hell itself.

Facing the Questions of Life

Whatever makes you feel powerless is a fundamental question you are unable to face. That is the seed of seeking. Whatever makes you feel powerless is the question you cannot face; deciding to confront those questions is seeking. Whatever makes you powerless - "What will happen after death?" "Will I be alone when I die?" "On my deathbed, can I endure all the pain?" "If poverty suddenly strikes or I lose something or someone, what will happen?" - are the kinds of questions that make you powerless.

If you decide not to face them, you push yourself into delusion again and again. If you decide to face them, that is seeking. Return to the basic questions of life: What is life? What is death? Before you assumed this body, what did your face look like? After this body stops functioning, how will you exist and face that? These are the basic questions of life. Simply because you pushed them under the carpet does not mean they disappear. And just because these questions have been asked many times - by others or by yourself - do not assume you know the answers.

Sometimes because we are familiar with some problems, we assume that we have found the solution for that problem. No! Being familiar with that problem does not mean you found the solution for that problem. Being familiar with the problem for quite a long time due to familiarity and assuming you know the solution for that problem is delusion. Just because you have known a question for the last twenty-five years, you assume you know the solution is delusion. Or if you push it under the carpet, you think – 'Ah tsk! Arrey, this question Ramaṇa Maharṣi has spoken about it. I read it when I was a seven year old boy.' Familiarity with the problem should not give you the delusion you know the solution. When you are all alone in your bed and not sleeping, ask these questions to yourself – 'If death comes tonight, am I prepared to face it? What is life? What is it that gives me such a strong confidence that I am not going to die, and I am going to exist eternally?' I am not saying your belief about you existing eternally is a lie. No. There is a component in you which is eternally going to exist. Unfortunately, you do not associate yourself with that component permanently. You are going to exist eternally, but please decide to associate yourself with that permanently. It is like just by the smell of the fish, you imagine you ate the fish. Just by having the confidence which is the smell of eternal consciousness, you start deluding yourself you experienced the eternal consciousness. Smell is not eating. Sometimes if you plan to eat just for the sake of taste, not because of hunger, even if you enjoy the smell of the hotel, you will feel like you ate already. You will not feel like eating.

Seeking has the Power to Lead You to the Experience

There is a part of you which never dies and is eternally alive – your consciousness, your bio energy. There is part of you which dies. Unfortunately, you associate yourself with the part which dies, and you draw the confidence from the part which does not die. It is like by just smelling food, you feel that you have eaten and you are fulfilled. Smell can never fill your stomach. Only if you eat, it can fill your stomach. Same way, just having the confidence of bio energy that you are never going to die, will not make you enlightened or solve the issue once and for all. The confidence of bio energy you are never going to die will be there till your nail gets broken or you face a small fracture. A hairline crack is enough to take away your confidence that you are eternal and not going to die, that confidence is only the smell of your bio energy, not the experience of your bio energy. Making it as an experience or deciding to make it as an experience is what is seeking.

Just nurture the desire to experience that space strongly, and the fear of whether you will experience it or not will dissolve. In that very moment, you will experience the space. Seeking is powerful enough to merge the seeker into that which is sought. Whatever you are seeking, hold it deeply within you. It is intelligent enough to break the fear of whether you will achieve it or not and to lead you into the very space you are seeking. This is the Master key.

Seeking is powerful enough to make the seeker merge with what is sought. You do not need anything else, nor do you need to worry or entertain fears like, "Will I achieve what I am seeking?" Your seeking is complete and powerful enough to place you in the very space you are seeking external support since it is inherently intelligent to make you experience what you are seeking.

There is a word, "dvandva vighna." It means that anything you start doing, you fail to continue by the second or third day. For example: you begin Haṭha Yoga with great excitement and inspiration on the first day, but by the second day, you are already practicing Jada Yoga!

This dvandva vighna arises from thoughts such as: "It may be impractical for me." "I may not be capable enough." "How will I know I am going to achieve it?" "I don't think this is going to work for me. Maybe it works for him, but not for me." Doubt and the idea of impossibility create dvandva vighna which is faced by most of you. You may not know the word, but you certainly

know the experience. Look within, and you will see that dvandva vighna has been your closest companion.

When Dwanda Vigna is taken away, you will experience so much excitement and joy making the whole path seem very short. The path is long only when you create hurdles for yourself.

From the food you eat, if you produce only energy, life is exciting. But if you start producing gas, life becomes tiring. Similarly, if from your thought currents you produce only energy and excitement, then sādhana is always great, exciting, enjoyable, and beautiful. But from the same thought currents, if you repeatedly produce impossibility and SDHD, then spiritual practice becomes tiresome.

"Who knows what is happening?" "Who knows what is true?" "What is wrong and what is right?" "Will I have it? Will I get it?" "Maybe it worked for him in those days when his body was without toxins. But now, who knows? My body is full of toxins - will the same process work for me?"

You will have a thousand such foolish questions that convince you it is not possible - at least not for you. That is dvandva vighna. By the second day, it is over - a break-up happens, with your spiritual practice..

It is like this: if you fight with your girlfriend and do not pick up her calls for one night, she may break up with you 40 times, and yet return to you the 41st time. If she is very emotional, she may break up 80 times! But if you are smiling, it still clicks and your smiling, That is exactly how you deal with spiritual practice. You create a thousand doubts that make you feel it is impossible. For three or four days you may stay convinced, but then suddenly you feel, "This is not for me." Over.

Your seeking is powerful enough to make you experience the space you are seeking. With that confidence, you will simply start realizing every technique given to you without killing the seed. The moment you decide – 'No question of impossibility. My seeking is powerful enough to make me experience the space I am seeking without any external support and intelligent input. I do not need any intel help or mental help. I can achieve it.' This one click will make your sādhana exciting, inspiring and there will be no impossibilities. You will go forward and straight ahead.

If this one truth clicks with you, you will not have any other worries in life. Consider yourself liberated and enlightened already, because this one click is so powerful, it destroys any obstacle cooked up by you or inserted into you by your spouse. Even your spouse cannot take away your confidence.

Some people find a problem for every solution. Just as the Guru has a solution for every problem, Your seeking is powerful enough to bring you whatever you are seeking; it is independent of any external help or support. Your seeking can make you experience the space you seek. Meditate on this one truth. If it resonates with you, that is enough. Any question about the universe that you cannot yet perceive - God, Self, and Nature (prakṛiti), can provoke and invoke seeking in you. Delve deeply into that question, and decide to align your life with the answer you discover.

Having deep questions is seeking. Going into the answers is courage. Aligning your life to those answers by dropping the unnecessary is vairāgya. Don't worry about courage or vairāgya now - invoke seeking, that is enough. Seeking itself is intelligent and powerful enough to lead you into the space you seek. With this clarity, stop pushing life's basic questions under the carpet. Face them, even if they make you feel powerless. Rekindle that fire of seeking in your life.

Decide that any truths your Master utters and if it clicks with you, start living them. Align your thinking and lifestyle to that truth even when your seeking becomes intense. For example: you are thinking about death. If you are thinking on your own and trying to find out what will happen, that is also seeking. Your Master says, 'Once you die, you will be with me in Kailāsa, don't worry.' If that answer clicks with you and you start aligning yourself, thinking, cherishing and enjoying that answer, planning for that space in your inner space, that will intensify your seeking.

Either seeking on your own or through the answers your Master gave – cherishing, entertaining, enjoying, enriching and encouraging them in your system will intensify your seeking. Then naturally you will start thinking – 'How will Kailash look? Will I have a western toilet or eastern toilet there? Will I have pain and pleasure or only pleasure and no pain or only pain and no pleasure?' Even if these are the questions, it will invoke seeking in you. 'Then how or what is the best way which I can prepare myself to go there? Should I be slim so that I can be flown there immediately? Should I become a heavy weight so that I can be carried by Nandi? What will be the transport? How should I be?' Even though these questions look very playful but when you sit and talk it out internally within you, they will all start provoking many internal corners of you which you have not attended. Many internal corners of you which you have not attended will be provoked. That is what is seeking. That will just melt you. That will bring intensity in you. You will not be inauthentic in any of your actions. Before doing every action, you will ask yourself, 'Is this going to intensify my seeking and help me to reach where I want to go?' Intensify the seeking. Authenticity means all your

actions are aligned to seeking.

Look and meditate on this one truth – your seeking is independently intelligent and capable enough to make you experience what you are seeking without any external help, support, assistance or whatsoever. Meditate on this. Let this one truth click with you.

Seeking – The Grand Narrative of Hinduism

Seeking reorganizes, rejuvenates your inner image. It beautifully evolves a very powerful inner image, very powerful outer image and very powerful life image. Living with people whose seeking is awakened is Kailayai, Tiru Kailai and that is Kailāsa. Living with those whose seeking is awakened is Kailāsa. Create more and more people whose pratyagātma caitanya (individual consciousness), inner image is aligned to seeking, whose inner image is grown out of seeking.

Seeking is the Hindu grand narrative.

First, you need to catch the word 'grand narrative.' It means every civilization has a collective identity. Sometimes it is artificially created with integrity and sometimes it is artificially created without integrity. Please understand artificially created with integrity and artificially created without integrity. For example: Kṛṣṇa is a grand narrative. ISKCON has created it beautifully with integrity. They have worked properly with integrity to create in a very organized way Kṛṣṇa as a grand narrative for their organization.

Grand narrative is the collective inner image each civilization creates and adopts as their own grand narrative. Sometimes the grand narratives just evolve spontaneously and are followed. Sometimes the grand narratives are organized, propagated and followed. Spontaneously evolved grand narrative is Shirdi Sai Baba's grand narrative. With no organized effort, the grand narrative just started spontaneously and it has spread all over the world as the Shirdi Sai movement. Bhagavān Svāmināràyan's grand narrative was created with integrity and in an organized way. Grand narrative of Kṛṣṇa as per ISKCON is done in an organized way. Whatever ISKCON declares and claims about Kṛṣṇa is completely true, including their idea of He is the Supreme. Anyone who experiences the ultimate through a window, he feels his window is also Supreme. If you see the sky through the window, by and by you will feel that the window frame is also the sky. Through any window you experience the sky, you are given the freedom to declare that window as Supreme. You are not given freedom to say 'there is no other window.' But you are given the freedom to say 'that window is the most Supreme.' As that freedom is already available in Hindu tradition and they declare that Kṛṣṇa is God, the ultimate God, they are integrated. Only they do not have a right to say 'there is no other door.' They are not saying there is no other door. They are saying, 'Kṛṣṇa is the Supreme Door.' That is perfectly alright.

In Hindu tradition, we are very clear, in the level of praising and promoting, exclusivity is allowed. Only you do not have the right to deny that there is no other possibility. Hindu tradition does not give that right and does not accept that. Hindu tradition is very clear that you have no right to say 'no other door exists,' or 'no other possibility exists.' You have no right to say that there is no other supreme possibility. Many supreme superlative degrees one can add, or the infinity of superlatives that one can add for their Iṣṭa (one's chosen deity); that is the beauty of our Hindu tradition. So with that organized integrity, the grand narratives of ISKCON and Bhagavān Svāmināràyan movement were created.

Each civilization has their own grand narratives. Based on each generation's vested interest, they evolve, develop, alter, expand, shrink and edit their own grand narratives. You need to understand this. Fighters can use Kṛṣṇa as a grand narrative from a different context. A lover can use Kṛṣṇa as a grand narrative from a different context. So, different contexts are set as the requirement of the time. The living visionaries of the society in the field of spirituality or politics, like the decision makers and rulers, will evolve their own grand narratives. Then the grand narratives that exist in the society are also altered and given a different context.

For example: Jñānasambandar is the grand narrative of whole Śaivism in Tamil Nadu. In course of time and during each era, people have given a different context to Jñānasambandar's grand narrative. At some point, his devotion was the grand narrative because he demonstrated courage and strength of his devotion. So the same way, Jñānasambandar's grand narrative is celebrated from a different context.

Sanātana Hindu Dharma has multiple grand narratives. Each of the sampradāyas in Sanātana Hindu Dharma is independent, complete and equipped to make an individual enlightened. Each sampradāya in Sanātana Hindu Dharma is completely equipped with its own grand narrative, technique and method. Actually, you cannot call Hinduism a religion not because it lacks something; every sampradāya of Hinduism is a religion. In the West, what you define as a religion and all that they have, each tradition of Hinduism has all of that too; it is an Encyclopedia of Religions. All major countries have their own grand narrative. All major civilizations have their own grand narrative based on their needs in each era. Some grand narratives are built with

integrity and some are built without integrity.

Even atheists in Tamil Nadu tried to build a grand narrative of Tiruvalluvar. One good thing though is that we have tons and tons of documentation that Tiruvalluvar is one of the Śaiva saints, even though they tried to distort his identity and tried to take him out of Śaivism. The moment these atheists who are trying to take away the identity from Valluvar are gone, he will get his identity back. All the monuments built for him will be useful for us to recreate the real grand narrative of Tiruvalluvar.

Tiruvalluvar was born and brought up in Mylapore in the Śaiva Vellalar family. He always lived the life of bhasma and rudrākṣa because he was initiated by the founder of Thondaimandala Aadheenam – Adinatha Jñānaprakasha Desika Paramacharya Swamigal who is the incarnation of Mahādeva himself. In his first verse, he salutes Ādi Bhagavān and the Aadheenam, means the Guru Pīṭha of the Valluvar community which is Thondaimandala Aadheenam and that Aadheenam's Guru mudhalvar who is the founder – Adinatha Swamigal. Till this date, worshiping is done with the same name and the oldest palm leaf of Tirukural was also discovered in that Aadheenam. It is kept and owned by the Aadheenam. Soon, we will reclaim his identity and his grand narrative.

So the grand narrative is one of the most important things to guide an existing civilization or to bring any form of revolution in a civilization or to guide the flow of a civilization and even to revive a civilization. For everything, you need a clear-cut grand narrative so that your inner image can be beautifully aligned.

You need a grand narrative, only then you can align your inner image to it. Need of a Guru itself is nothing but a need for a grand narrative. Your need for a Guru is nothing but your need for a grand narrative. This is the way the grand narratives get built. We have thousands of grand narratives in each locality. For example: for the whole of Maharashtra, Sant Jnaneshwar was the grand narrative. For the whole of Karnataka, Bhagavān Basavanna was the grand narrative. For the whole of Tamil Nadu, Jñānasambandar and few more saints who came after Jñānasambandar; they were the grand narrative.

What can be the grand narrative of Hinduism? It cannot be just a concept. It has to be a person who is physically down to Earth with whom people can perceive at their level, play with their visualization and use it to align themselves. If a concept can be a grand narrative of Hinduism, then seeking is the grand narrative of Hinduism. We will have to demonstrate and show the grand narrative which can be cherished, enjoyed, visualized, played with through your visualization, inspire you to align your inner image, and remind you again and again the highest purpose of your existence. Seeking can raise you to the space of seeking again and again.

Hindus have denied the need for a grand narrative for at least the last 200 years. We have not realized that we need a grand narrative that will be the collective identity for all of us. We have not realized that not having a grand narrative is something wrong. We are trying to push this problem under the carpet, saying, 'No, no, no, if you create a grand narrative of Kṛṣṇa, all the Śaivites will drop out. If you create a grand narrative of Śiva, all the Vaiṣṇavites will drop out. If you create a grand narrative of Devī, all the other traditions will drop out.' Hindus are intelligent enough to move from one Iṣṭadevatā (chosen deity) to another Iṣṭadevatā if they have chosen a wrong one. If you have not had at least 6 to 7 Iṣṭadevatās, you are not a seeker. If you are a seeker, you would have had at least 6-7 Iṣṭadevatās. Every time you evolve, you will connect with the next level of definition and grand narrative you receive.

If you receive Mahādeva as the embodiment of Enlightenment as a description about Him at the age of 7, you may not have felt connected with Him. At the age of 7, you need a Gaṇeśa who eats nicely, who roams and jumps around. The grand narrative of Gaṇeśa may be more appealing for you. At the age of 14, the grand narrative of Subrahmaṇya would have been more appealing for you with His youth, beauty, valor and vigor. After you have had 2 to3 girlfriends, then maybe you will need Mahādeva as the grand narrative of Enlightenment and you will simply feel connected. So at different times when you are evolving, you will feel connected to different grand narratives. That is the reason why the number of atheists in Hinduism is very low compared to other religions. In other religions, there is only one grand narrative. If it does not match you or you don't feel connected, you simply will become an atheist. For Hinduism, it is not the case. We have 2000 grand narratives. If you have a Guru, he will make-to-order and give it to you. He may even make a new one for you.

Hindus not bothered about the need to have a grand narrative is not right. This is the biggest problem. The Hindu leaders are not even realizing we need a grand narrative. We need to spend a lot of time and energy on it and we need to evolve it. It is unfortunate that Hindu visionaries and leaders are in self-denial and they are trying to push the problem of Hindu Grand Narrative under the carpet. Not having a grand narrative is not right.

It is time we spell out the Hindu Grand Narrative. Actually, if we can make 10,000 people with a Hindu Grand Narrative, we will be able to easily make 100,000 people enlightened, because that takes away people's depression, fatigue and boredom. Human beings live in the intoxication of grand narrative. Intoxication of grand narrative is required to go through forced

depression by the stupid social narratives. Society gives you some narratives. As a mother you should be this. As a father you should be this. As a brother you should be this. These are all forced on you and your bio memory is made to believe that when you face some difficulty, problems, these social narratives about you and the intoxication of grand narrative takes away the depression. Grand narrative is the antidote for all the sufferings you created based on your social narratives. It is such a powerful inspiration to remove your mental fatigue, tiredness and boredom.

Functioning Out of Reality Vs Irrational Rational Logic

पूषन्न्-एकर्षे यम सूर्य प्राजाप्त्य। व्यूह रश्मिन् समूह।
तेजो यत् ते रूपं कल्याण-तमं तत् ते पश्यामि यो'सावसौ पुरुषः सो' हम् अस्मि ॥ १६॥
pūṣann-ekarṣe yama sūrya prājāptya। vyūha raśmin samūha।
tejo yat te rūpaṁ kalyāṇa-tamaṁ tat te paśyāmi yo'sāvasau puruṣaḥ so' ham asmi ॥ 16 ॥

Translation: 'O Puṣan, Consciousness, who is the nourisher, sustainer of all, the primeval solitary traveller, the disciplining principle of all, is like the bright, effulgent Sun, and is the Lord of entire creation, which is His subject. Please remove all Your rays of this radiating, brilliant golden light, which had blinded me, so that by Your grace, I can have the Divine vision of that most auspicious, graceful, beautiful form of Yours. That which is there, the glorious Sun, is the mirror of the Supreme Being, who is all-pervading, pure Consciousness of the Cosmos. Indeed, I am He, So'ham Asmi.'

The key phrase here is "I am He - So'ham Asmi." If you realize So'ham Asmi, life is bliss; otherwise So'ham becomes sokam - life is sadness. Understand the key word in this verse. The first few lines sound like a prayer to something far away, but the last lines deliver the punch: what seems distant is actually 'within me'.

Hindus do not only look upward; they also look inward. They do both. This can happen only through Third Eye awakening. Ordinary eyes can look in one direction; only the Third Eye can look both ways - into height and into depth. The opening lines of the verse show him praying to God above, beyond the sun in the cosmos: "Oh God, remove the sun's rays that blind my eyes and allow me to see You beyond this radiance." Then the verse twists: 'the divine is inside me'. Not only do they look up, they also look in.

There are two kinds of logic. Take this example: the first statement is, "This hall has two doors." The second is, "One door is open." Immediately, you assume the third statement - that the other door must be closed. This is human logic, full of flaws. In truth, the other door may be open or closed; only by checking can you know. Yet 99% of the time you assume. This is what I call irrationally rational logic: what we consider rational is often, in fact, irrational.

This same flawed logic operates in how you use your body. If your eyes can see outward, you assume they cannot see inward. But in the Āgamas, Mahādeva clearly reveals: your eyes have the capacity to roll 360 degrees, to see both inside your body and outside, to scan within and to perceive the farthest reaches of the sky. It is possible. Yet, because you believe in only one capacity - seeing outward - you automatically deny the other. This is the irrational rational logic at work.

Please understand that the logic you believe in your life is the same logic with which you handle your body. That is where your body's capabilities and abilities are developed. If you believe you can see upwards and inwards, then from the beginning your body will develop that capability. If you believe you can only see upwards and not inwards, then you will only have that power. Your beliefs about life will naturally impact strongly your beliefs about your body. Your beliefs about your body will impact the abilities and capabilities of what your body can experience and express. If you believe you can only see externally, you will be praying – 'Oh God, where are you? Show me where you are.' Only if you understand that you can see internally and externally, you will declare: 'Yes, Oh Lord, where you are, you will reveal who is in me.'

Fortunately, the Upaniṣad Ṛṣis are not functioning out of irrational logic. They are functioning out of reality. They are very clear they can see internally and externally. This verse is a solid proof when it says, 'Oh Lord, reveal your auspicious, graceful and beautiful form which is me. Indeed I am He, So'ham Asmi.' Yet an irrational rational logical man can never understand this truth. A man who decides if the first door is open and the second door will be closed is atheist. A man who says, 'Let me check and decide whether the second is open or closed' is a seeker. A man who has realized not only the second door is open, even the first door will open the moment he touches it is enlightened. The man who can see whether the door is closed or open is an Incarnation.

What you call rational logic is not reality. It is stupidity dressed up as intelligence. Anything that limits your belief about life is nothing but a rotten theory born out of incompletion. Look at the fraud: the definition of money by materialists, the definition of

health by pharmacists, the definition of law-abiding citizens by lawyers - every one of them is rooted in vested interest. A lawyer will never declare, "You are free." A pharmaceutical company will never say, "You are healthy, you don't need us." Why? Because a cured patient is their worst loss - a dead customer.

Drug addiction "treatments" in so-called developed countries are the biggest scam. Their diagnostic and healing methods are not about curing but about cashing in. In a nation where prisons and rehabilitation centers are for-profit industries, do you really expect justice? Do you really expect a cure? Forget it. Religion invented hell to control and terrorize you. Psychiatrists invented the subconscious and unconscious mind to enslave you. Both are chains to keep you under control.

Most so-called addictions are not even addictions. They are made dangerous only by the poisonous beliefs drilled into you. In reality, many of them can be dropped effortlessly - just like that - if you are given the right method and the right thought-current. But you will never be allowed that freedom. Real solutions from living traditions are deliberately buried, because the industry thrives on your sickness, your dependency, your weakness.

Wake up. A cured patient is a lost customer. Which greedy industry will spend billions to lose customers? Which research will be funded to destroy the very business that keeps it alive? None. That is why psychiatric drugs, de-addiction therapies, and psychoanalysis don't cure you. They keep you dangling on the border - never fully sick, never fully free. Just trapped, controlled, milked, and managed.

Simply if your beliefs about life are re-cognized, you can just walk out from tons of problems. You will start expressing extraordinary powers and capabilities. The solution is reorganizing your beliefs and restrategizing your understandings; restrategizing your life based on new understandings and reinventing yourself.

Science of Prayer

Usually, the mind always operates from duality. If you utter the words 'he is not good,' it means you have already come to the conclusion that he is bad. You are not able to take a stand that 'he is not good' does not necessarily mean 'he is bad.' You never take that stand. As a natural flow, your logic is always taught to take extreme positions. The moment you hear that he is not good, immediately you decide that he is bad. Duality keeps the mind alive. Duality keeps the dilemmas alive. Your mind is so brilliant, it can even use religion to keep itself alive. Prayer is one of the most misunderstood and abused concepts. The moment you are asked to pray and put God on a high pedestal, you always decide to put yourself on a low pedestal.

In some traditions, this is even celebrated as humbleness. No. Humbleness is not thinking less of yourself; it is thinking less about yourself. It has nothing to do with the image you hold of yourself - it is about how rarely you are preoccupied with yourself. One of humanity's greatest mistakes is believing that to put God on a pedestal, you must first lower yourself. No! Elevating God does not require diminishing you.

This is a truth you must deeply understand. The Hindu Hindu traditions reveal the science of prayer with extraordinary clarity. In fact, this verse forms the foundation of many Hindu celebrations. Even while you pray, you do not need to put yourself down or cultivate a low self-image. You do not need to be a sinner to make God a saint. God can be a saint, and you can continue to pray to Him without assuming the role of a sinner.

On every level, consciously embracing powerlessness leads only to bondage - be it during studying, the assimilation of truths, professional practice, building relationships, or pursuing your career. In prayer, meditation, or any aspect of life, entertaining powerlessness brings only suffering and limitation. Even before God, you do not need to feel powerless while praying or asking. True prayer is not self-deprecation - it is alignment, awareness, and connection without diminishing yourself.

Duality keeps your mind alive even while you are praying. Do not entertain duality, which is the source of dilemmas. Even while you are praying and feeling that you do not have something or miss something, do not entertain powerlessness. Most of your concepts about God are so foolish that they affect the concept you carry about yourself. If you have no business with God and have a foolish concept, that is okay. But when you are doing business with Him and have a foolish concept, then something is seriously wrong. Especially when you have a concept like: if you must put Him on a high pedestal, you need to lower yourself. This is the greatest sin you are bringing upon yourself, which will be very difficult to complete, liberate yourself from, or get out of.

Even when you pray, even when you have not experienced Oneness, even when you have not understood experientially that you are in Oneness and you are one, So'ham Asmi. Even while you are praying and He is on the pedestal, you do not need to be on a low pedestal. This duality and entertaining it will make you so powerless, and you will never be able to get out of it because you will always feel guilty that if you become powerful by raising yourself, you are doing something against God, which is not

true.

Most of you are committing one of the worst sins. You are building a self-torturing pattern in the name of prayer, because you are always taught that lowering yourself down means elevating God which is not true. Once you learn this belief pattern of elevating God means lowering yourself means even by mistake if you feel good about yourself once in a while, you will feel that something is wrong. You get into guilt – 'Oh, I am feeling so good about myself. Am I putting God down? I am supposed to be shivering inside and praying 'Oh God, oh God, oh God, oh God." That is the most dangerous belief system you have built in the name of religion. Slavery was never abolished; you are only made to think so. The reigns have gone from one hand to a different hand. The different hand is brilliant enough to make you believe slavery has been abolished. Whether it is through religion, food industries or pharmaceutical industries, slavery continues to be maintained. People will go through any extremes for the sake of power.

The 16th verse of Īśāvāsya Upaniṣad sets you free from all possible slavery-related mental games. There are many traditions where lowering yourself more and more is appreciated, respected, and worshipped. The lower the inner image you build, the more you are respected, worshipped, and recognized. If that is what you want, go get a pig or a buffalo, put it on the throne, and worship it. It has the lowest inner image because without any shyness, it can put its mouth on anything. It is such a stupid concept! To put God above, you don't need to put yourself down, because prayer itself is a technique to break non-duality, non-dual perception, and non-dual existence. Understand the lower inner image—the lower inner image is the worst sin if you are consciously asking to build it. It is like you build your own cage where you will be locked in. Can there be more stupidity than this?!

The verse is very clear, the sūtra is very clear, the Ṛṣis are very clear: "Even when I pray, I am You." Even when I pray, I am You, So'ham Asmi. It is not that only after realization but even while I have not experienced or realized my Oneness with You, and as a devotee praying to You, I know the truth that I am one with You. This is the definition of prayer. When you pray, remember God is above and it is true. You don't have to be below by lowering yourself. You don't need to be below for God to be above.

सो'हम् अस्मि

So'ham asmi

So many of the stupid attitudes, aptitudes, cognitions you built thinking that it is necessary to get the grace of God, put yourself in guilt, powerlessness which in no way supports or helps you to experience Enlightenment or the higher consciousness. Remember the right context and bring prayer in your life. Prayer itself will lead to Enlightenment. Prayerfulness itself will lead to Enlightenment.

So'ham Asmi, even while you are praying, you are one with Him. Let that Advaitic cognition be brought even during the prayer. The superstitiousness you bring in the name of religion will disappear. So'ham Asmi.

'O Pūṣan, Consciousness, who is the nourisher, sustainer of all, the primeval solitary traveller, the disciplining principle of all, is like the bright, effulgent Sun, and is the Lord of entire creation, which is His subject. Please remove all Your rays of this radiating, brilliant golden light, which had blinded me, so that by Your grace, I can have the Divine vision of that most auspicious, graceful, beautiful form of Yours. That which is there, the glorious Sun, is the mirror of the Supreme Being, who is all-pervading, pure Consciousness of the Cosmos. Indeed, I am He.'

The Grand Narrative of Hinduism – So'ham Asmi

This is the Grand Narrative of Hinduism – So'ham Asmi.

It means: 'I am That' - Jīvātman, the ultimate identity of the individual self with Paramātman the Supreme .

The lofty height of Suddhādvaita and the grounded reality of Āgama.

Many times, you feel that the moment you have wings, you must forget the roots. You start believing that having roots is somehow against having wings. This is where incompletion arises within you – as an inner conflict between the root and the wings. Constantly, you are caught in the dilemma: "Should I choose the root or the wings? The wings or the root?"

The same confusion extends into every dimension of life. "Upaniṣad or Āgama? Āgama or Upaniṣad?" In today's world, the question becomes: "Traditional lifestyle or so-called modern lifestyle?" You assume that modern lifestyle represents wings, while traditional lifestyle represents the root.

The more your mind raises, the more you will see everything in the form of solution. You will see everything is moving properly as it is supposed to be. The questions, doubt and everything will disappear. When your mind is becoming smaller and smaller, you will have more and more stupid questions. You will have more and more confusion and complications. Even if the

solution is given, you will not be able to imbibe, incorporate and make it as part of you. You will continue to suffer with the same question again and again. If you are finding the same solution for the same problem a few hundred times in your life, you have a small mind. That is the definition. If you are finding more and more jigsaw puzzles, paradoxes falling in place, more and more paradoxes settling into place, then you are expanding; you are growing.

You never need to choose between modern life and traditional life. You never need to choose between the Upaniṣads and the Āgamas. You never need to choose between roots and wings. No! The only real choice before you is between a small mind and a larger vision.

A small mind finds a problem for every solution. A larger vision finds a solution for every problem. When you have internally solved everything , you will naturally go on discovering solutions but when you have not internally solved you will go on finding and reinventing problems.

One of the most is the sacred secret revealed in this verse: you do not need to choose between the root and the wing. They are not opposites, but complements. The original Pure Science is the Upaniṣads. The Applied Science is the Āgama. And the experiential laboratory where both come alive is KAILASA.

The essence of the Master key as shared in this verse is So'ham Asmi.

यो'सावसौ पुरुषः सो' हम् अस्मि
तेजो यत् ते रूपम् कल्याण-तमम् तत् ते पश्यामि यो'सावसौ पुरुषः सो' हम् अस्मि |
yo'sāvasau puruṣaḥ so'ham asmi
tejo yat te rūpaṁ kalyāṇa-tamaṁ tat te paśyāmi yo'sāvasau puruṣaḥ so' ham asmi |

'Even when I am relating with You, I am You. I may be having love towards You, I may be praying to You, sometimes I may even have incompletions with You, I may even be fighting with You, I may even be negotiating with You, I may even be bargaining with You, I may even be getting trained by You, whatever may be, I just know – I am You. So'ham Asmi.'

This is the most important breakthrough Hindu tradition can give to the world. All different religious traditional Masters and Gurus have experienced different states of consciousness. Dvaita: experiencing duality. Viśiṣṭādvaita: experiencing a commonality and an underlying connection with everything. Advaita: experiencing Oneness. Unfortunately, many of these different traditions' Gurus, Masters, Saints, Sages, when they were experiencing duality, they deny the existence and possibility of Oneness. Once they experienced Dvaita, they did not believe Viśiṣṭādvaita exists. When they go through the Viśiṣṭādvaita, they do not believe Advaita is possible. When they go through Advaita, they do not think Dvaita was reality. The intoxication of Oneness is such, you just forget that there was a time when duality was your reality. During the space of duality, you cannot even imagine that Oneness can become reality. That is why prayer has become such a divisive technique in some religions just to put you in depression. In some religions, prayer is used to create sick people so that they will have business.

One fellow went around every house in a city asking, 'Do you want to hire me to clean your windows? Do you want to hire me to clean your windows?' Nobody wanted him. Next day, he got hold of a friend and told him, 'Please make all the windows dirty. I will give you a hundred dollars.' This fellow went and did it. You know what happened? On the third day when this fellow goes, he gets the job.

In some religions, prayer is used as a method to create sick people so they will have customers. It is like an indirect understanding. Nowadays there is a direct understanding between pharmaceutical industry and food industry. Food is the most abused drug in modern society. It is like a secret understanding between the food and pharmaceutical industries. Food industry sends you to the pharmaceutical industry. Pharmaceutical industry is supported by the food industry. That is why most of the time you see the same guy owning both the industries. Through one, he creates patients and through the other, he cures or maintains. Praying is used as a technique in some religions to create mentally sick people so that they can have patients forever. This one verse will finish their business.

Just this one verse: So'ham Asmi, I am Him: "Even when I am worshiping, bowing down, praying to Him, I am Him -So'ham Asmi, I am Him."

What does prayer mean? Sometimes requesting, asking, at times bargaining, negotiating, sometimes even shouting, fighting, screaming. It is all based on your mood, and on how the other side responds based on how you relate to Him, and how He relates to you. Sometimes it is gratitude, sometimes it is love. Sometimes it is playful, even flirting like gopas and gopikas did. Sometimes it is a sweet reminder. Sometimes a little nagging, sometimes strong nagging. Sometimes a small quarrel, sometimes

a loud fight. Depending on your mood swings, prayer can shift anywhere between gentle love talk and loud argument.

Whether it is love talk or loud talk, gentle prayer or nagging, soft or hard, sweet or bitter, small fight or big fight, even violence, whatever it may be, you are Him

So'ham Asmi, I am Him.

This is the Hindu way of prayer: even when you pray, you are Him. If this understanding flows as the undercurrent, the very quality of your prayer will be transformed. You will see that every prayer manifests into reality, effortlessly.

Awakening the God Particle

That is why awakening the God particle is so important for every human being. Once the God particle is awakened, you will know that even while you are praying, you are Him, you simply know it.

Whenever you pray, remember: you are not praying to the Deity merely before you, or to the Guru who stands in front of you. You are praying to the Source where the Guru and you become one.

Whether externally or internally, hold this understanding: "I am talking to You at the center where You and I are one. I do not know whether that center is there or here, but I am praying to that center, where You and I become one."

When you stand before God, a Deity, or the Guru, simply remember: "I am praying to the Source where You and I are one and the same. Oh, Source, please awaken within me, and make this space my reality."

With this, you will know So'ham Asmi I am Him, forever.

Mahādeva teaches Sarvajñanottarāgama to Subrahmaṇya. Why is it called Sarvajñanottarāgama? Mahādeva's seat is called Sarvajñapīṭha, so it is the essence of everything He taught through the five faces – Satyojātam, Tatpuruṣam, Vāmadevam, Aghoram, Īśānam. He revealed the four Vedas through the four faces and all the Āgamas through the fifth face. The essence of all these is Sarvajñanottarāgama which is to remind Subrahmaṇya the experience of Śivoham. Once Subrahmaṇya experiences it, He was made to sit on the seat of Sarvajñapīṭha. That is why the Āgama is called Sarvajñanottarāgama.

You learn only 25% from the teacher. When you discuss among your friends, you learn the next 25%. When you ask questions and get the clarifications from your friends, you learn the next 25%. Only when you start teaching, you learn the last 25%. So the first 75% of learning is already done. Mahādeva taught 25% to Subrahmaṇya. When Subrahmaṇya discussed it with his friends, He learnt 25%. When Subrahmaṇya asked those questions to Mahādeva, He learnt another 25%. Now, Subrahmaṇya has to teach and learn the last 25%. Mahādeva says, 'Don't waste Your time in looking for a student; come and sit. I will listen and learn from you, then you will get that next 25% also.' That is why in Swamimalai, Bhagavān becomes a disciple and a student so that Subrahmaṇya can learn to teach and receive that last 25%. After that Subrahmaṇya becomes a perfect Jñāna Skandagurunathan.

Mahādeva sat on the Sarvajñapīṭha and He made Subrahmaṇya sit on the Sarvajñapīṭha too. Now, Mahādeva decided that He is going to be a teacher and a student, and have Subrahmaṇya as a student and as a teacher too. With that, all four of them assume one body and fill the same Sarvajñapīṭha.

Beautifully, the Āgama describes that Mahādeva had Subrahmaṇya on His right shoulder. As Subrahmaṇya was teaching, suddenly Mahādeva moved Subrahmaṇya to His left shoulder. Subrahmaṇya asked, 'Why? Am I heavy?' He said, 'No. I want your Mother to listen to You too. This side belongs to Her, and I have heard enough. Now, I want your Mother to know how beautifully you are teaching.' As the left side belongs to Devī, He moved Subrahmaṇya to the left shoulder. That way, He was able to make Subrahmaṇya into a perfect Master. In Sarvajñanottarāgama, He beautifully describes: 'Subrahmaṇya, not only after the experience, even before starting the practice, you are Me, I am You.' And He uses the words 'if someone believes at one point duality will be there and at some point Oneness will be there, they are fools and they will never reach Oneness. Only the ones who understand even while they practice, Oneness is the reality, they achieve Oneness and experience Oneness.'

Mahādeva perfected Subrahmaṇya as a Master not only through teaching but also by making Him speak and listen by becoming His own student. So in this whole training process, the essence of what He taught in Sarvajñanottarāgama is – even when you have not experienced, the truth is the truth is the truth. That is Śivoham, So'ham Asmi. Even when you experience duality, the truth is Oneness; the reality is Oneness.

The Importance of Prayer

Prayer is an important component of life, especially for a seeker. Just like breathing, prayer becomes a vital part of you - prayer

becomes you. Prayer is important as part of your being, meaning that one part of you should itself become prayer. Therefore, you must always hold the right context and understanding during prayer.

When you pray to a deity or a Guru, have this context: "I am praying to the Source where You and I are one and the same. I do not know whether that Source is here or there."

Initially, when you are overwhelmed internally, the Source appears outside you. But as you become lighter through completion, the Source moves within you.

Pray with this intention: "Oh Source, where you and I are one and the same, I pray to you, please make this into reality." In this way, you will never feel disappointed. If the Guru does not give you what you want, your mind may try to make you feel that you have been let down.

When someone feels they lack something, negative sources use that feeling to present themselves as heroes. Therefore, always pray to the Source with this understanding: "Oh Source, you and I are one and the same" where So'ham Asmi is reality.'

If you feel unsure whether the Source is centered within you or in the Guru, it depends on the level of completion within you. When you have less completion, the Source will feel external. As you achieve more completion, the Source moves toward you. When you become fully complete, the Source will be centered on you. Don't worry about where the Source is. Simply say, "Oh Source, where you and I are one and the same, please make this into reality." You can also add, "If something I am asking for is not right for me, give me the intelligence to evolve." Or you can say, "Even if it is not right for me, I still want this." You have the right to ask.

Whether or not we fully understand, the reality remains: So'ham Asmi – I am He. That is what the Upaniṣad means with the word 'indeed.' Whether you get it or not yet get it – 'So'ham Asmi, I am He.' Whether you stand in front of Gaṇeśa, Veṅkaṭeśvara, Mahādeva, Kālabhairava, or your Guru, pray, "Whatever is the Source, you and I are one and the same. I pray to you for that realization. Please make this as a reality." This way, every moment of your prayer becomes a journey toward Oneness, Living Enlightenment, Advaita. Keep praying, even if you don't receive what you asked for – because instead, you will receive what He wants for you. This is why the right context for prayer is essential.

Your life should be a long prayer from the context of So'ham Asmi. If your context is incorrect, prayer can be painful. With the right context, prayer becomes a powerful process for Oneness, a source of completion. If you are tired of other practices, prayer can immediately replace them. Prayer can be a profound spiritual process for experiencing Oneness.

You can even pray, "Oh Source! I am tired of doing all this completion. I know you are intelligent and capable of creating completion within me. Please make it happen." Prayer uttered from the right context never goes to waste. You can move mountains, shake the Sun, or even shift the Moon. You are not merely an evolved version of a monkey – you have the power to influence the universe. Prayer from the right context will lead directly to Enlightenment without any feeling of having been cheated. If you use the wrong context for prayer, only then will you feel let down, 'Oh, I prayed for 10 years for this and He did not give it to me.' When you pray from the correct context, He may not have given what you asked, He would have given Himself to you.

Prayer from the right context leads you to receive not just what you ask for, but what you truly need. If what you ask for is not beneficial, you will be given the intelligence and energy to handle it. Ultimately, He will be there for you, and He will give Himself to you. The beauty of So'ham Asmi is that it is the very context of your prayer, the foundation of your love affair with God, including the ups and downs.

You are never too old to cry out in love, in a prayerful mood. You are never too old or too grown up to be lost in love and in the space of prayer.

There is a beautiful song in Tamil: "I asked you for a few flowers, but you gave the whole forest to me." When He gives, He does not give based on your standards; He gives based on His standards. He doesn't think, "Oh, for his standard, this is enough." No, He gives as He sees fit. In Tamil, the next line goes: "I asked for water to quench my thirst, and you gave nectar itself to quench all my thirst." After that, there is no possibility of further thirst. Just a little breast milk from Mahādevī Pārvatī was enough for Jñānasambandar, and he became a Nirāhārī for the rest of his life. From then on, he opened his mouth only to sing the glory of Mahādeva. Once you have tasted that nectar, nothing else is there to eat or drink. All your thirst is quenched. "I asked for water, and you gave me nectar." Then, "What more should I ask? How should I ask for you to give yourself to me?" So'ham Asmi is the answer to this whole song.

The next line says, "What should I ask in order for you to give yourself to me?" The following stanza goes: "I was lost in the wild forest, and you appeared as the way out. I was lost in darkness, but you came as the light. Tell me, where should I get lost so

that you come directly to me? I was lost in the wild forest, and you came as a way out. I was lost in utter darkness, and you came as the light. Where should I get lost, how should I get lost, so that you come directly to me?"

And the next stanza is: "I fell into the ditch, into the pit, and you raised me to the peak. I fell into the flood, and you brought me to the bank, to the shore. I fell into the ditch, and you raised me to the peak. I fell into the flood, and you brought me to shore." The next line is: "Where should I fall for you to help me reach you? Tell me where I should fall, so that I may reach you."

The solution and answer to this question – "Where should I lose myself for You to give Yourself to me? Where should I get lost for You to appear? What should I ask, and how should I ask for You to give Yourself to me?" The answer is to be lost in that space of So'ham Asmi. Remember the right context of prayer and pray, and He will give Himself to you.

The words you utter during prayer get bolted into your muscle memory, and the context you hold gets bolted into your bio memory. Whatever gets bolted into your bio memory becomes reality.

Eternal Life Process

वायुर्-अनिलम् अमृतम् अथेदम् भस्मान्तम् शरीरम् |
ॐ क्रतो स्मर कृतम् स्मर क्रतो स्मर कृतम् स्मर || १७ ||
vāyur-anilam amṛtam athedaṁ bhasmāntagṁ śarīram |
auṁ krato smara kṛtagṁ smara krato smara kṛtagṁ smara || 17 ||

Translation: 'Let the vital life energy 'wind' present in the body now merge into the all-pervading, eternal cosmic life energy 'air' and now let this gross body (along with subtle body) disintegrate into its basic elements and be reduced to the sacred ashes. O Supreme Consciousness, known by the sacred syllable 'Oṃ,' remember all that has been done to attain Oneness with You. O mind, remember the Supreme Consciousness, the Lord of all enriching sacrifices, whom you have been always remembering in your actions.'

I can say in this verse, one of the most powerful spiritual practices is given. This process should be called the 'Eternal Life Process.' Anyone who does this process while he is alive will master this process to practice during the time he leaves the body. That will naturally make him enlightened and live eternal life in the Cosmic space.

Let the vital energy – wind (vāyu), present in the body now merge into the all-pervading eternal consciousness. vayur-anilam amṛtam (the eternal cosmic life energy) – vāyur-anilam amṛtam athedaṁ. Understand the great truth revealed in this verse – whatever you call as life can merge with eternal life; the body can go back to the basic elements and you relax into that eternal Cosmic life. Every night when you fall asleep, if you practice this technique, it will become part of you and your very being, so when you fall into eternal sleep, you will fall into eternal life.

The whole sūtra, the 17th verse of the Īśāvāsya Upaniṣad is a technique. When you fall asleep, remember the vital life energy – vāyu, and relax into the Cosmic life energy. 'Let this body go back to its elements, the Source, basic elements. Let this consciousness become one with the eternal consciousness – Oneness. Let me remember krato smara kṛtagṁ smara krato smara kṛtagṁ smara.'

Upaniṣadic Masters may be poets but they never utter a single extra word. Here, they are uttering 'krato smara kṛtagṁ smara' twice. One, they are asking the Cosmic energy, the Cosmos – 'Please remember all that I have done to experience Oneness with You.' Second, they are reminding themselves – 'Please remember whatever you have done to achieve Oneness with the Cosmos.' So, the first 'auṁ krato smara kṛtagṁ smara' means 'Oh God, please remember all that I have done to become one with You, and shower your grace on me.' Second 'krato smara kṛtagṁ smara' is to tell yourself – 'Hey, please remember how much you have struggled to achieve Oneness and now is the moment, don't miss it.' One, 'krato smara kṛtagṁ smara' is the prayer, the request. Second, 'krato smara kṛtagṁ smara' is the decision to be ferocious with yourself. You have struggled and did so much to achieve Oneness. Now, don't be diverted by anything else, any desire, any greed. Nothing else should touch you!

Only an enlightened being who has achieved Enlightenment will know what the problem of the last moment will be. Don't ever think that at the last moment, you will have a huge desire like lust, or a huge greed like ruling a kingdom. It will just be a cheap desire which costs less than a coca cola or a pizza. All the last moment problems will just be a simple coca cola or a piece of pizza which you think is cute.

Huge desires always awaken your intelligence and you will say – 'No. This will divert me from Enlightenment.' But these small desires, you think – 'Ayee... such a cute desire. Why not have it?' Even if you are a seeker your whole life, it is these small desires which you will not say 'no' to. You have not built the habit of saying 'no.' You have not built a defense against a cup of coca cola or a pizza. Small desires which you consider cute and did not build a defense for, only those desires will attack you when

you leave the body.

During the time of leaving the body, the bigger desires will never attack you because you would have already built a defense from them. However, stupidly you will have some small desires like 'I just want to smoke a village beedi once' or 'I want to have a jalebi, hot jalebi and khichdi' or 'I want the bhang milk from Calcutta.'

Neither sex nor money or name and fame or greed to rule kingdoms will come to you during the last moments, because you would have already built a defense for them. For a seeker, the last moment distraction will be just a cup of thick curd or a slice of pizza. It will not be anything more than that. Only those small desires which you think are cute, you will encourage it and forget to build a defense against them. So when you leave the body, only they will attack you, nothing else. Do not allow even one incompletion without completing it.

When you leave the body, your ability to remember the need for Enlightenment, merging into the Cosmos and ability to provoke the Cosmos to absorb you into It will be awakened if you lived your whole life with a deep prayerful experience. The prayer will become reality immediately. Praying to yourself is completion. Completion with the Cosmos is prayer. You telling yourself – 'Ayy, ayy, ayy, remember what all you did just for this moment. Do not look here and there.

क्रतो स्मर कृतग् स्मर |

krato smara kṛtagṁ smara |

When the pain of death starts, all your name and fame, greed to rule the kingdom, sex, lust, everything will lose its meaning for you and it will lose power over you. Only the last one or two things which you did not build defense for which you did not complete, which you left in a casual and unattended way will create issues for you. The casual desires will create issues because you did not build any defense against it. You have not intranalysed it and you have not completed with it.

वायुर्-अनिलम् अमृतम् अथेदम् भस्मान्तम् शरीरम् |
ॐ क्रतो स्मर कृतम् स्मर क्रतो स्मर कृतम् स्मर || १७ ||
vāyur-anilam amṛtam athedaṁ bhasmāntagṁ śarīram |
auṁ krato smara kṛtagṁ smara krato smara kṛtagṁ smara || 17 ||

Let the life in the body merge with the Cosmic life. Let the body go back to its basic elements and be reduced to ashes. Oh Cosmos, please remember what all I have done to achieve Oneness with You. Oh being, please remember what all you have done to achieve Oneness with Him.

The verse reminds both sides and makes Oneness happen.

The first auṁ krato smara kṛtagṁ smara is awakening your bio energy. The second krato smara kṛtagṁ smara is completion of your muscle memory and bio memory. The second krato smara kṛtagṁ smara is completion.

Reminding the Cosmos about your goal is prayer. Reminding yourself about your goal is completion. Reminding yourself is completion. Reminding the Cosmos is prayer. The first auṁ krato smara kṛtagṁ smara is prayer. Second krato smara kṛtagṁ smara is completion. Prayer and completion both lead you to Enlightenment.

Song of Prayer

Here is the Tamil song from the space of the Giver which is the answer.

'Malargal ketten vanamey thandanai, thanneer ketten amirtham thandanai, ninaivai kettaai Nirivai thanden, agamatu kettai sugamatu thanden, ninaivai kettai Niraivai thanden, agamathu kettai sugamathu thanden, ninaivai kettai Niraivai thanden, agamathu kettai sugamathu thanden, ethai nan ketpeeeen , ethai nan ketpeeeen unnaiey tharuvai, nanee endrida enaiye tharuven, malargal ketten vanname thandanai, thanneer kettan Amirtham thandanai, ninaivai kettai Niraivai thanden, agamathu kettai sugamathu thanden, ethai nan ketpeeeen ethai nan ketpeen unnaiey tharuvai, nanee endrida enaiye tharuven, malargal ketten vanname thandanai, thanneer kettan amirtam thandanai, kanavil tholaindai nanavai vanden, vinavil tholaindai vidayai vanden, kanavil tholaindai Nanavai vanden, vinavil tholaindai vidayai vanden, ethanil tholainthaaaaal ethanil tholainthaaal neeye varuvai, ennil tholaindal naane varuven, ninaivai kettai niraivai thanden, agamathu kettai sugamathu thanden, degam veelndthai bodham serthen, manadhil veelndthai ennaethuil serthen, degam veelndthai bodham serthen, manadhil veelndthai ennaethuil serthen, ethanil veelndthaal unnidam serpai, Ullathil veelndthida ullathil serpen, Ninaivai kettai Niraivai thanden, Agamathu kettai Sugamathu thanden, Nanee endridaaa, , Nanee endrida enaiye tharuven, Ninaivai kettai Niraivai thanden,

Agamathu kettai Sugamathu thanden.'

'Ninaivai kettai niraivai thanden'

Actually when you see the Master and start having the feeling connection, you fall in love in a normal way only. It is where you cherish the memories. You always ask only for memories from a relationship, but I gave you completion from our relationship. In relationships where memories are given, if only the memories are left out from the relationship, then it is an ordinary binding relationship which will one day lead to pain and suffering. Here, you might have asked for memories only, because you know that comes only from a relationship, but I gave you completion from our relationship. If you ask only for the inner space, I will give bliss and joy in your inner space.

And the next question is, what should I ask to get You to give You to me? The answer is, if you decide you-Me or Me-you, I will give Me to you. If you get something by asking, it can be taken away from you. If you get something by deciding, it can never be taken away from you. Even I cannot take Myself away from you. When I cannot take Myself away from you, only then you really have Me. That is why here there is no question of asking Me and getting Me. Just by deciding you-Me or Me-you, simply I am there in you and you are there in Me. Neither you can take you away from Me, nor I can take Me away from you. If you ask and you get it, there is always a possibility it can be taken away from you one day or you may lose it. If you declare and have it, it can never be taken away from you means which is not given cannot be taken away. So, courage to declare gets Me to you irrevocably.

'Kanavil tholaindai Nanavai vanden'

You were lost in the dream. The only help I can give to you when you are lost in the dream is coming as a waking state to you. Not attending to the details of your dream is, for example – you are dreaming the whole house in which you are sleeping is burning, coming up with the fire engine or trying to put out the fire is not going to help you. Just by you waking up is the only help. So, when you were lost in the dream, I came as a waking state.

'Vinavil tholaindai vidayai vanden'

When you are lost in the questions, doubts and dilemmas, I came as the solution. This word here 'vinavil tolaindai vidayai vanden' has two meanings. Vinavil tolaindai means you are lost in questions. When you give meaning as a question with the word 'vinavu,' the word 'vidai' means answer. When you give meaning as a doubt with the word 'vinavu,' 'vidai' means Nandi. 'Vidai' the word can be used in Tamil for answer and Nandi. That is why 'vidaieriya perumane.'

If you are lost in doubt, the only antidote is having faith, trust and serve like Nandi. So this word 'vinavil tolaindai,' if you give the meaning as a question, 'vidai' means answer. When you are lost in question, I come as an answer. When you are lost in doubts and confusion I come as Nandi, the embodiment of trust and take you to Mahādeva. Nandi is supposed to be the first Guru of Śaiva Sampradāya.

The next line: 'ethanil tholainthaaal neeye varuvai'

The question is, in which I should get lost for you to come? The answer is 'ennil tholaindal naane varuven' means when you are lost in Me, I Myself will come.

The next line: 'degam veelndthai bodham serthen' means you fell into bodham which is the greatest state you can experience in the body. I raised you into bodham means the intoxication of Enlightenment. 'Degam veelndthai bodham serthen' means Enlightenment. If it is tasted by every muscle, it is called bodham.

And, 'degam veelndthai bodham serthen. Manadhil veelndthai ennaethuil serthen' – when you fell into your mind, I raised you. 'Ennathu' means My inner space. 'Eil' means the house. 'Enathu Eil' means you fell into the mind and I raised you to My inner space.

Then the question comes 'ethanil veelundthaal unnidam serpai' means where should I fall to raise me to You, take me to You. The answer is 'ullathil veelundthida ullathil serpen.' Here, the word 'Ullam' means Ānanda Gandha. 'Ullathil veelunthida' because Rāmana Maharṣi uses the word 'Ullam' for Ānanda Gandha. 'Ullathil veelunthida ullathil serpen' means if you fall into the Ānanda Gandha, I will make you reach reality.

You fell into the body, I raised you to the intoxication of Enlightenment. You fell into the mind, I raised you to My inner space. If you fall into Ānanda Gandha, I will raise you to reality.

So with this understanding, you can start listening to the question song and answer song.

Malargal ketten Vanamey thandanai

Thanneer ketten Amirtham thandanai

Ninaivai kettaai Nirivai thanden

Agamathu kettai Sugamathu thanden

Malargal ketten Vanamey thandanai

Thanneer ketten Amirtham thandanai

Ninaivai kettaai Nirivai thanden

Agamathu kettai Sugamathu thanden

Ethai nan ketpeeeen aa aah aah aaah aaah aaah

Ethai nan ketpeeeen Unnaiey tharuvai

Nanee endrida enaiye tharuven

Malargal ketten vanname thandanai

Thanneer kettan Amirtham thandanai

Ninaivai kettai Niraivai thanden

Agamathu kettai Sugamathu thanden

Katil tholaindhen valiyai vandhanai

Erulil tholaidhen oliyai vandhanai

Kanavil tholaindai Nanavai vanden

vinavil tholaindai vidayai vanden

Ethanil tholainthaaaaal Ethanil tholainthaaal neeye varuvai

Ennil tholaindal Naane varuven

Malargal ketten Vanamey thandanai

Thanneer kettan Amirtham thandanai

Ninaivai kettai Niraivai thanden

Agamathu kettai Sugamathu thanden

Pallam veelndhen sigaram serthanai

vellam veelndhen karayil serthanai

Degam veelndthai Bodham serthen

Manadhil veelndthai Ennaethuil serthen

ethanil veelndthaal unnidam serpai

Ullathil veelndthida ullathil serpen

Ninaivai kettai Niraivai thanden

Agamathu kettai Sugamathu thanden

Ethai nan ketpeeeen Ethai nan ketpeeeen

Ethai nan ketpeeeen Unnaiey tharuvai

Nanee endrida enaiye tharuven

Ninaivai kettai Niraivai thanden

Agamathu kettai Sugamathu thanden

How to Approach Death as per Hinduism

This verse holds so many unsaid and deeper levels of understanding. Let the vital life energy (wind) present in the body, now merge into the all-pervading, eternal cosmic life energy; and now let this gross body along with the subtle body, disintegrate into its basic elements and be reduced to the sacred ashes.

Each of these verses is very important. The way Sanātana Dharma approaches death is, it is very clear that the body has nothing useful. It has no use after death. That is why they say, let it disintegrate – bhasmāntaguṁ śareeram. This verse declares the need for cremation for Hindus. Why cremation in Hinduism? This verse shows the way why cremation in Hindu tradition – vāyur-anilam amṛtam athedaṁ. Let the prāṇa merge with the Cosmic prāṇa. bhasmāntaguṁ śareeram – let the body go back to its basic elements. After you leave the body, it has no use. You do not need this body after death. If you need it, you will have one more body. You will take a new body.

वायुर्-अनिलम् अमृतम् अथेदम् भस्मान्तग्म् शरीरम् |
ॐ क्रतो स्मर कृतगुम् स्मर क्रतो स्मर कृतगुम् स्मर || १७ ||
vāyur-anilam amṛtam athedaṁ bhasmāntagṁ śarīram |
auṁ krato smara kṛtaguṁ smara krato smara kṛtaguṁ smara || 17 ||

The sacred secrets, truths about life and death our Upaniṣadic Ṛṣis know is clearly presented in this verse. The body assumes its form and goes back to its basic elements. The whole verse here says very clearly – Let the prāṇa (vāyu) relax, merge into the Cosmic life (anilam); and let the body retire to its basic elements by becoming ashes. But you remember what all you did to become One with the Cosmos. 'Oh Cosmos, please remember what all I did to reach you.'

It means, there is something beyond your life force (prāṇa) and body which is inside you, and whatever it did during its life, only that matters. There is something beyond your breath and your body. Whatever happens during its existence, during its stay inside the body, only that matters. What context the individual consciousness held, the actions it was performing does not matter. Only the context the individual consciousness was holding matters.

The Sūtra did not say, 'Oh body, please remember all the charity you did. Oh body, you lived a sinless life other than the 10 nights. Please remember that. Oh body, how much merit and good actions you did, and how much charity you gave to God's organization, please remember that.' No. No! You are not asked to remember how many good things you did. You are not asked to repent for the bad things you did. God saved you. You are not asked to do any confession. You are only asked to remember what all you did to achieve Oneness. God has been requested to remember what all you did to achieve Oneness.

Prayer and Remembrance of Oneness at the Time of Death

Auṁ krato smara kṛtaṁ smara) - "O Lord, please remember all I have done to achieve Oneness with You. O my being, remember all you have done to achieve Oneness with Him."

This remembrance alone is worthy at the last moment of life.

Do not fall into the trap of thinking, "I must repent for all the sins I have committed, or donate to charity based on my wrongdoings." No. This is not the time for such thoughts. We are not concerned with the money of someone who is about to die; we are concerned with their liberation.

A true Hindu priest will not stand beside a dying person, trying to capitalize on their property by saying, "If you donate all of this to charity, your sins will be forgiven." A Hindu Guru is not a negotiator.

The Upaniṣads do not ask us to remember our sins or merits during our final moments. They ask us only to remember everything we did to achieve Oneness with Him: "O God, remember all this being has done to achieve Oneness with You." Both the individual and the Divine are asked to remember all that was done to move toward Oneness.

This remembrance is entirely about the steps taken toward union with the Divine. The concept of death, what happens during and after death, and what to do before dying - all of it is contained in this single verse.

Nobody is asking you to remember your sins and repent. Nobody is asking you to recall your charitable deeds and feel proud, as if they were your visa to heaven. You are not even asked to remember to do completion. No. You are simply asked to remember: "Remember everything you did to achieve Oneness."

"O Lord, remember all I have done to reach Oneness with You."

The remembrance of the goal is the only thing required at the time of death. All obstacles have already lost their significance. If you had wealth, relationships, or other ties that prevented you from achieving Oneness, they are now irrelevant. When obstacles

become immaterial, all that remains is remembering the ultimate goal -nothing else.

The first prayer, ॐ (Oṁ), is for addressing the Supreme Consciousness (Īśa). In this Upaniṣad, the word Īśa is used to denote the Supreme Consciousness. Oṁ serves both as an invocation to the Supreme Consciousness and as a prayer: "Remember all I did to become One with You." It is also a reminder to your own being: "Remember all you did to become One with Him."

At the time of death, all obstacles such as ahaṅkāra (ego), body, mind, wealth, and possessions are no longer useful. They will not even allow you to enter your own car; they will only carry you in an ambulance. You cannot sign a cheque. No! Everything that once distracted you from the space of Oneness has now become useless.

At this moment, you do not need to remember your struggles. You only need to remember the goal. Repentance and guilt will only bring back memories of struggles. While problems are present, one may remember the struggles. But when those problems have no power over you, what remains is only the remembrance of the goal.

The moment the pain of death begins in your system, everything else becomes irrelevant. What is the point of thinking about or focusing on things that are no longer part of you? The only thing you need to remember is the goal - Oneness.

At the time of death, you become a being beyond anything you could have imagined. It is not that you feel either completion or incompletion about your relationships; they simply become irrelevant. Even the closest relationships may appear unfamiliar. You may think, "Who is this person? I do not remember them!" Relationships lose their importance. At most, you may perceive the form of your Guru - not as you relate externally, but as you relate internally, through your Ātmamūrti (the inner form of the Self). That relationship alone becomes reality at that moment. All other relationships, people, places, and objects fade into irrelevance. You will neither feel complete nor incomplete about them.

For example, imagine someone living in the U.S. If you ask them, "Are you complete or incomplete with the planet Jupiter and those who live there?" they would respond, "They are neither complete nor incomplete; they are irrelevant." In the same way, when the pain of death begins and you start leaving the body, all the people you lived with and all the memories you carried become irrelevant.

The only memory worthy of remembrance during death is everything you did to experience Oneness with the Cosmos.

krato smara kṛtagṁ smara

The mantra "krato smara kṛtaṁ smara" contains the essence of the Hindu approach to death. It reveals how a Sanātana Hindu Dharmī perceives death and what it truly means. This single verse provides an introduction to understanding death in its deepest sense.

वायुर्-अनिलम् अमृतम् अथेदम् भस्मान्तग्म् शरीरम् |

vāyur-anilam amṛtam athedaṁ bhasmāntagṁ śarīram |

The phrase "vāyur-anilam amṛtam athedaṁ" emphasizes the profound link between your breathing and your inner thought-currents. Your breath shifts with every emotion, reflecting the movements of your inner being. When you experience guilt, your breath takes a particular pattern, similarly experiences of fear, suffering, anger etc take different patterns. Thus, every moment, the breathing within you mirrors the thought-currents moving inside you.

Aspects of Breath Science

This science has two parts. When someone comes to you with their problem, simply observing and studying their breathing pattern allows you to diagnose the root of the problem. Often, what is expressed through the breath conveys far more than what has been said in words.

Your breathing pattern is your life. It changes depending on whether you are experiencing incompletion, suffering, or a sense of completion. One of the great Siddhas beautifully said, "Once you fall into the space of completion and study your breathing pattern during that state, you do not even need to practice completion anymore. Simply practicing that breathing pattern is enough to bring you back to completion repeatedly." Your breathing pattern is you, your identity. It is powerful enough to lead you to the space of completion.

Vallalār, another Siddha, sings, "Vasi nadathi tharuvandi oru vasiyil vandhu nirupandi." The gummi song about Subrahmaṇya was from Vallalār. Subrahmaṇya is considered the first raw Siddha produced by Mahādeva. Mahādeva initiated the disciples of the Subrahmaṇya Sampradāya and the Kaumara Sampradāya. He passed on this knowledge to Agastya, who then taught Tholgoppiar, who in turn taught Nakkirar, Matsya Muni, Bhoga Muni, Pulipani, and the entire Guru Paramparā. From there, the Siddha Sampradāya continued and spread.

Breathing is an indicator of your internal state, and through it, the Siddhas could diagnose, influence, and even heal. Understanding

and mastering your own breathing pattern can lead to profound transformations and a sense of completion.

You can listen to a few lines of the verse on your breathing pattern.

Kuravar kudisai nulainthaandi antha komati echil vilaythandi
Kuravar kudisai nulainthaandi antha komati echil vilaythandi
Kuravar vanagumm pugalaandi avan thotrathaipadi adiyungadi

Vamayil eri varuvandi anbar valtha varangal tharuvaandi
Vamayil eri varuvandi anbar valtha varangal tharuvaandi
Theemai Illatha Pugalaandi avan seerthiyaipadi adiyungadi

Panniru thaolgal udaiyaandi kodum pavigal thammai adaiyaandi
Panniru thaolgal udaiyaandi kodum pavigal thammai adaiyaandi
Enniru kangal adaiyaandi avan eetrathaipadi adiyungadi

Vengai maramagi nindrandi andha vedarthamayanam vendraandi
Vengai maramagi nindrandi andha vedarthamayalam vendraandi
Teengusai suranai kondrandi antha theeranaipadi adiyungadi

Seerthigal thogai mayilmelae ilajn chenchudar thondrum thirampolee
Seerthigal thogai mayilmelae ilajn chenchudar thondrum thirampolee
Koorvadivelkondu namperumaan varum kolathhai parungal thogaiyargal

Aarumugangalil punsirippum erandu aaru puyanthigal arputhamum
Aarumugangalil punsirippum erandu aaru puyanthigal arputhamum
Theeru paranchudar vannamum oor thirumeniyum parungal vilvalikaal

Aanandhamana amudhanadi paramanadhanattukku arasanadi
Aanandhamana amudhanadi paramanadhanattukku arasanadi
Tharangamilla sadhurannadi shivashanmugan anburu swamiadi

Vedha mudi sollum nadthanadi sadaurvedhamudi thigalpathanadi
Vedha mudi sollum nadthanadi sadaurvedhamudi thigalpathanadi
Nadhavadivukol devanadi paranathangkandha nalathanadi

Thathuvathullae adangandi parathathuvamandri thudangandi
Thathuvathullae adangandi parathathuvamandri thudangandi
Sathuva gnana vadivaandi shivashanmuganaadhani paadungadi

Sachidhananda uruvaandi paratharparabogam tharuvaandi
Sachidhananda uruvaandi paratharparabogam tharuvaandi
Ucchidhalanbar kuravaandi uthama devanai paadungadi

Arputhamana Alganadi pudhianbukku arulsai kulaganadi

Arputhamana Alganadi pudhianbukku arulsai kulaganadi

Thirparayoga thirathanadi antha sevagan seerthiyai paadungadi

Savivandhalaikka thalaithaandi gnanasambandar perkondu alaithaandi

Savivandhalaikka thalaithaandi gnanasambandar perkondu alaithaandi

Poivantha ullathil poraandi antha punniyan ponnadi portungadi

Vaasi nadathi tharuvaandi oru vaasiyil engaee varuvaandi

Vaasi nadathi tharuvaandi oru vaasiyil engaee varuvaandi

Vasil karunai uruvaandi avan arputha thaal malar eetrungadi

Actually, this verse means 'vaasi nadathi tharuvaandi' – just through the breathing pattern, he can lead you to Enlightenment. 'Oru vaasiyil vandhu nirpaandi' – within the time of one breath, He will appear in front of you. Actually, using the breathing pattern, achieving extraordinary powers and Enlightenment is one of the important sciences of Hindu tradition.

This verse 'vāyur-anilam amṛtam athedam means: "Let my breathing pattern dissolve into the Cosmic breathing pattern."

Practice this especially when you fall asleep. Decide: "Now that I am going to sleep, I cannot keep my inner image, outer image, others' image, or life's image alive."

All of you are constantly holding on to your outer image, like a heavy flex board or signboard. Others' expectations are like the wind blowing on it. This board wavers, yet you insist: "No, I am holding on!" But when you fall asleep, you know you cannot hold it anymore. At that moment, nothing more can be done. So instead of struggling to hold on or planning "How can I maintain my outer image, face others' expectations, endure the wind, snowfall, cyclone, tornado?" - just decide to let go.

Expectations are no small matter. Expectations from a girlfriend are like a gentle wind. Once she becomes your wife, her expectations are like a tornado. Once you have a child, those expectations become the wind, tornado, forest fire, snowfall - all put together, and something more! This is not only in family life - even in the office, the whole day you go on planning how to hold on to that flex board.

Every night, if you consciously decide to drop this, within 21 days it will become your bio-memory and your cognition. For just 21 days, decide: "I do not want anything else. Let my breathing pattern become the Cosmic breathing pattern."

When you wake up in the morning, decide again: "Let the Cosmic breathing pattern continue as my breathing pattern." That's all. Decide consciously.

For the first few days, keep reminding yourself: vāyur-anilam amṛtam athedam - "Let my breathing pattern dissolve into the Cosmic breathing pattern, because now I must fall asleep. I cannot go on carrying the pressure of holding onto others' expectations through my outer image."

Your outer image itself is stupidity, constantly pushed and pulled by others' expectations. It is like a monkey that drank village liquor and was bitten by a scorpion at the same time - what will happen to that monkey?! That is exactly the state of your outer image!

The pressure of others' expectations, the weakness of your inner image, and the heaviness of your life's image all create the innate tiredness and boredom you suffer from. But when you go to sleep, you cannot carry any of this. So tell yourself: "For the next few hours, I do not know what is happening internally or externally. Nothing is under my control. So let my breathing pattern dissolve into the Cosmic breathing pattern."

A man who prepares rightly for sleep prepares rightly for death. If you create the right context for sleep, you create the right context for death.

Death is nothing but long sleep. Sleep is nothing but short death. If you "die" for a few hours and return, it is called sleep. If you sleep and do not return, it is called death. Actually, it is the coming back that decides whether it was sleep or death. Falling

is not the deciding factor; returning is.

वायुर्-अनिलम् अमृतम् अथेदम् |
vāyur-anilam amṛtam athedaṁ |

Tell yourself: 'Let my breathing pattern become the Cosmic breathing pattern, and I am relaxing into it.'

Practice this: vāyur-anilam amṛtam means let my breathing merge with the Cosmic breathing. The moment that you decide, suddenly your breathing pattern will become so beautiful. The entire throat will feel like it is soaked in honey. It will feel like it is soaked in honey. In Siddha tradition, there is a technique. After brushing the teeth, just apply a little honey on the gum. It is very good for health, digestion, everything. One more verse describes that if you produce the honey internally by aligning your breathing to Cosmic breathing, it is called nectar.

वायुर्-अनिलम् अमृतम् अथेदम् |
vāyur-anilam amṛtam athedaṁ |

Decide: 'Let my breathing pattern become the Cosmic breathing pattern.' Actually, what happens is you are surrendering every night into Mahādeva. You are surrendering yourself onto Mahādeva's lap. So, you are telling Him: 'Tomorrow if I have to wake up, you please wake me up. Let me wake up with all the qualities you need me to have.' When you wake up in the morning, decide: 'Let this Cosmic breathing continue to be my breathing.' Any conscious decision made before you fall asleep or immediately after you wake up, gets into your bio memory within 20 days, because that is the moment the doors for all the 3 states open and close. The door for waking, dream, deep sleep opens when you fall asleep and when you wake up. So during those moments, any thought consciously inserted, gets into your bio memory and your system deeply.

वायुर्-अनिलम् अमृतम् अथेदम् |
vāyur-anilam amṛtam athedaṁ |

Let the vital life energy present in my body merge into all-pervading eternal Cosmic life energy. vāyu-anilam – vāyu is individual prāṇa. Anilam is Cosmic prāṇa. Just remember this one thing tonight and fall asleep. Follow the Guruvāk very sincerely and immediately.

Decide: Let my breathing pattern become the Cosmic breathing pattern. Let the Cosmic breathing pattern become my breathing pattern – vāyur-anilam amṛtam athedaṁ.

When you declare: 'Let my prāṇa become the prāṇa of the Cosmos; let my breathing pattern become one with the breathing pattern of the Cosmos,' your bio memory will rest in the space of completion. All incompletion is tension and stress. All completion is relaxation and restfulness. All completion is relaxation. All incompletion is stress.

If you are stressed at work, you are not truly going to do the work, because being in a relaxed state is the basic condition for effective action. Freedom is the foundation for growth. Restful awareness is the essential condition for anything to happen. Stress means you are confused; you are unclear about what you are supposed to do. Completion is restful awareness, and restful awareness is completion. Remember: restfulness is not laziness.

Bhasmāntagṁ Śarīram Technique

The next powerful technique is bhasmāntaṁ śarīram - "the body ends in ashes".

Lie down on your bed and, before falling asleep, declare: "Let my breathing pattern become one with the Cosmic breathing pattern." That declaration is enough. The second part of bhasmāntaṁ śarīram is visualization: see everything burning - your body, the bed, the room, everything you can perceive. All is returning to its original source, Mother Nature.

With this practice, your muscle memory becomes purified and rests in completion. Since muscle memory is stored in your very muscles, you need to include everything your eye muscles can recall. That is why you should visualize not only your body, but also your bed, your room, the surroundings, even the Moon and Sun - everything you can remember.

Visualize it all burning, reducing to ashes. Fall asleep with this awareness. You will find that your muscle memory becomes clear, pure, and complete.

Guru is more powerful than any distraction which is possible above the Sun, below the Sun, under the Sun, in the Sun. Remember, when you are initiated by a Living Incarnation and start practicing, it is directly Samādhi.

First declare: 'Let me and my breathing pattern become one with the Cosmic breathing pattern.' The moment you declare,

your whole awareness goes to the next level; then you start falling into Samādhi.

भस्मान्तग्म् शरीरम् |
bhasmāntagṁ śarīram |

Here, the Upaniṣadic Ṛṣis are using the word 'śarīram,' not deham. Deham means body. Śarīram means experience of the body. If the Upaniṣadic Ṛṣis say, 'bhasmāntagṁ deham,' 'means anything you can remember through this body; visualize all that is also burning. The experience through the body can be as simple as a piece of pizza, intense pain from multiple fractures, anything you experience as good or bad, pain or gain, pleasure or suffering, anything – all that put together is called śarīram.

Bhasmāntaṁ śarīram,"the body-experience ends in ashes." Visualize: This body is burning, the cot on which you lie is burning, room, the house, the garden, the stars, the Earth, the Moon, the Sun, the clouds, all of it is burning. Anything you can recall, or any experience you had from, through, by, or upon the body, all of it, when put together, is called śarīram. At night, visualize everything dissolving into ashes. In the morning, wake up gently with the awareness: "All has turned to ashes." Then, apply bhasma as the prasād of Mahādeva, honoring that purification.

First: when you feel like sleeping, lie down and remember vāyur-anilam amṛtam athedaṁ, vāyur-anilam amṛtam athedaṁ. It means, 'Let my breathing pattern become one with the Cosmic breathing pattern.' This is a declaration. Second: bhasmāntagṁ śarīram means whatever is experienced as the body and through the body. It means this body and everything that I can remember through this body, let everything go back to its original elements by becoming ashes. Visualize that everything is burning. Just go on visualizing. If you remember the bed you are sleeping on, visualize that it is burning. If you remember the room you are sleeping in, visualize that it is burning. If you remember the garden and outside your room, visualize that it is burning. If you remember the city you are sleeping in, visualize that it is burning. If you remember the planet Earth you are sleeping in, visualize that it is burning. If you remember the Sun, Moon, stars and the sky, visualize that it is burning. Visualize that everything is burning to ashes.

Slowly you will see that automatically you are falling deeply into your restful awareness. When you fall into that space, just ask the Cosmos:

ॐ क्रतो स्मर कृतग्म् स्मर क्रतो स्मर कृतग्म् स्मर |
auṁ krato smara kṛtagṁ smara krato smara kṛtagṁ smara |

'Mahadeva, remember whatever I have done to become one with you,' and tell yourself, 'Hey, remember whatever you have done to become one with Mahādeva.' That's all.

Because in that moment, all obstacles that once stopped you from experiencing Oneness become powerless over you. You do not need to remember them. You only need to remember: "Whatever I have done to become one with You - O Mahādeva, You remember it, and let me also remember it." That's all. With this remembrance, fall asleep. In truth, you will not fall into sleep; you will fall into restful awareness.

When you wake up the next morning, you will carry the bhasma-prasād, the blessing and effect of the whole night's process. Take a little bhasma and apply it, praying: "Mahādeva, let me wake up as You wish. Let the Cosmic breathing pattern be my breathing pattern. Let me function as You desire, carrying and radiating the qualities You want in me."

In this way, even your sleep becomes an Enlightenment practice. Before you fall asleep each night, say:

"Mahādeva, remember whatever I have done for Oneness with You." And tell yourself: "O my being, remember whatever you have done for Oneness with Mahādeva."

The one sacred truth revealed in this Upaniṣadic verse.

वायुर्-अनिलम् अमृतम् अथेदम् भस्मान्तम् शरीरम् |
ॐ क्रतो स्मर कृतम् स्मर क्रतो स्मर कृतम् स्मर || १७ ||
vāyur-anilam amṛtam athedaṁ bhasmāntagṁ śarīram |
auṁ krato smara kṛtagṁ smara krato smara kṛtagṁ smara || 17 ||

Just this one verse is enough. You should practice this whole process by lying down. The best way to lie down is with your left hand under your head, turn towards the left side and right hand on your body. Keep your head in the east direction and stretch your leg towards the west, so that when the Sun rises in the morning, He can wake you up. Once you have mastered this science,

you may not even feel like stretching your body fully to sleep.

Here, the Ultimate is called upon using the sacred syllable – Oṃ. You can also use specific words, if you feel like Mahādeva, or if you feel connected to Mahādeva, or if you feel connected to your Guru's name. This specific name does not exclude other things which you cannot visualize along with this specific name. When you utter the word 'Mahādeva' and you cannot visualize Viṣṇu and Brahmā, do not think that they are excluded when you address Lord as Mahādeva. This is an important thing that you need to remember. When you call on God as Mahādeva, and you are not remembering Devī or Viṣṇu or Brahma during the moment of addressing, remembering and praying, do not think that you have excluded them. No. The moment you remember something from the context of Ultimate, you already included everything. In Hindu tradition, Sanātana Hindu Dharma – Oneness is God, not one. God is Oneness, not one. In reality God is Oneness, not one. God is Oneness, not one.

Many times if you remember the Ultimate, 'Oh Cosmic energy,' what you remember, avoid remembering, avoid getting grounded or having incompletion on remembering something clearly, that just pushes you into vagueness. In broadness, immediacy can be lost. In immediacy, broadness can never be lost because when you start, you are progressing and you are getting on with it.

Only thing you need to remember is, when you utter the word 'Mahādeva,' you remember Śiva with four hands as Dakṣiṇāmūrti. Do not think that you have excluded Viṣṇu or Devī. No. From the context of the Ultimate, the moment you remember Mahādeva or your Guru, you have included everybody. You have included the right things and remembered the right things.

So, before going to sleep, lie down, declare to yourself – 'Let my breathing pattern become one with the Cosmic breathing pattern.' Visualize everything you experience as the body and remember through the body everything is burning. Visualize that everything is burning to ashes and returning to its original basic elements. When you are about to slip into restful awareness, remember 'Oh God, my Guru, remember whatever I have done to achieve Oneness with You.' With that remembrance, fall into the restful awareness. Next morning when you wake up, say to yourself – 'Let the Cosmic breathing pattern continue to be my breathing pattern. Mahādeva, let me wake up and live as You want with the qualities You want.'

Maturity and Enlightenment

Your very bio memory vibrates and actively functions only with some basic questions about life like 'What is pleasure?' 'How can I have more?' 'What is pain?' 'How can I avoid that?' 'What is life?' 'Is this understanding going to help me?' 'What is joy?' All these basic truths and basic understandings about life only continue to make you function and act. Entertaining these basic questions – 'What is pain? How can I avoid it?' 'What is joy? How can I have more?' 'What is life?' How many times you may have listened to an answer for these questions from your father, mother, uncle, society, teacher, and finally from Guru, listening to better answers for these questions and clicking with them is maturity. Listening to your own answer and experiencing it ultimately is Enlightenment. 'What is life?' 'What is death?' 'Why suffering?' 'Why pain?' 'What is bliss?' 'What is joy?' 'How can I have more joy?' 'How can I have less pain?' 'What is living inside me?' 'What is changing inside me?' 'What does not change inside me?' 'What is making me move?' 'What is making me tired?' 'What makes me excited?' 'What makes me feel bored?' For these basic questions, if you are getting better answers and clicking with it, that is called maturity. Naturally, the answer your friend gave when you were 5 years old will be different from your mother who gave it when you were 6 years old, or when your father gave it when you were 14 years old. When you finally reach your Guru, the answer He gives will be different. So, clicking with the better answers is maturity. Ultimately, clicking with your own answer, experience, and the questions disappearing completely is Enlightenment.

Seeking is nothing but coming back to the basics. Seeking is nothing but taking up life without vacation. Vacation is nothing but the questions you do not want to face, which is pushing you to live the life you are not living. The questions you pushed under the carpet are jumping from below the carpet. Sometimes, it even bites you in the wrong places. That is the nagging you feel for the need of vacation. If you are living in the right space, the very idea of vacation disappears, meaning you have clearly ironed out your life. You do not need to stand anywhere waiting for something. What is vacation? Vacation means just waiting to get out of the life you are living in to go somewhere and expecting to get something else.

If you are thinking you have to go somewhere for some joy or for something to happen to you, you are just pushing all your basic questions under the carpet. No! Catching it and understanding life where boredom becomes meaningless. The word 'vacation' will become meaningless. When life itself becomes vacation, you are continuously doing something which you are enjoying, cherishing, and feeling blessed constantly. So, come back to the basic questions. Stop cheating yourself with the answers with which you have not clicked. Sometimes, you talk big and say stupid things to others.

You can do all this cheating to others. What about yourself? So, do not hide and escape with the answers with which you have not clicked, the answers which have not become your bio memory and cognitive shift. Do not try to use those answers to attack

others or hide and lie to yourself. No! That stupidity will only push you into hell. Any answers you give should become your bio memory and click with you by becoming your cognition. It has to become your cognition. Come back to the basic questions. Make this as seeking and the matured answers as part of your cognition. Come back to the basic questions, grow more and more matured answers, and click with more and more matured answers.

Importance of Fire in Hindu Tradition

अस्मान् विश्वानि देव वयुनानि विद्वान् |
युयोध्यस्-मज्जु-हुराणम् एनो भूयिष्ठाम् ते नम उक्तिम् विधेम || १८ ||
asmān viśvāni deva vayunāni vidvān |
yuyodhyas-majju-hurāṇam eno bhūyiṣṭhāṁ te nama uktiṁ vidhema || 18 ||

Translation: 'O Agne, the Fire God! Knower of all our actions and all that is worth knowing, You must take us along the righteous and auspicious path of completion, leading us to experience the supreme consciousness, the original space of complete completion. O God, consciousness! You may remove all our incompletions that are obstacles on our good path of completion; beyond coming and going, birth and death. Onto You we surrender with many reverential words, bowing down again and again.'

You need to understand that in the Hindu tradition, Agni is considered the bridge to the original God - the experience of Oneness, also called Sadāśiva, or by any name you may choose. Agni is regarded as the bridge to Oneness because anything that has a form, when offered into Agni, is transformed into the formless.

Incompletion is form. Completion is formlessness. When you are complete, you feel light because there is no heaviness of forms or visualizations sitting inside you. Anything that assumes form is an expression of incompletion. When you are incomplete, countless forms clash and fight within you. But in the space of completion, there is only formlessness. No inner forms - only pure formlessness - and that is true completion. In fact, in the state of completion, you will not even remember your own form.

When you do not remember your own form, it is called grace, anugraha.

If you remember your form and constantly attempt to change it - fitting spare parts, removing, painting, tinkering, puncturing, adding, deleting - what you create after all that is called beauty, saundarya.

When you do not even remember your own form in your inner space, that is grace.

But remembering and then de-membering your body is beauty.

When you constantly think: "I wish my nose were a little sharper." "These ears are too small; they could have been better." "This part should be bigger, that part smaller. Then I would look much better." this constant remembrance and desire to alter is incompletion When no form is remembered at all, when the very need to alter disappears, that is completion.

Whatever is offered into the fire (Agni) fire moves them from form to formlessness, name to namelessness. Among the five elements, two are with form and two have no form. Earth and water have form. Air and space have no form. Agni is the bridge which has form and no form. You cannot say Agni is a form. You cannot say Agni is formless. He is the bridge where forms merge and become formless. He is the bridge where incompletions merge and become complete. He is the bridge where sins merge and become merit. He is the bridge where everything disappears and goes back to its Source.

agne naya supathā rāye – Agni is considered the door to Gods. When the Gods land, the fire loses its quality to hurt. In ordinary fire where you did not invoke God, it can hurt, but when God has been invoked, it is no longer fire. It is only the body where God is manifesting internally.

Agni is considered as the bridge in Hindu tradition to relate with God. All of you should learn to relate with God in these three forms – one, in the form of Guru and Deity in the temple. Second, your own Ānanda Gandha. Third, in the fire. First, learn to relate through the Guru and the Deities. Second, by relating through your own Ānanda Gandha, you will learn by meditation.

Third, relating to God through the fire is a very important aspect of Hindu tradition.

The Completion Homa Mantra

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् |
युयोध्य् अस्मज् जुहुराणम् एनो भूयिष्ठाम् ते नम-उक्तिम् विधेम || १८ ||
agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhy asmaj juhurāṇam eno bhūyiṣṭhāṁ te nama-uktiṁ vidhema || 18 ||

Agni, the Fire God, is one of the most important deities to be worshipped, and offering into Him is a sacred science. This verse reveals the entire science.

By simply chanting this mantra 1008 times and offering Āhuti or the sacred oblation of ghee or any offering of your choice into Agni, it directly reaches Sadāśiva. This practice naturally leads you into completion.

This mantra is known as the Completion Homa Mantra. Anyone who seeks completion can chant this mantra 1008 times and offer Āhuti to Agni. You will attain completion, because the mantra itself is a direct prayer to Parabrahman, Sadāśiva or Mahādeva, or whichever deity you are worshipping.

Through Agni worship, you are invoking Sadāśiva, Mahādeva, or Parabrahman to bless you with completion.

'O Agne, the Fire God! Knower of all our actions and all that is worth knowing, You must take us along the righteous and auspicious path of completion, leading us to experience the Supreme Consciousness, the original space of Complete Completion. O God, Consciousness! May you remove all our incompletions that are obstacles on our good path of completion; beyond coming and going, birth and death. Onto You we surrender with many reverential words, bowing down again and again.'

'O Agni, the Fire God! Knower of all our actions and all that is worth knowing.'

What a beautiful mantra: agne naya supathā rāye. It means: "O Fire God, lead me along the righteous and auspicious path."

It also conveys: "You know all my actions, and whatever is worth knowing in the Universe, You will reveal to me."

See how this mantra sets the context for God and how He is remembered. Even if you sit before a stone and say, "O stone, representative of the Cosmos," immediately, it is no longer a stone – it becomes God. The very moment you declare, "O stone, representative of God," it transforms into a Deity. From then on, whatever you do – offering or prayer – is done directly to God. Similarly, the moment you say, "O Fire God, You know all my actions, and whatever is worth knowing in the Universe, You will reveal to me," immediately Agni represents knowledge and Enlightenment to you. From then on, whenever you pray to Him, you are relating to Enlightenment itself.

So, when you pray: "Lead me along the righteous and auspicious path of completion", you are invoking the very energy of Enlightenment. You are saying: "O God, lead me to experience Supreme Consciousness, the original space of complete pūrṇatā (completion). May You remove all my incompletions that obstruct the path to Oneness, beyond birth and death. I surrender to You with reverential words, bowing down again and again."

So much innocent devotion flows through this verse. There is no intellectual analysis of who God is. The prayer is simple: "Whoever You are, I am praying to You. I surrender to You. Please accept my surrender." This innocence and surrender radiates through the beauty of this mantra.

Significance of Upaniṣads and Rāmanagaram

The number 18 is very significant in Hindu tradition. Bhagavad Gītā has 18 chapters. Mahābhārata War was 18 days. All the major temples like Śabarimala Temple, Kallazhagar Temple in Madurai or the Engoi Malai always have 18 steps. The 18 akroni senā fought the Mahābhārata War. 18 is a very significant number, but all the 18s come after Īśāvāsya Upaniṣad's 18 verses. This is the first 18 because Īśāvāsya Upaniṣad is the first Upaniṣad.

When Rāma lived in Rāmanagaram, He received all the 108 Upaniṣads at the same time from Mahādeva under our Banyan Tree. When He came back after the victory, Rāma had His Paṭṭābhiṣekam. Rāma showed Hanumān all the places He had travelled to. They had a vacation tour. Hanumān also came to sit in Rāmanagaram Hill. Rāma put together the whole 108

Upaniṣads which He received from Mahādeva and repeated it to Hanumān, and that is called Muktikopaniṣad.

So, Īśāvāsya Upaniṣad is the first Upaniṣad as per Rāmacandra Prabhu. He heard them from Mahādeva. Due to various reasons, nobody has organized all the 108 names together. From Mahādeva, Devī, Saptaṛṣis, Kapila, Nandī, Subrahmaṇya and Rāma heard the entire 108 Upaniṣads. Those who have heard it, nobody chronologically recorded it or chronicled the whole thing and organized the 108 names in a list other than Rāma. Rāma had the habit of staying only in places where there is Jyotirliṅga. Wherever He stayed, He stayed only with Jyotirliṅga like in Nāsik, Trimbakeshwar.

The first Rāmaliṅgam, Rāmeśvara installed by Rāma is this Rāmanagaram Temple. Ours is Svayambhū. The Nityānandeśvara or Mahādeva who is here is a Svayambhū. That is why Rāma stayed here, so that he can have pūjā here every day. But after killing Kākāsura and to remove that sin, He installed a liṅgam in Rāmanagaram Temple. That Rāmeśvara Deity was installed by Him. After that, He goes South after Sītā who was kidnapped. He went to Śrī Laṅkā and you all know the story of Rāmāyaṇam.

When He was here staying with Sītā and Lakṣmaṇa, having beautiful vacation, that was the time He was worshiping Mahādeva under our Banyan Tree, the same Svayambhūliṅga. Please be very clear, the same Svayambhūliṅga under the Banyan Tree, all three of them including the Saptaṛṣis received the 108 Upaniṣads from Mahādeva. Mainly the teaching was given for the sake of Rāma, because Devī, Nandī, Saptaṛṣis, all of them have already received it. The Saptaṛṣis were already staying in Rāmanagara Hill when Rāma came to stay here. So, they inspired Rāma to hear the Upaniṣads from Mahādeva directly. That is the reason He came and worshipped here. In the presence of Devī, Nandī and the Saptaṛṣis, Mahādeva revealed the Upaniṣads to Rāmacandra Prabhu, Lakṣmaṇa and Sītā Birati.

For all three, the Upaniṣads were given. Then the Kākāsura vadh (killing) happened. Subsequently He left to continue His journey and then Sītā was kidnapped. So, He went to conquer Laṅkā in order to bring Sītā back. When He came back, He flew directly to Ayodhyā for Paṭṭābhiṣekam. After the Paṭṭābhiṣekam, along with Hanumān, Sītā, Lakṣmaṇa, Bhārat, Śatrughna, the whole family came for a vacation. When they came here, Rāma showed this Kṣetra to all His family members and once again they went and stayed in Rāmanagar Hill. There Rāma teaches to Hanumān what He heard from Mahādeva. The whole sequence, Rāma recorded it in Muktikopaniṣad. So this sequence is delivered by Mahādeva under this Banyan Tree and recorded by Rāma to Hanumān. We are following the same sequence. That sequence is the oldest recording which we were able to get for this 108 Upaniṣads. Śrī Rāmacandra Prabhu recorded all the 108 names. As per the 108 names, this is the first Upaniṣad – Īśāvāsya Upaniṣad.

Awakening the Fire by Integrity

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् |
युयोध्य् अस्मज् जुहुराणम् एनो भूयिष्ठाम् ते नम-उक्तिम् विधेम || १८ ||
agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhy asmaj juhurāṇam eno bhūyiṣṭhāṁ te nama-uktiṁ vidhema || 18 ||
‘O Agni, the Fire God! Knower of all our actions, and all that is worth knowing, you must take us along the righteous and auspicious path of completion.’

You need to understand this first line – ‘O Agni, the Fire God! Knower of all our actions and all that is worth knowing.’ It means, modern science even proves that when your brain knows something, that area lights up. The knowing action happens when the Fire moves into a certain part of the brain. Everything may be there externally, but you will not know if the Fire did not move in your brain. If the Fire moves in your brain, only then you will know what is happening. So, Fire is responsible for the knowledge of knowing what is happening in you.

The Fire gets fully awakened in you by integrity. Just follow integrity intensely, and in twelve months you will have the Fire through which you will be able to know anything you want to know. Anything which comes in front of you and if you want to know about it, you will be able to know about it. That Fire is called Dhī in Sanskrit. In all the ancient languages like Sanskṛt and Tamil, Fire is addressed as Dhī. Dhī comes as a gift to you because of your integrity. Just for twelve months, decide: ‘I will live in the space of integrity only.’ It is just practicing awareness. Nothing else. The Dhī will be awakened in your brain. The Dhī will give you the intelligence to know everything you want to know.

Here, the Upaniṣadic Ṛṣis are addressing Agni – the Fire God – as the knower of all our actions.

It means: only when the fire is active in different parts of your brain, knowing (jñāna) happens in you. Without the presence of fire, true knowing cannot occur. Knowing is inseparably connected with fire.

Fire is also deeply related to integrity. Integrity is one of the most powerful practices to awaken higher powers in you.

Integrity itself is like fire.

For example, any coconut kept near fire need not be forcefully broken. With just a gentle knock, it will open easily. In the same way, when fire burns within you, integrity, knowing, and awareness naturally blossom.

Thus, fire, knowing, and integrity are one and the same.

A beautiful Incident from the Life of THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN NITHYĀNANDA PARAMAŚIVAM:

Bhagavān's gurus, Mātā Vibhudānanda Purī and Isakki Svāmī, received their kāṣāya (kavi) when Hamsānanda Svāmī was travelling south on foot towards Rāmeśvaram. They asked Bhagavān to go and meet him. However, during their lifetime, Bhagavān was not able to meet him. Only after His gurus left the body, Bhagavān went to have the darśan of Hamsānanda Svāmī and stayed with him for some time.

Hamsānanda Svāmī lived in great simplicity. A few devotees who came daily would bring potatoes and salt. He would accept only a little rice and potatoes, which he mixed with ghṛta (ghee) and salt. He would boil the potatoes, add ghee and salt, make them into a ball, and mix it into the rice before consuming.

Those who brought rice, potatoes, and ghee would often request him: "Bābājī, give us some upadeśa (teaching)." In Bengali they would plead, "Kuch bolo, give us some upadeśa." Hamsānanda Svāmī, with innocence, would make fun of them, saying, "Hey, I have not read anything." Pointing towards Bhagavān, he would add, "He is a bahut bade bābā (a great saint). He is a Bālasant who has learned all the Upaniṣads and Śāstra."

Then Hamsānanda Svāmī would request Bhagavān, "You say something to them." Bhagavān, who could speak a little Bengali, would explain the Upaniṣads in his simple, broken Bengali.

The Moment of Transmission

Once, when Bhagavān was explaining the 18th mantra of the Īśāvāsya Upaniṣad, He suddenly felt someone gazing at Him intensely. It was like that strange sensation when you know someone is staring at you from behind, and you turn instinctively.

At that time, Bhagavān was sitting on the banks of the Gaṅgā in Calcutta, where the river is at its most powerful. To truly experience Gaṅgā in Calcutta is to witness her as Kālabhairava and Kālī Herself - fierce and vast, sometimes two kilometers wide, constantly changing direction during the tides. Unlike Haridwar, where Gaṅgā feels like a gentle maiden, here she roars with immense power.

So powerful is Gaṅgā here that when the ocean flows inward, she still pushes against it, transforming seven kilometers of ocean water into drinkable sweetness before finally merging. Only after seven kilometers does the water turn salty.

On those sacred banks stood a small temple with deities of Gaṇeśa and Durgā, and nearby was a modest room where a Nāga Bābā lived. He wore no clothes, sat on a simple gunny sack, and was occasionally provided with rice, potatoes, and roti by wealthy Jain devotees. This place was known as Tel Ghāṭ.

The Divine Glance

As Bhagavān was explaining the 18th mantra, He felt that intense gaze. Turning around, He saw that Hamsānanda Svāmī was staring directly at Him. Bhagavān asked, "Why are you looking at me like this, Bābā?"

Hamsānanda Svāmī replied:

"When you were explaining so intensely, I realized that everything you were sharing comes directly from your own experience. So I wanted to look into your inner space and grasp it. When I looked within, I saw the opening of the whole Cosmos. I got frightened because you turned towards me. But I can see very clearly - everything you are saying is directly from your experience. These people who are listening are truly blessed."

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् |
युयोध्य् अस्मज् जुहुराणम् एनो भूयिष्ठाम् ते नम-उक्तिम् विधेम || १८ ||
agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhy asmaj juhurāṇam eno bhūyiṣṭhāṁ te nama-uktiṁ vidhema || 18 ||

Agni is the knower of all of our actions and all that is worth knowing in the Universe. Anywhere knowledge is happening, Agni has to be there. Without Agni knowledge cannot happen. All the spaces, planets where Agni is not possible, then knowledge is not possible. The modern day scientists are saying if there is a place with water, human beings and aliens will be there. It is not true. If there is a place where Agni can happen, then life and knowledge can happen. Agni is the knower of all our actions and everything worth knowing. Whatever is worth knowing on the planet Earth, only Agni knows it.

Constant Prayer for Enlightenment

The Upaniṣadic Ṛṣis are addressing Agni as knower of all our actions and all that is worth knowing. Then they pray – 'You must take us along the righteous and auspicious path of completion.' The prayer is not casual. It is very deep and specific when they say, 'You must take us along a righteous and auspicious path of completion.'

सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् |

supathā rāye asmān viśvāni deva vayunāni vidvān |

'You must take us along the righteous and auspicious path of completion which leads us to experience the Supreme Consciousness, the original space of complete completion.' This is the best prayer you can offer to God when you meet Him personally. 'Please take me along the righteous and auspicious path of completion which leads us to experience the Supreme Consciousness.'

Praying for Enlightenment is the greatest thing that can happen to you. Intensely seek for Enlightenment and pray for Enlightenment. The more and more you pray for Enlightenment, the more and more your routine will become integrated. Laziness will never be part of you. Boredom will never be part of you. Boredom and laziness is nothing but you not wanting to hold onto your ideals. That's all. You do not want to hold onto what is life for you and what life holds for you. You do not need to poison a man who has become lazy and bored because he is already poisoned.

If you want to destroy someone, teach them laziness. Make them tired and bored. That destroys them. Laziness and boredom grow when you forget the purpose of your existence.

Seeking truth and praying for Enlightenment kindles the inner fire intensely and the system begins to reinvent itself, rapid healing and transformation happen.. You awaken yourself. It is like amṛta, nectar. in old age: drink it and you feel sixteen years old again.

If you have wheezing, digestive troubles, or common colds, pray for Enlightenment. For sleeplessness, tiredness, boredom, or daydreaming: pray constantly and intensely for Enlightenment. As daytime daydreaming drops, night dreaming also subsides, you become fully alive. Constant, intense prayer awakens joy and the Fire-energy within you and keeps it alive.

Pray with this context always: even while you are praying, you are He So'ham Asmi. Pray intensely and constantly for Enlightenment), holding the awareness as you pray.

Innocent surrender Vs Ignorant Surrender

The best prayer you can do is 'lead us and take us along the righteous and auspicious path of Completion, the original space of Complete Completion.' The next line is 'O God, Consciousness. May you remove all of our incompletions that are obstacles on our good path, and completion beyond coming and going, birth and death.'

There are two important sacred secrets to understand in this verse.The first is innocent surrender.

Second being ignorant surrender which happens when you do not truly know what surrender is. You do not know to whom you are surrendering, what will happen after you surrender, what will happen if you do not surrender, or even the original purpose of surrender itself. If, in the name of surrender, you are only trying to throw away your responsibility, that is ignorant surrender.

Innocent surrender, on the other hand, means you are fully aware. You understand everything clearly, yet you do not carry any inner insecurity about walking this path. That is the sacred beauty of innocent surrender.

Innocent surrender means you have a complete understanding of what surrender is to whom you are surrendering, what will happen after surrendering, what will happen if you do not surrender, and the right context of surrender. You know everything. And yet, you are not shaken by fear of transformation or the inner changes it may bring. Ask yourself: What are you really afraid

of? With surrender, your very taste for life may shift. Suddenly, you may start liking something entirely new. Then comes the fear: What about the things I have worked for the last ten years? What will happen to the house I designed and built? What about the car I bought? What will happen to all of it if my desires, fears, and very thinking begin to change? This fear of losing your old self is what keeps you from the freedom of true, innocent surrender.

When you mature, your desires mature along with you. If you insist that your desires should never change, you stop your own growth. The natural maturing of desires and fears is renunciation. Renunciation is not denunciation. In the Hindu tradition, vairāgya is not arāgya.True renunciation simply means your desires and fears evolve with maturity. You may have heard thousands of conspiracy theories, but the greatest conspiracy against humanity is this:

People have been made to fear the very possibility of their desires maturing.

There is a caterpillar sitting inside a small cocoon and you frighten it by saying, 'Hey, if you become a butterfly, how are you going to eat? Here at least your food is guaranteed. Inside this cocoon, you have food and nobody can attack you. If you become a butterfly, how are you going to save yourself? What are you going to eat?'

Trying to suppress human beings without letting them taste off the grid life is the greatest conspiracy. All the best things Bharat has and Sanātana Hindu Dharma has is through the rebels who have learned to live off the grid when they were young. If you are young, learn to live off the grid. The powerfulness it brings in you! Even if you are hooked to the grid later on, the grid will be at your feet. You will not be at the feet of the grid. From then on, nothing can bind you.

All the traditions in Hinduism need to be revived, re-lived, enjoyed, cherished, spread, enriched because this tradition taught the world to live off the grid. No society in the world is more compassionate than Bharat's society which loves, respects and reveres people who decided to live off the grid. In any other country, if you decide to live off the grid, it is illegal. In this country, if you decide to live off the grid, people will wash your feet and give you food.

Fear of your desires maturing will stop you from maturing. Any society that frightens its people about maturity is bound to destroy itself. Let us add more and more maturity. Let your desires and fears ripen. If you are afraid of death and the karmas that may strike you after death, understand: you are no longer in the same state, you have already matured. You are not afraid of death itself, but only of the karmas that may or may not come after it. But, when you fear death, you spend your life building bigger walls and stronger locks. But when you fear karma, you start planning for completion. Fear of death keeps you imprisoned. Fear of karma moves you toward liberation. Even fear, when it matures, is growth.

With surrender, the first transformation you will notice is this: your desires and fears begin to mature. In the end, they completely disappear, that is the ultimate experience. But the very moment you start practicing surrender, your desires and fears will start maturing. Your anxieties, fears, emotions, and incompletions, all of them will begin to mature. You may not have incompletion with the people around you or with day-to-day life, but you may still carry an incompletion with incompletion itself. This is not the same as feeling incomplete because someone did not smile at you, or because they ignored you, or even because they poured water on you. Those are external triggers. But incompletion with incompletion itself is much deeper. It cannot be compared to the small frictions you face with people. It is the root that surrender works on.

Even your incompletion and anxiety will become more mature. Ultimately, this incompletion will disappear. That is experience. But, even maturity shows growth. The moment you start practicing surrender, the first thing that will happen to you is maturity in your desires, anxieties, fears, greed, everything. Live with people who have matured, you will love life. This whole prayer is such a matured prayer and surrender! If you are surrendering to someone to save your life, or to have two square meals, it is stupid surrender. You are becoming a slave. If you are surrendering to someone to ask for Enlightenment and to lead you beyond birth and death, that is matured surrender. Even in surrender there is maturity. Understand the context.

The moment you start practicing surrender, your surrender itself, your fears, your anxieties, and your desires - all begin to mature. Surrender smokes out all your hypocrisy and burns it. Suddenly, you know what hypocrisy is. You know why you are a hypocrite. The very first root of hypocrisy is this: the fear society implants in you about your desires maturing.

Renunciation does not mean solving your old problems - it means making them redundant, irrelevant in your life. The more you practice surrender, the more it smokes out the hypocrisy you keep hugging. And remember: cuddling hypocrisy is not cute. Hypocrisy is not a cuddly bear, it is a cut-y bear, the kind that will bite you. So, don't cuddle your hypocrisy. Drop it.

Celebrate your desires maturing. your fears maturing, your anxieties maturing, your decisions maturing, your vision maturing. Then, you will naturally celebrate surrender - because in true spiritual surrender, the caterpillar becomes the butterfly.

On Mahādeva's form, every detail represents a profound truth. The snake, symbolizing Kuṇḍalinī Śakti, denotes surrender, the ultimate offering of power to the Divine. There are two kinds of surrender: Innocent surrender - you know what surrender

is, you understand it deeply, and you are free from fear. Ignorant surrender is where you do not know anything about surrender, and you use the word only for bargaining. On Mahādeva's form, the snake reveals innocent surrender—what a mature prayer!

'Oh God, Consciousness, may you remove all our incompletions that are obstacles on our good path of completion; beyond coming and going, birth and death. Onto you we surrender, with many reverential words, because we do not know any other words. We only know the reverence we carry in our heart and we do not know how to verbalize it, so we offer that as it is. Bowing down again and again. Bowing down again and again.'

When money gets added, your taste in life changes. When power gets added, your taste in life changes. When name and fame gets added, your taste in life changes. When surrender gets added, maturity happens in you. The biggest change you can have in your life is maturity.

When money is added, you get new desires, new ways of thinking, new fears - but it does not mean your old desires have dissolved or become redundant. Similarly, when name and fame or power get added, You accumulate more desires and more fears - but the old ones continue to exist. But when maturity gets added, something very different happens. Your old desires and fears start becoming redundant. This process, where old desires and fears are constantly made redundant, is maturity. And that is renunciation. Renunciation is not denunciation. It is not hatred or rejection. It is simply the natural redundancy of what no longer belongs to you.

Ability to make old desires and fears redundant is the ability to keep life alive. If you have that ability, you can make disease redundant in your body, boredom redundant in your mind, suffering redundant in your emotions, pain redundant in your relationships. Ultimately, you will become redundant. That is Enlightenment. Make things, places, people redundant in your life. When you mature, those people who constantly talk about shares, clothes, cars, bank balances and their net worth will become redundant to you.

Innocent surrender means you know about everything and you are not afraid of it. The fear of maturity is the worst fear taught to humanity. This is the biggest conspiracy done against humanity. Chemical agriculture and allopathic medicines are the attack on your body. Overly sexed and violence-based entertainment is an attack on your mind. Fear of maturity is an attack on humanity

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् |
युयोध्य् अस्मज् जुहुराणम् एनो भूयिष्ठाम् ते नम-उक्तिम् विधेम || १८ ||
agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhy asmaj juhurāṇam eno bhūyiṣṭhāṁ te nama-uktiṁ vidhema || 18 ||

With this prayer, the Upaniṣad leads you from impersonal relationships to personal feeling connection. You can always cheat yourself with some good ideas, concepts and never connecting with the Source. This verse does not allow you to do that. This verse awakens your feeling connection.

Essence of Īśāvāsya Upaniṣad - Intense Seeking

Seeking is the way the God in you awakens. Just as in the early morning you sometimes realize you are dreaming and that very awareness wakes you up. Seeking is what wakes you up to your own reality. Do not fall back asleep when seeking arises in you. Do not turn away from it. After knowing you are dreaming, if you simply pull the blanket over yourself and continue to sleep, what a waste! Same way, after having found seeking, after experiencing seeking and after tasting seeking in your life, if you just turn around and lose that intensity in seeking, that is the most stupid thing that can happen to you in life.

Anything can be lost but not seeking. Anything lost, you can get it back. Money, you can get it within 24 hours. Health, you can get it in a few weeks, if you lose it. There is nothing called character. It is just your understanding and ideas. If you alter it, you can get it back immediately. Anything lost, you can get it back but not seeking. Seeking is not something to do with mind. It is something to do with your very consciousness.

Seeking is the love letter from your Beloved who is eternally living in your heart. If you miss that, you may have to wait forever and ever to get the second letter. It is a message from your Beloved who is eternally residing in your heart. Anything can be lost but not seeking. Body can be lost because immediately you can have another one. There are billions of bodies on planet Earth. Mind can be lost because immediately you can produce another one. Anything can be lost and you can get it back but not seeking.

Constantly keep your inner quest and basic questions alive until they become experiential answers and not intellectual answers. What am I doing everyday? What I am doing now is it moving and pushing me towards where I am supposed to reach?

Where am I going? Where am I heading?

If you function from seeking, you will be fueled by the right Source. Fear and greed should not fuel you. Do not mistake this to mean you should not work. Many stupid people say, "If I should not work out of fear and greed, then I should not work at all." No. Drop the fear and greed, but not the work. Let seeking be your energy source and fuel. When you utilize seeking as the energy source all day for your thinking and planning, you will not fall asleep at night, you will fall into Turīya, the fourth state of Consciousness, and wake up.

The essence of the whole Īśāvāsya Upaniṣad, the lesson you need to learn from the Īśāvāsya Upaniṣad is, intense seeking. Intense seeking. The 18th verse emphasizes on praying and surrendering. Ultimately, man cannot make it. Only God has to make it. Only He has to make it for you, so that is why – 'Oh God, Consciousness may you remove all our incompletions that are obstacles on our good path of completion, beyond coming and going, birth and death. Onto You, we surrender with many reverential words, bowing down again and again, bowing down again and again.'

Surrender and devotion: when your bio energy is kindled and awakened, devotion and surrender will be the first thing that happens in your bio memory. Your whole body and mind will start tasting devotion and surrender.

When the gratitude overflows, that is the only thing you will do. Nothing else can be done. You do not know what to do. pranamāmi muhur muhur means bowing down again and again. When your bio energy, God particle, Kuṇḍalinī Śakti is awakened, you will feel heightened seeking in your bio memory. When the seeking happens in your life, you should be micromanaging and planning 10 times more. Only real seeking starts filling your bio memory and shaking your bio memory for that seeking. Normally if you are managing only one shop, if the seeking awakens in you, you would be able to manage 10 shops. That is the fire of seeking. Only then your seeking has penetrated into your bio memory.

When the God particle, Kuṇḍalinī Śakti, the primal bio-energy awakens within you, the very first thing that happens is that your bio-memory is shaken with seeking. Everything in your old cognition begins to tremble and dissolve. Old patterns, beliefs, and limitations explode and collapse, making way for new cognitions. These new cognitions are unshakable; like a huge rock, impervious to collapse. The first manifestation in your bio-memory is seeking exploding in your muscle memory, releasing a tremendous surge of energy. Suddenly, you notice your tiredness disappearing. You experience an overflow of energy, and a deep, vibrant joy permeates your day-to-day life.

The devotion and surrender expressed in this verse can be a powerful source of energy for you even by contemplating on it. Essence of this whole Upaniṣad is seeking, seeking. Seek the basic truths of 'Who am I? Who am I? What am I? Who am I? What am I? Who am I? What am I? Where am I heading? What am I doing? How is life happening?' Keep these basic questions alive and aligning your every breath to these basic questions.

Integrating every breath with these fundamental questions and aligning yourself fully to them is seeking. Integrating yourself with both the questions and the answers received from the Master is Living Enlightenment. Integrating yourself to understand the source of these questions and answers is surrender. Integrating yourself with all the questions is seeking. Integrating yourself with the answers received from the Master is Living Enlightenment. Integrating yourself with the truth that He is the source of all questions and answers is surrender.

The Upaniṣad starts with the declarations which will start the seeking in you, and it will end with a tremendous surrender.

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
aum pūrṇamadaḥ pūrṇamidaṃ pūrṇāt pūrṇamudacyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥

ईशावास्यम् इदग्म् सर्वम् यत् किञ्च जगत्याम् जगत् |
īśāvāsyam idagṁ sarvam yat kiñca jagatyām jagat |

It ends with a tremendously powerful surrender note. The essence of Īśāvāsya Upaniṣad is seeking.



Kenopaniṣad

Introduction: Seeking the Source - 'By Whom Am I'

Brief technical introduction: the word 'kena' means 'whom.' The Upaniṣad appears as the 9th chapter of the Talavakāra Brāhmaṇa of the Sāmaveda, and also known as Talavakāra Upaniṣad or Jaiminī Brāhmaṇa. It consists of 35 verses and Śānti Mantra. It is one of the very important Upaniṣads. As per the Muktikopaniṣad, it is the second Upaniṣad in the whole order.

Kena means whom, by whom. Keneṣitaṃ – 'by whom willed or directed.' Directing the enquiry of the truth to its very Source, is the seed of Kenopaniṣad. Please understand, this Upaniṣad directs your seeking to the Source. Let's start with the Śānti Mantra (peace invocation chant)

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि |
सर्वम् ब्रह्मोपनिषदम्
मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणमस्त्व-निराकरणम् मे'स्तु |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||
ॐ शान्तिः शान्तिः शान्तिः ||

āpyāyāṅtū mamāṅgāni vākprāṇaśckṣuḥ
śrotramatho balamindriyāṇi ca saṛvāṇī |
sarvaṁ bṛāhmopaṅīṣādāṃ
ṃā'hāṃ brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamśtva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāṅṭīḥ śāṅṭīḥ śāṅṭīḥ ||

Understand the subject matter of the Kenopaniṣad. The essence of Īśāvāsya Upaniṣad is seeking. The essence of Kenopaniṣad is seeking into the very Source, not just 'Who am I?,' 'By whom am I?' Understand, 'Who am I' starts and ends inside your body. 'By whom am I' starts and ends in Cosmos. There is a big difference between: 'Who am I?' and 'By whom am I?' Enquiring into you is seeking. Enquiring into the Source is seeking the very Source.

The subject matter of Kenopaniṣad deals with multiple important sacred secrets and sacred truths of which the essence is

'Whom am I? By whom am I? By whom, by whose will everything came to existence. Whom am I?'

Some of the greatest minds produced on Earth were Ṛṣis. Some of the finest beings who have ever lived on this planet were Ṛṣis. Please understand: if someone explains to you who Śiva is - "All-pervasive, akhilāṇḍa-koṭi-brahmāṇḍa-nāyaka sacchidānanda parabrahmā, the creator, sustainer, and destroyer; the one who deludes and liberates souls" - and if you are able to visualize it and enjoy it, be very clear: you are blessed.

Only if your brain has developed subtle grooves capable of enjoying such higher truths can you truly understand them. Understanding and enjoyment are intertwined: if you understand it, you will enjoy it; if you enjoy it, you will understand it.

A rough, gross, and dull mind can never comprehend this. For such a person, life is limited to: "What can I grab today and shove behind my seat?" He will not even worry if someone else steals it from behind the seat. He does not even have the time to check whether what he has hidden behind the seat is still there.

A gross, power-hungry, lazy, tired, and bored individual cannot comprehend these subtle truths. His brain cannot capture such visualizations, and because he cannot capture them, he cannot enjoy them. And because he cannot enjoy them, he cannot apprehend them - it is a vicious circle. Even regarding the Guru, the same principle applies: if you are able to enjoy His qualities, you will understand them; if you understand them, you will be able to enjoy them. If you are able to enjoy them, know with certainty that you are blessed.

Power of the Brain to Cognize and Live Higher Truths

An ignorant, tired, agitated, and dull person can never apprehend subtle truths or subtle qualities. Because he cannot imagine, he cannot enjoy; and because he does not enjoy, he cannot visualize. The brain's ability to perceive the subtlest visualizations develops through extended practice of internal silence - unclutching or meditation. Understand that through profound internal silence, your brain develops the capacity to apprehend the subtlest visualizations. The ability to apprehend the most subtle visualizations is awakened intelligence. Those who can grasp the subtlest truths become Ṛṣis. The Ṛṣis' brains evolve and develop such refined grooves that they begin reflecting and capturing cosmic truths, becoming like a pure, silent pond in which the moon reflects as if it has descended to Earth.

Practices such as surrender, unclutching, Ānanda Gaṇḍha Dhyāna, or Complete Completion not only bring peace to the heart but also enhance the subtlety of the brain's grooves and its capacity to apprehend higher truths. Your brain's ability to apprehend higher truths, and to embody them, creates a record that becomes the foundation for cognition and the goal of life. Even if only once, if you are able to understand and apprehend the word sacchidānanda (sat-cit-ānanda) - existence, consciousness, bliss - or any subtle experience, imagination, or visualization, and your brain can capture it, it establishes that as the foundation for its functioning.

Science of Hindu Astronomy and Astrology

The sophistication with which the Upaniṣadic Ṛṣis were able to reflect the whole of reality is astonishing! The detail with which they described the stars and planets in the Vedas and Āgamas will leave you shocked. Unless one is able to see with inner vision, one cannot record such detail.

The greatest conspiracy against Bhārat is that Hindu astronomy and astrology were denied due respect and legitimacy; they have been dismissed in the name of myth and mythology. If you study it carefully, you will understand that the oldest and the most far-reaching predictions can be made only through our calendar, the Pañcikā. The science is extraordinarily precise.

You may wonder: what telescopes did they use? What satellites did they employ? How did they record such precise details? One Ṛṣi would sit in Samādhi and reflect the entire cosmos in his inner space. Another Ṛṣi would observe this inner space and, like fast-forwarding an iPad, record it meticulously. That is how it was done.

The first Ṛṣi, through purity and Complete Completion, would reflect the entire Milky Way and cosmos within his inner space, while the second Ṛṣi would manipulate this vision - pushing, pulling, fast-forwarding, rewinding, zooming in and out - and pen it down. The more your inner space reaches completion, the more you can perceive the sacred secrets of the Source and the cosmos.

Role of Completion in Reflecting the Higher Truths

This question, "By whom?" – keneṣitaṃ – is the essence of the Kena Upaniṣad. You can experience this essence if your inner

space is completely complete. When you are ready with completion, it can reveal the exact reflection of keneṣitaṃ("By whom?").

In this Upaniṣad, Devī is the Guru. Understand that it is directly from Devī. For the first time in this Upaniṣad, the word Uma appears; Devī is addressed as Uma here. The words Īśvara and Īśā are used for Mahādeva in the first Upaniṣad. With even a little internal completion, you can reflect, capture, and visualize the exact and most subtle experiences.

Consider this example: if a child of 7 or 8 years is repeatedly exposed to pornography, the age of physical maturity accelerates by more than 70%. This means that physical maturity, which is naturally supposed to occur around the age of 14, is drastically brought forward. By the age of 8, the body may already be physically mature. When the body repeatedly visualizes sexual activity, whether through pornography or other reminders, the brain prepares the body to experience it in reality. The brain effectively converts these visualizations into actual experience.

If we want the next generation to be sexually healthy, pornography must be banned. There is a common misconception that exposure to pornography will help the next generation enjoy sex. This is not true; it leads to serious consequences. To ensure a healthy sexual life for the next generation, pornography must be prohibited, as it accelerates physical maturity and severely damages overall health.

Anything that your brain can capture and enjoy, your life will manifest into reality. If your brain can capture and enjoy the subtlest understandings of cosmic sacred secrets and spiritual powers, you will naturally become a Yogī or Divya Śarīrī. If you enjoy pornography, your body will become physically mature prematurely. Conversely, if you enjoy these subtle powers and understandings, your body will naturally become Divya Śarīrī; you will become a Yogī, Bāla Yogī, or Bālasant.

A Bālasant is a person whose brain captures the highest conscious truths and the subtlest truths while still young. The way your brain absorbs these subtle truths directly influences the manifestation in your body; you become a Yogī, a Divya Śarīrī, an embodiment of Mahādeva, a Bālasant.

Understand that the ability to reflect the subtlest truths, the sacred understandings, the most profound bliss, and the powerfulness of Consciousness, as well as the ability to perceive the source of the cosmos, arises only with tremendous completion and peace in your inner space. The essence of the Kena Upaniṣad is seeking the Source, the Cosmos. You can experience it by developing the subtle grooves of the brain and evolving through complete inner completion.

The Thought Current Of Seeking

People often ask: "Human beings are just developed monkeys, so how are we able to perceive so much about the universe, planets, and space? How can we understand so much about all of this? Why are other animals, even our closest relatives – chimpanzees - not able to comprehend or understand the universe in the same way? Why are human beings able to understand, perceive, and even manipulate reality as we wish? We already have space stations. If a large asteroid were to approach Earth, we could blast it or redirect it from there itself. We are already capable of manipulating movements in space. How is this possible?"

Please understand: only human beings began asking the question keneṣitaṃ – "By whom?" The Kena Upaniṣad is responsible for preserving one of the most important and powerful thought currents that underpin human intelligence. Certain thought currents shape why human beings are the way they are.

The first thought current: "Who am I?"

The second thought current: "What happens after death?"

The third thought current, the most subtle, precious, and significant: "What is the source of all this?"

Humanity has kept the question of what happens after death alive, and this Upaniṣad has preserved the subtle currents of thought that allow us to explore the source of everything.

Upaniṣads: Thought Currents, Not Conclusions

Please understand, no Upaniṣad is a conclusion. Neither the Īśā, Kena, Kaṭha, Muṇḍaka, nor Māṇḍūkya - no Upaniṣad presents conclusions. That is their beauty. The Upaniṣads are consolidated streams of seeking and thought-currents, meant for further research and exploration. They are not final answers. In the entire Īśāvāsya Upaniṣad, you will not find a single definitive answer. Instead, you find theses, living thought-currents meant to be cherished, pondered upon, and reflected upon. These thought-currents may give rise to a thousand questions and two thousand answers. When preserved and carried forward to the next generation, they may inspire ten thousand questions and twenty thousand answers. This is their purpose - to keep the flame of seeking alive.

Understand: the Upaniṣadic Masters were never interested in controlling society in the name of religion. No. Religion protecting the state and the state protecting religion was never their concern. That is why, on the whole planet Earth, there

has never been a country created for Hinduism. We never sought such a thing. As long as human life exists, Hinduism will be practiced. If its practice disappears within us, know for certain that humanity itself has come to an end. For as long as life remains on Earth, the truths of the Upaniṣads will continue to be lived.

We were never focused on creating rigid systems that psychologically control or manipulate human beings. If we had wanted that kind of system, we would have set strict rules: How many times should you marry? How many times must you pray? In what way must you pray? But such concerns never interested us.

The Upaniṣads exist to preserve and present valuable thought-currents that humanity must cherish, enjoy, and explore - taking them deeper and deeper, higher and higher, into the realms of possibility.

For example, the Kaṭhopaniṣad records the thought-current of death. Why does death happen? What is it? What comes after? Understand clearly: it does not provide answers. It is not a collection of fixed doctrines. The so-called "Hindu Book of the Dead" is not a set of rigid conclusions about death; it is a living thought-current of seeking about death.

If you simply read the Upaniṣads, you will not find any conclusions to practice. When an enlightened being expands upon them, he may give you answers - but even those answers are meant for you to cherish, contemplate, and think through. Understand this truth: this is one of the major differences between the Upaniṣads and other religious scriptures. The Upaniṣads are not about rules of dos and don'ts (vidhi–niṣedha). No. They are about thought-currents that you must cherish, enjoy, and entertain so that higher intelligence may awaken in you.

The Īśāvāsya Upaniṣad captures the thought-current of seeking. Throughout the entire Upaniṣad, there are no conclusions. As you continue to think and contemplate, you awaken the thought-current of seeking, which may give you ten thousand answers and twenty thousand questions - or ten thousand questions and twenty thousand answers.

That is why we have a beautiful word in the Hindu tradition describing the Upaniṣads: kalpalatā. It means "the creeper from which great imaginations blossom, open, and flower." Latā means creeper- on which great kalpanās (visualizations, contemplations, higher understandings) flower. The Upaniṣads are not a set of answers. They are more like the seed of a creeper from which profound understandings continuously blossom. If you go on contemplating the Īśāvāsya Upaniṣad, you may arrive at thousands of questions and thousands of answers. The Īśāvāsya Upaniṣad itself is not an answer—it is a thought-current. When you cherish that thought-current, your higher intelligence awakens.

īśāvāsyam idaṃ sarvaṃ means "Whatever existed, exists, or will exist is pervaded by energy and intelligence." This is not an answer - it is a seed for contemplation. If everything that exists is energy and intelligence, then how about my mother-in-law? What about the problems I face? What about the diseases in my body? What about my boss- is he also God? It is a seed meant to awaken in you a powerful thought-current that may yield thousands of experiences, questions, and answers. This very thought-current will upgrade the way you exist.

Understand: it is like taking vitamins and proteins - the very way you work out and exercise gets upgraded. In the same way, when you cherish the thought-currents stored in each Upaniṣad, your very way of living is uplifted. Cherish them, enjoy them, and spend pleasant time with them as you would at the banks of the Gaṅgā, the peaks of Aruṇācala, or the valleys of the Himalayas - for these are the sacred spaces where one romances with the Upaniṣads. Ultimately, the highest space to romance with the Upaniṣads is in the presence of the Master, where everything merges. His words are the flowing Gaṅgā. The way He raises your consciousness is the peak of Aruṇācala. The depths of your being that He reveals to you are the valleys of the Himalayas. That is the true space to romance with the Upaniṣads.

Romancing With Upaniṣads

Understand: these are the exact and right words - "romancing with the Upaniṣads." It means sitting and contemplating on them, spending time with those thought-currents. It is not about mechanically memorizing or mechanically trying to read the Śaṅkara Bhāṣya, Rāmānuja Bhāṣya, Madhva Bhāṣya, Nimbārka Bhāṣya, Bāmatī Bhāṣya, Śrīkaṇṭha Bhāṣya, or any other Bhāṣyas (commentaries). Merely reading commentaries for the sake of repetition or examination is mechanical. No; romance with the thought-current of the Upaniṣads.

With the Kaṭhopaniṣad, you must romance with the thought-current of death. When you romance with death, he does not appear with a big moustache; instead, he comes with a clean-shaven face as Mahādeva! He does not come to take things away from you; he comes to upgrade your very frequency.

Just romance with the thought-current of the Kaṭhopaniṣad for twenty days. Sit with its concepts, ideas, and thought-currents. You will see - you will naturally attract wealth. Please understand: romancing with the thought-current of death removes powerlessness within you. The moment powerlessness is removed, two things manifest in your life- health and wealth.

Romancing with the thought-currents of the Kaṭhopaniṣad is the highest Lakṣmī Pūjā you can perform.

Death is the greatest giver, because he has taken from everyone. He is the richest, for his treasury is too vast. He can shower abundance on you. His treasury is even greater than Kubera's, because he has taken even from Kubera. Even Kubera is under the sway of death. Till Brahmā himself, all are subject to death. So understand that entertaining and romancing with the thought-currents expressed in the Upaniṣads upgrades the very way you exist. Your inner chattering itself transforms into a long, beautiful seeking and prayer.

All day long, the thought-current with which you are romancing determines your frequency. If you romance with the thought-current of worrying, naturally you will attract worry. If you romance with the thought-currents of the Upaniṣads, your very frequency becomes elevated.

The Kenopaniṣad is not a bundle of answers. No. Only when you become more and more unconscious do you need to be controlled by rules of dos and don'ts.

Seeking The Source of The Whole

The Kenopaniṣad preserves the thought-current of seeking the Source of the Whole. Seeking the Source of the Whole - that is the current kept alive by the Kenopaniṣad. When you read this Upaniṣad, romance with that thought-current.

The Upaniṣad is divided into four parts. The first two are presented as a dialogue between Guru and disciple. Interestingly, the Guru's name is not recorded, in order to retain its apaurūṣeyatva (authorlessness). The truths expressed here are so powerful that they stand on their own authority. They require no author's name for validation; their authenticity is self-established. The last two parts are composed in prose.

The Kenopaniṣad contains beautiful ingredients. Not only does it preserve the thought-current of seeking the Source of the Whole, it also guides you toward the ultimate experience you are meant to reach. Until that experience manifests, continue your journey of romancing with this thought-current. Each thought-current expressed, recorded, and preserved in the Upaniṣads is a priceless treasure for humanity, meant to upgrade the very way we exist.

Cherish the Kenopaniṣad - your very frequency will transform.

Cherish the Kaṭhopaniṣad - your very existence itself will be elevated.

Cherish the Īśāvāsya Upaniṣad - your way of being will shift into a higher dimension.

Whoever cherishes these Upaniṣads, their frequency rises from śava (lifeless body) to Śiva. Their very frequency rises to Mahādeva.

Thought Currents of Upaniṣads Lead to Solutions by Experience

The essence of the Kenopaniṣad is seeking the Source of the Whole. Understand: seeking the source of yourself is the essence of the Īśāvāsya Upaniṣad. Seeking the Source of the Whole is the essence of the Kenopaniṣad. Seeking what happens after death is the essence of the Kaṭhopaniṣad.

Each Upaniṣad offers a thought-current, not direct answers. If you read the Īśāvāsya Upaniṣad, you will not find the ready-made answer to "Who am I?" No. If you read the Kenopaniṣad, you will not be handed the answer to "What is the source of all this?"

If you read the Kaṭhopaniṣad, you will not discover a straightforward answer to "What happens after death?" No. But if you contemplate (manana), if you engage, entertain, and cherish the thought-current, the Upaniṣad will open itself within you, revealing insights. Then you will discover answers, you will gain experience, and you will arrive at experiential solutions.

If you engage with the thought-current of the Īśāvāsya Upaniṣad, you will naturally find resolution for the question "Who am I?" The identity crisis will dissolve. The pratyakātma-caitanya-jāgratam - the awakening of individual consciousness - will simply happen within your system.

The Upaniṣads are penned in such a way that, when you begin to cherish, celebrate, and contemplate them, they open up direct experiences in you. You cannot turn them into a shop; you cannot "sell" the ideas of the Upaniṣads. They do not provide conclusions in the form of dos and don'ts: "Do this, don't do that." No. Vidhi–niṣedha - prescriptive rules - are not their purpose.

The Hindu tradition is so pure that it transmits only thought-currents. If you enjoy and celebrate these thought-currents, you will naturally find solutions for your life. This is the strength of Hinduism. We are not a religion to be spread. We are religiousness

itself - the essence from which all religions emerge. Hinduism does not give dos and don'ts; it gives thought-currents.

The whole Īśāvāsya Upaniṣad should be cherished continuously - thinking about it, contemplating on it, and engaging in Vākyārtha Sadas with it. The more Vākyārtha Sadas happen, the more the thought-currents get engaged. When you entertain these thought-currents, you develop a new method of cognizing, a new way of existing, a new way of perceiving, a new way of experiencing. This is what manifests the Divya Śarīra - the divine body. With that divine body, you perceive, cognize, respond, react, and celebrate the whole universe. When you entertain the thought-currents of the Īśāvāsya Upaniṣad, you will not be bound by any dos and don'ts; your identity crisis will be resolved once and for all.

If you entertain the thought-current of the Kenopaniṣad, you will not be given a direct answer. "Who created this world?" If you enter into the thought-current of the Kenopaniṣad, you will directly know from where this whole existence arises, how you are related to That, how That is related to you, and how the Whole can exist and coexist in the space of completion. You will see how everything can manifest and sustain itself in that very same space of completion.

If you read the Kaṭhopaniṣad, you will receive a thought-current that transforms your very nervous system. Suddenly, the fear of death will disappear, and the mysteries of death will be revealed before you - before death, during death, and after death. You will simply know the whole process, and you will be ready. Experientially, you will be liberated from fear, from the fear of death, and from every form of powerlessness connected to death. The Kaṭhopaniṣad will not tell you, "After you die, such and such deity will come, take you somewhere, and then such and such will happen." No! It will only tell you to entertain certain thought-currents. When you do that, your entire being becomes powerful, and you gain the ability to see through death itself.

Overcome Your Powerlessness

The beauty of these Upaniṣads is precisely this: they awaken the thought-current and guide you through all forms of powerlessness. Death brings so much powerlessness - questions, the unknown, mystery, pain, and nameless fear. The Kaṭhopaniṣad alone is enough! If you simply grasp the thought-currents that the Kaṭhopaniṣad reveals, you can sail through every form of powerlessness, transcend it completely, and win over the whole experience of death. It will carry you safely across the ocean of weakness and land you on the shore of powerfulness, liberating you once and for all.

Mahādeva's very breathing is the Upaniṣads; His words are the Āgamas. Each breath of Mahādeva is a thought-current He wishes to awaken in you.

The thought-currents that the Upaniṣads generate in you are experientially liberating. Sit with this context and understand. The Upaniṣads are not to be consumed like rasgullā or mysore-pāk - just pop them in, chew, and swallow. No! The Upaniṣads are to be relished like sugarcane - slowly, chewing, savoring, enjoying in between conversations and contemplation. They are to be lived, not swallowed.

Major Thought Currents Through Inner Awakening

There are two types of religious books. In some, you can simply swallow the content. In others, you must sit with them, celebrate them, chew them, chew them again - discard what is unnecessary, and then continue chewing. You extract only the juice and throw away what is not needed. It is the thought-current you must celebrate and enjoy.

Each of these Upaniṣads and their thought-currents transform not only your psychology but also your very biology - your muscle-memory and bio-memory. When you entertain, cherish, and celebrate these thought-currents, your very biology changes. Understand, if your suffering is self-created - through confusion, wrong analysis, or depression - then simply picking up some do's and don'ts is enough to free you from that depression. But if your depression is inherited, if your suffering comes from your mother and your father, then the do's and don'ts will not solve the issue. In that case, you must cherish the thought-currents of the Upaniṣads.

Hindu Education Vs Modern Education

In the Hindu tradition, examinations were never conducted through a question-and-answer method. No. That is Macaulay's method—designed for creating clerks. In the Hindu tradition, all examinations were based on the thought-currents one carried. Please understand, if someone had to be tested on whether he had mastered Nyāya, Vaiśeṣika, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā, or the Āgamas, he would be asked to speak in the presence of the paṇḍits who had themselves mastered those thought-currents. They would observe whether he was able to spontaneously express the truths of that thought-current. Only

then would he be declared "passed" - not through any written or oral question-answer test.

In modern education, however, it is possible to be a so-called paṇḍit of Yoga philosophy and yet be unable to bend your neck enough to touch your own belly - forget the legs! This is because, today, knowledge need not become your thought-current. All that is required is memorization - just repeating "yogaḥ citta vṛtti nirodhaḥ."

Education means making students master a thought-current so thoroughly that it becomes their lifestyle, their style of cognition, their very being. That is the Hindu examination method. Those who had already mastered the thought-current would gather together, and the one being examined would be asked to speak for hours. Understand, for hours you cannot speak on a subject unless that subject has become your very thought-current - your way of cognizing life.

Change of thought-current, transformation of thought-current - that is the success of education. Failure or success should be measured only by the transformation of thought-currents, not by the memorizing of information. Each Upaniṣad adds a new thought-current into you. Transformation of thought-current is true success.

Your Thought Currents Are Not You

One of the most important thought-currents the Kenopaniṣad seeks to infuse in us is the remembrance that your being is not in any way disturbed by your thought-currents. "Who am I?" is the thought-current of the Īśāvāsya Upaniṣad. "By whom is everything?" - keneṣitaṃ - is the thought-current of the Kenopaniṣad.

Only when your day-to-day thought-currents do not disturb you will you be able to explore the Source of the Universe. Before entering the Kenopaniṣad, you must understand that your thought-currents are not you. They do not affect your essential being.

Anyone who tries to enter spiritual life first attempts to control their thought-currents—trying to be thoughtless or to reduce thoughts. Those efforts are fine at the initial level. But sooner or later you realize two things: not only can you not permanently control your thoughts, you also do not need to. Thoughts are simply the food you consume. Change the food, and the thoughts will change. Stop the intake of spices, and the spiciness in your words will subside. Thought-currents neither need nor can be ultimately controlled; it is not worthy to expend your life force trying to force them away.

Being in the Source means remembering the core of your being. All of us are Śivoham - we are Mahādeva. Contemplate this inwardly. Let the understanding Śivoham grow ever stronger within you. Apart from that understanding, everything else - mood swings, ups and downs, good and bad, right and wrong - has no power over you; it has no influence on your essential being.

Realize deeply that your thought-currents have no ultimate say over you. Put all your energy and attention into strengthening the understanding Śivoham, not into killing, reducing, or diverting your thoughts. If you spend all your energy trying to suppress or control your thought-currents, you are only fooling yourself.

Make Your Depression Irrelevant

There is not a single being in the Universe who has conquered depression. There are only beings who have made depression irrelevant and redundant to themselves. Understand this: depression should become irrelevant to you. Make it redundant.You cannot conquer it. You cannot conquer your thought currents. Because the very act of trying to kill them is what recreates them. You think: yesterday I was depressed, and today I must be stronger, angrier at myself, more disciplined, and in control to escape depression. But by the time you generate that anger, energy, fire, and steam, you have already created an enemy that wasn't there before. You have invoked it, called it into existence for a fight—and then feel defeated.

Thought currents have no continuity. If they did, by now you would be established in some thought or continuous current for which you've been struggling for years. Everyone seeks to establish themselves in a smooth, sweet, soft, graceful, beautiful thought current. You always lament that the thought current you wish to establish isn't happening, while the one you wish to eliminate is growing ever more intense. But thought currents are irrelevant.

Allow the intra-analysis of Śivoham to happen. Allow the intra-analysis of Śuddhādvaitam to happen. Thought currents are irrelevant. If you understand that feeling excited or depressed, high or low, is irrelevant - and instead cultivate the thought current of Śivoham - then you will create the inner space to explore: "from whom everything, by whom everything" – keneṣitaṃ. The Kena Upaniṣad's essential one-liner is keneṣitaṃ: "From whom everything, by whom everything."

You can only make depression irrelevant to yourself. You can never truly conquer it. You can only make it redundant. Understand this truth. Contemplate on this thought current today.

The first step in preparing your being to receive the experience of Śuddhādvaita is to make your thought-currents irrelevant

to you. In fact, to bring someone out of depression, all that is needed is a little Kaḍukkai powder (Harītakī), nothing more. The entire phenomenon of depression, which the West is struggling against with tooth and nail, through drugs and alcohol, can be dissolved simply with a little Harītakī. The toxins will leave the system, and you will find yourself wondering, "What is this? Even depression has been taken away from me!" Depression becomes irrelevant and redundant. That is the first step. Only then can the thought-current of Śivoham - the process of intra-analyzing Śivoham - begin to unfold within you. This ensures that the inner space and powers of Mahādeva start expressing themselves in you.

The Upaniṣads set the context, while the Āgamas provide the applied science. The Upaniṣads are like pure science; the Āgamas are like applied science. It is as though the Upaniṣads describe the greatness of Vārāṇasī, while the Āgamas function as the GPS that guides you into Vārāṇasī and helps you experience it fully. The Upaniṣads reveal the glory through great principles, and the Āgamas give you the exact science.

Importance of Peace in Hindu Education

Please understand the beauty of the Hindu education system. Education always begins with peace and ends with peace, because education is the most powerful weapon. It can be used either for peace or for violence. The Hindu tradition emphasizes that becoming prosperous through education should always be directed toward establishing peace in the universe. Education should raise the frequency of peace, not the frequency of violence.

Future wars will not have winners, because humanity has used education and knowledge to the extreme end of violence. We have accumulated enough weapons not only to demolish all buildings but to destroy planet Earth itself more than eight hundred times. The stockpile of weapons is so vast that we could blow up the Earth repeatedly. In the past, nations spoke about chemical weapons as tools to eradicate human beings; now the trend is simply to threaten the destruction of the entire planet.

Understand, when knowledge and education are used for violence, nothing remains. The Hindu tradition is very clear: the thought-current called jñāna (knowledge) must always begin with peace and end with peace.

All the 108 Upaniṣads share only one common feature. They do not teach about a single God, nor do they expound only one philosophy. At times, they even contradict one another, sometimes being directly opposite. Yet all 108 Upaniṣads declare one truth in unison: "Begin with peace and end with peace." Other than this, there is nothing else universally common to them.

We follow the original Hindu tradition, which accepts the list and definitions described in the Muktikopaniṣad as the authentic 108 Upaniṣads. Within the broader Hindu tradition, there are various sampradāyas (lineages or schools) that hold slightly different compilations of 108 Upaniṣads as primary Hindu literature. We follow the Śuddha Hindu Sampradāya (Pure Hindu Tradition), wherein the Muktikopaniṣad was revealed by Bhagavān Śrī Rāmacandra to Hanumān. In that Upaniṣad, Śrī Rāmacandra enumerates the 108 Upaniṣads, and it is His authority that we accept. Some sampradāyas add or remove certain Upaniṣads, thereby forming their own lists of 108. However, we adhere only to the 108 Upaniṣads described by Śrī Rāmacandra to Hanumān in the Muktikopaniṣad. This is the foundation of the Śuddha Hindu Sampradāya we follow.

All the 108 Upaniṣads begin with the thought-current of peace and end with the thought-current of peace. This shows that our ancestors and founding seers were very clear: peace is the first priority. Peace is the fundamental reason for our existence. Please understand, bliss follows peace. Peace is the basic condition for existence; bliss is the basic condition for growth. Without peace, existence itself is shaken. Without bliss, growth is stunted. Peace forms the foundation; bliss builds upon it. The Śānti Mantra of the Kena Upaniṣad demonstrates this truth. This mantra sets the lens and context through which the entire Upaniṣad must be perceived. That is why it is chanted both at the beginning and at the end.

ॐ आप्यायन्तु ममाण्गानि वाक्प्राणश्चक्शुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि |
सर्वम् ब्रह्मोप्निषदम्
मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणम्स्त्व-निराकरणम् मे'स्तु |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||
ॐ शान्तिः शान्तिः शान्तिः ||

auṁ āpyāyāṅtū mamāṇgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca saṛvāṇī |
sarvaṁ bṛāhmopṅīṣādāṃ
ṃā'hāṃ brahma nirākuryām mā mā brahma
nirākarod-aṅīṛākāṛāṇāṃstva-ṅīṛākāṛāṇāṃ me'stu |

ṭādāṭmāṅī nirate ya ūpāṅīṣāṭśū dharmāste mayi santu te mayi santu ||
auṁ śāṅṭīḥ śāṅṭīḥ śāṅṭīḥ ||

Translation: Auṁ! May my limbs, speech, vital life-energy, prāṇa, eyes, ears, and all the senses be fully matured and be enriched with strength and energy. All is Brahman, Consciousness that is revealed in the Upaniṣads. May I never deny the existence of Brahman. May I never have incompletion with Brahman, Consciousness – māham brahma nirākuryām; May Brahman never deny me or withdraw Its grace from me. Let there be no separation. Let me have Completion with Brahman, the Consciousness; and let Brahman be complete with me. So be it. May all Dharma, the Sacred Truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing the experience of that Truth, Ātma, the Self – tad ātmani nirate ya ūpāṅīṣāṭśū dharmāste. May they manifest and radiate in me. Auṁ. Let there be peace, peace, peace.

Power of Words to Manifest Your Reality

It is literally an introduction to the power of your own existence. One of the basic truths is this: anything you continuously express through your words, you will eventually start believing. And anything you believe in, you will manifest as reality.

Your words hold power over your inner space. For example, if you believe you are a liar because you have spoken twenty lies, then by uttering a new statement twenty-one times - one more than the number of lies - you will stop identifying yourself as a liar and begin to believe the words you are speaking. This is the science of Vāksiddhi: the manifestation of the power of speech, the power of integrity, even if you previously considered yourself a liar. If, however, you do not believe you are a liar - if you see yourself as a truthful person - then even a single utterance such as, "I think I have the love of Sadāśiva. I think my God loves me. I think my Guru loves me. I think the people around me love me" will start becoming a reality in your life.

Sometimes, just uttering something once may not make it real. The reason is that you still hold the belief that you are a liar. In such cases, the solution is to overpower that belief by crossing the frequency of lies with the frequency of your new declaration. If you have told twenty lies, and therefore believe yourself to be a liar, then by uttering your new reality twenty-one times, you will see it becoming your lived reality and direct experience.

Begin to identify and complete all the non-integrity statements you have made since the earliest memory of yourself. Why? Because only then will the new declarations you make have enough free inner space to manifest as reality.

If you are constantly uttering, "I am depressed, I am depressed, I am depressed," you will indeed be depressed. But if you are constantly uttering, "I am successful. I am alive. I am creating. I am manifesting," you will manifest exactly that.

Understand, this is a science: you are nothing but your words. Only consciously generated words manifest in you.

Science of Blessing

The frequency of Paramashiva represents the highest truth, the highest integrity. This is the science of blessing. A blessing is nothing but the insertion of what you ask for into your very being at the level of ultimate integrity. What happens then? All the other ideas and concepts you carry that are not aligned with the blessing you sought begin to wither away.

For example, if you pray, "Let me have Oneness, Advaita with You," then all the other patterns you carry - such as the sense of distance, feelings of disconnectedness, unnecessary doubts, and other forms of confusion - will start losing their hold over you. They will gradually dissolve, and you will be surprised to discover the "new you."

Helping you discover this "new you" through the right words is satsaṅg. Helping you discover the "new you" through powers is initiation. Whether through blessing or through satsaṅg, the Guru enables you to discover the "new you" with words.

The more you identify your non-integrity statements and complete with them, the more vast and powerful your inner space becomes. In that purified space, the new words you utter about yourself can begin to manifest as reality.

Power of Will

The words you utter have power over you. The non-integrity words you have spoken in the past must be identified and completed. As you complete them, vast inner space will open up within you, making room for the new words you create to manifest as reality. Through the right words, you can literally give birth to yourself. If you find yourself in a situation where you are unable to generate new words about yourself, and you feel stuck, then change your environment. Do not continue living in that place, or with those people, anymore. Give yourself a break. Understand: if you are stuck in a situation, with certain people,

or in a particular place where you cannot generate new words about yourself - internally or externally - take the risk of changing your surroundings. Move to a new place, a new city, or a new circle of people. It is worth the risk.

The right words you utter about yourself truly matter. They are deeper and more powerful than any prayer. In prayer, you ask and wait for it to be fulfilled. But the words you utter as declarations directly shape your reality. With the right words and your will, your declaration is not a request - it is creation itself.

Declaring is the most powerful tapas (austerity). That is why in the Hindu Purāṇas, if a Ṛṣi sits and declares something, even the Devaloka (abode of the gods) begins to shake. Indra must come. Brahmā must come. Viṣṇu must awaken from His sleep. Śiva must pause His cosmic dance and appear. Read the Purāṇas - the cosmic histories. You will see: when an ordinary ascetic in the forest makes a declaration, the Devaloka trembles. Indra cannot withstand the fire of that will, and he runs. Such is the power of your declaration. That is how deeply you are connected to existence. Your declaration is the umbilical cord that links you to the whole cosmos - something no one can sever or deny.

When you declare, the power of your declaration cannot be denied. It must manifest as reality, because declaration is the way your will expresses itself. And your will is the very channel that connects you to the universe. Even in death, only the body can be taken away - never your will.

In this way, the Upaniṣadic Ṛṣis teach the science of will. In the very first verse of the Śānti Mantra, called the Śāntipāṭha, they reveal this wisdom. Śāntipāṭha means the "lesson of peace" or "method of peace." In this mantra, our Ṛṣis teach two principles: first, everything must begin in peace, be used for peace, and proceed in the context of peace; second, the science of will and the supreme power of declaration.

The Science of Peace and the Art of Declaration

Education can be the best tool or the worst weapon. That is why the Ṛṣis insist on bringing the context of peace into education - through the Śāntipāṭha, the Śānti Mantra. Before beginning anything - Śānti Mantra. After completing anything - Śānti Mantra. The entire process of education must be conducted only in the context of Śānti (peace). The Śāntipāṭha, the Śānti Mantra, means: understand everything from the context of generating peace, and use everything for the purpose of generating peace.

In modern times, one of the greatest tragedies is that education is no longer used for peace. The most beautiful civilizations that arose on planet Earth - the Indus–Gaṅgā civilization and the Sarasvatī–Gaṅgā civilization - began and ended each day's learning with peace. These were peace-based traditions. Even when torn to pieces, they continued to stand for peace. The strength shown in the face of swords, the peace demonstrated in the face of violence - this is the true pride of Hindu civilization.

Sanātana Dharma can never be destroyed, because every matured soul inevitably returns to it. If there are 7 billion people on this planet, at least 2 billion are matured souls. And if ever that number decreases, an Incarnation will manifest again to mature more souls. Matured souls always exist, and the natural way of life for matured souls is Sanātana Dharma.

The problems we face today come from losing the original context of peace. What we now call "peace" is often nothing more than an attempt to avoid conflict. But avoiding conflict is not peace - it is escapism. True peace comes from conflict resolution, not from running away from it.

When we attempt to avoid conflict in the name of peace, the other side immediately recognizes it as weakness. And weakness does not bring peace. The greatest challenges Sanātana Hindu Dharma faces today arise because, in the name of preserving peace, we are merely avoiding conflicts. This is wrong. You must be willing to look conflict in the eye and resolve it - not avoid it.

Avoiding the Nakkīrar will never solve the issue. If needed, burn him and then give him back his life. That is the true resolution of conflicts. Burn him and restore his life—if he understands his arrogance, resolves it, and is ready to live in peace. This is the methodology of Sadāśiva: explain logically, give enough space for understanding; if not, burn the ignorance. When Nakkīrar realized his arrogance and sought transformation, Sadāśiva returned his life - his life minus the arrogance. Resolution, not avoidance, is the method of Sadāśiva.

The Śāntipāṭha - the peace resolution, the peace declaration - of the Kenopaniṣad is the most powerful teaching of declaration. Understand clearly: this is not a prayer to any deity. It is the integration of your whole being, declaring peace, and taking responsibility for your declaration. Decide to bring peace into your life not by avoiding conflicts, but by choosing to resolve them.

You need to grasp two essential truths. First, the Hindu way of life begins with peace and ends with peace. Please understand: all the knowledge generated in the Hindu tradition surpasses even what modern science has produced. Whether in the form of jet planes, rockets, missiles, nuclear or chemical weapons - we had everything, and more, in the Hindu age. Yet, we were

absolutely clear: all this knowledge would be used only for peace.

Understand, in the Hindu lifestyle, everything begins with peace and ends with peace - whether in rituals, ceremonies, teachings, or transmissions of knowledge. Knowledge exists only for peace.

One of the greatest mistakes modern Hindus have made is believing that peace comes from avoiding conflicts. No! Avoiding conflict will never bring peace. If you try to achieve peace by avoidance, other forces will continually push you into a corner until you cease to exist. Avoiding conflicts is not the methodology of peace. The correct method is to face conflicts and resolve them.

Peace is the ultimate purpose, but that does not mean we are afraid of conflicts, nor does it imply that we are powerless to handle them. One of the gravest errors of modern Hindus is thinking that avoiding conflicts will secure peace. That is why they have lost their backbone. Peace is the goal, but it is achieved not by avoidance, but by confronting and resolving challenges. We begin with peace and end with peace. Living in peace does not signify weakness.

The first point to understand is that peace is your goal, but not in the limited way the middle class interprets it. The middle-class approach misunderstands the context of truth and tries to construct its own theories. For them, peace means avoiding conflicts. No. Facing conflicts and resolving them is the royal path to peace. The Upaniṣads teach royal science, not middle-class science. They teach the science of the noble, the royal approach.

The Śānti Mantra teaches that peace should always be the purpose and the goal: peace of the individual, peace in the family, peace in society, peace in the community, peace in the country, peace in the world, peace in the universe. This peace is not achieved through avoidance, but through facing and resolving conflicts.

Trying to escape from conflict is not peace; it is the middle-class mindset. Facing and resolving conflict is the royal mindset. Even while confronting and resolving challenges, remaining in peace requires an enlightened mind. The goal is peace, but peace is attained not by avoiding conflicts, and not by fearing them, but by facing them and resolving them.

Power of Declaration - Ability to Will

The second thing you need to understand is the power of declaration. In the last Upaniṣad, the Īśāvāsya Upaniṣad, the Ṛṣis introduced the science of prayer to us - So'ham Asmi. Even when I pray, you and I are one and the same. A beautiful introduction to prayer. Now, the Ṛṣis are guiding us to the next level.

Declaration represents the peak of prayer. It is the highest possibility of prayer. In ordinary prayer, a trace of the lower inner image is always retained. Many of us engage in the practice of lowering ourselves to elevate God, which is unnecessary. To exalt God, you do not need to diminish yourself. Yet, this has become a common trend. In unconscious prayer, the lower self - the limited idea of yourself - remains as the one praying to the highest expression, which is God.

The Īśāvāsya Upaniṣad elevates prayer to the next level with So'ham Asmi. Even while praying, you understand that you and the Divine are from the same Source. "O Source, make what I desire a reality."

The Kena Upaniṣad takes this further. It introduces declaration, not prayer - focused on you and your ability to will. Understand that just as you have various abilities - the ability to see, to use your hands, to move your legs, to hear, to think - you also possess the ability to will. The ability to will integrates all your faculties.

The ability to will is the spiritual umbilical cord connecting you to the cosmos. Understand: aside from God, no one can truly will. When it is said that only God has will, it means that no one else can exercise this power independently. If you possess the power to will, you are connected to God; you are part of God; you are Him. Your power to will is your direct umbilical connection to God.

If you will, no one can deny it. Even God cannot deny it, because your will is bestowed upon you by God. The Upaniṣads do not say, "O Brahman, let all my energies be awakened." No! They do not say, "O Sadāśiva, let all my energies be awakened." No. They declare: "May my limbs, speech, vital energy, and all senses be fully matured and enriched with strength and energy" - auṃ āpyāyāṅtū mamāṇgāni.

The Upaniṣadic Ṛṣis possess vast realizations and zero tendency to exploit. In modern times, people believe that the more you exploit, the more successful you are. What great, unselfish, dedicated, and empowering consciousness the Upaniṣadic Ṛṣis embody! For their purity alone, they are worthy of being worshiped as Gods. They are only interested in empowering you, awakening the stronger powers within you. They are not concerned with reminding you of your weaknesses, labeling you a sinner, or keeping you under their control.

The first verse begins: "May my limbs, vital life energy…" - auṃ āpyāyāṅtū mamāṇgāni vākprāṇaścakṣur-śrotram-athobalam-

indriyāṇi ca śārvāṇi. It does not say, "O God, let my limbs, speech, life, and vital energy become strong."

āpyāyāṅtū mamāṇgāni - I declare: "May my limbs, speech, life, vital energy, eyes, ears, and all senses be fully matured and enriched with strength and energy" - because "My will is God's will" (Mama saṅkalpa Śiva saṅkalpa astu). My will is the umbilical connection with the cosmos. If I will something, it must shake the cosmos. The cosmos must manifest it as reality, because I am connected to It. Without the power to will, I am disconnected. As long as I possess the power to will, I hold authority and am fully authorized to exercise it.

Understand: only strong beings become beautiful beings. Only strong beings maintain order in life. Some might say, "If all of us can will, our wills might crisscross and create chaos." No. Strong people create order. Only weak people create chaos. Strong people never create chaos- they create order. Only weak people create chaos.

Manifest Powers Through Your Will

The Upaniṣads are speaking about the first verse, and this is the same truth used for manifesting all powers. To manifest any power, you need only to declare it and will it. Will means Ājñā. Ājñā means the Third Eye. The Third Eye represents Vārāṇasī. Vārāṇasī has two meanings: the place between the eyebrows and the nose, and the place between Varuṇa and Asi. The spot between the eyebrows and nose is the Third Eye. The place between Varuṇa and Asi is Vārāṇasī. Your will resides in the Ājñā Cakra (Third Eye). Your will powerfully integrates you with the Whole—Brahman or Sadāśiva.

The word Sadāśiva seems more vibrant, more dynamic, because it is not only the Source of everything, but also manifests both experiences and powers. Brahman seems more like pure experience, whereas Sadāśiva represents both experience and expression together. Brahman is like a young boy with a clean-shaven face; Sadāśiva is mature and manifesting. Regardless of whether it is Brahman or Sadāśiva, will is the umbilical cord through which manifestation occurs. Will connects you with Sadāśiva, with Brahman, and with the Universe.

As long as you possess the power to will, you have the right to Enlightenment. Power to will is the key to Enlightenment. If you have the key to treasures but do not enjoy the treasures, you are a fool. Similarly, if you have the power to will - the key to Enlightenment and the manifestation of all powers - and you do not use it, you are foolish. Do not waste your will. Even if unused, do not take it for granted. If unused, Sadāśiva may consider, "He does not need it,"and it may be withdrawn. Before that happens, use it. The ability to will is the peak of human consciousness you can experience.

The ability to will is the pinnacle of consciousness. Use it to manifest the Universe within yourself. Will is the umbilical cord connecting you to the Universe. Do not waste it. Will it - and it will manifest. Use your power of declaration. Practice using it for at least the next 24 hours and observe the power of your will.

In Sanskrit, Ājñā is present tense. There is a subtle cultural nuance here: translating it into English as "will" loses some of its essence. Will in English implies the future, but Ājñā is always present. For the next 24 hours, create a few declarations. Observe how they start manifesting in your life. You will not fail; you will only gain confidence. Try to generate some will in your life. It could be as simple as changing a traffic light to green, or as significant as influencing someone to listen to you. Create a will and watch it manifest. Once you understand the science of will, you can manifest immense order, love, and life within yourself.

Sadāśiva is waiting for each one of you to manifest Him. The more of you who manifest Him, the more joy will arise on planet Earth. The more of you who manifest Sadāśiva's powers, the greater the bliss in life. The more of you who manifest His powers, the higher the consciousness in the world. This is the greatest service you can do for yourself and others. Do not ever think, "I am trying to manifest, but God is placing obstacles in my path." No. He is not creating obstacles. He is helping you remove them. Change your understanding: He is not obstructing you - you are creating the obstacles. He is assisting you in overcoming them.

Will, will, will. Will is the umbilical cord connecting you to the Universe. When you generate this will according to the Śāntipāṭha, it will inevitably manifest as reality.

The Science of Will

Each part of you is independently intelligent. Only when you integrate all of them and will does it become reality. If you create a will that truly integrates all parts, it will manifest. If your ears are willing one thing, your eyes another, your lungs something else, and your kidneys something different, what will become reality? Confusion will. When all wills are in conflict, confusion is the outcome. Either your will is so powerful that it integrates all aspects of you, or you must consciously integrate all parts of yourself to create a unified will.

Integrating all parts of yourself and creating a unified will is the path of Yoga. First, you integrate your body through Yoga; then your mind through Pratyāhāra; then your emotions through Dhāraṇā; then all your emotional currents through Dhyāna;

then you create a unified will; and finally, you enter into Samādhi. That is the traditional path of Yoga. Creating a will directly, with such power that it enters you like a cyclone or tsunami and integrates all parts of you, is the path of Śaiva.

Pure Love Exposes Your Blindspots

Anything intense scares you. Anything intense scares people. That is how pseudo middle-class morality is designed: it makes you believe that all good things cannot be intense, that love is soft. You have not yet experienced the love of Sadāśiva. That is why you think love is soft. All false or shallow love is soft - it only gives a feel-good sensation. Nothing transformative happens. No real benefit occurs. True love, however, exposes all your blind spots.

Whoever exposes your blind spots is doing the greatest service for you. Sometimes this happens out of their love for you, and sometimes out of their anger - but in both cases, it is for your highest good. Focus only on what is being done for you, and from that, decide whether the person is doing good for you or not. Do not concern yourself with their intention - you will never truly know it.

Observe what is happening on your end, and start from there. If you decide, "I must first discover their intention to know whether they love me or not," you will remain in doubt forever. All doubts in relationships arise from your failure to trust what is being done for you. You are attempting to uncover a secret intention that exists only in your imagination.

Being light means trusting what is being done for you, not speculating on the source's intention. You will not find it. A salt doll cannot measure the depth of the Pacific Ocean and return to report it. Similarly, you cannot penetrate Sadāśiva's inner space to discover the reason behind actions. Be reasonable: base your judgment only on what is being done to you. Do not waste time chasing intentions.

Anything that exposes your blind spots is love. True love, when it enters your life, reveals all your blind spots. That is the first effect of love: it shows you what you do not yet know about yourself. If you fear your unknown dimensions, you will naturally fear the unknown dimensions of your Guru and God.

Love exposes your blind spots. When the true tsunami of love hits you, your "Whole" gets integrated. Similarly, when the true tsunami of fear hits you, your "Whole" also gets integrated. This is why, in survival situations, your energy output - whether in fight, flight, or both - is extraordinary. The speed and intensity with which you respond in survival mode integrates you completely.

Similarly, when you are in love, it integrates you completely. Both emotions - fear and love - have the power to integrate you. If you use your love to integrate yourself and manifest your declarations, you are a bhakta, a devotee. You are walking the path of devotion. If you use your fear to integrate yourself and manifest your declarations, you are walking the path of renunciation. Always use your love to integrate yourself. That will be the sweetest and safest path. Declarations are sweet, vibrant, and powerful when love forms their foundation. When love acts as the lubricant, your will becomes immensely powerful.

Power Manifestation Through Entanglement

Even when you are trying to manifest powers, keep your son, daughter, or someone who has already begun manifesting powers near you, even on your lap. Let them sit around you. This will enhance your own ability to manifest powers. Similarly, if you keep your father, mother, father-in-law, or mother-in-law with you in their old age, you will experience the best possible old age yourself. Your bio-memory will learn to navigate aging peacefully. By taking care of elderly parents or in-laws, you train your bio-memory to face your own old age without shock, surprise, or fear.

Taking care of parents is an expression of living true Hindu culture. If you are not a sannyāsī, you are naturally responsible for your elderly parents and in-laws. Through this care, your bio-memory becomes trained to face your own later years gracefully. Similarly, sādhus who care for elderly sādhus experience a beautiful, smooth, and peaceful old age. Their lives demonstrate the profound benefits of service and training through care.

Oṃ - The Universal Symbol of Hindu Tradition

Oṃ: The sound with which this mantra begins. Not only this mantra, but all mantras in the Hindu tradition begin with Oṃ, because it is the Cosmic sound. There are only one or two things on which all Hindu sampradāyas agree. Hinduism is such a vast tradition, a vast collection of religions. We have so much freedom, so much research and development. Agreement is rare, because within Hinduism, agreeing often appears weak. Very rarely do all of us agree. Yet, on this one truth – Oṃ – all Hindu sampradāyas are united. Whether it is Śaiva, Vaiṣṇava, Śākta, Kaumāra, Saura, or even Avaidika traditions such as Bauddha and

Jaina, whether Āstikya, Nāstika, Tattva, or Darśana – all sampradāyas agree on one thing: Oṃ.

All of us accept that Oṃ is the primary, primordial, original sound of the Cosmos and the symbol of the Universe. That is why Oṃ has become a non-controversial and universally accepted symbol of the Hindu tradition. Along with Oṃ, the sanctity of the cow (Gau Seva) is also accepted by all – Śaiva, Śākta, Vaiṣṇava, and others. Beyond these, we rarely agree. In everything else, each sampradāya follows its own methodology. Śaivites have their own, Vaiṣṇavites their own, Śāktas their own, Sauras their own, Kaumāras their own, and Gāṇapatyas their own. Hinduism is like a vast, universal mall – wide, beautiful, and rich. When you enter into Hinduism, you encounter countless varieties and possibilities for Enlightenment and Jīvanmukti.

Oṃ is the one sound upon which all agree. All sampradāyas – Śaiva, Vaiṣṇava, Śākta, Saura, Kaumāra, Gāṇapatya – and all Darśanas – Uttara Mīmāṃsā, Pūrva Mīmāṃsā, Yoga, Nyāya, and Vaiśeṣika – unanimously uphold this one truth: Oṃ is the symbol of the Universe. Mantras begin with Oṃ.

There was once an article on the internet describing how NASA scientists, when attempting to record the sound of the Sun and condense it to human frequency, discovered that the sound is Oṃ – the very vibration of the Sun. Whether discovered today, tomorrow, or after a thousand years, it matters little. What our Hindu Ṛṣis declared is the eternal truth. The more humanity evolves, the more it rediscovers that the Ṛṣis were right. Those who rediscover the truths declared in the Upaniṣads and the Hindu tradition are, in truth, evolving.

Integrity to Your Will is Maturity

The first will, the first declaration of the Ṛṣis, is about the limbs – the external parts of our being such as the hands and legs. These are the most outward aspects of ourselves. The declaration is: "Let my limbs, speech, vital life energy (prāṇa), eyes, ears, and all the senses be fully matured." The word "matured" must be understood here. Matured means integrated with one's goal.

When Bhagavān Nithyananda Paramaśivam was six years old, His Guru asked Him, "Do you want to live as a Sannyāsī or as a Gṛhastha?" He replied, "Sannyāsī." The Guru then placed His hand on young Nithyananda's head and made His will into His declaration by integrating His entire physiology, psychology, and system with that decision. From that moment onward, His body, mind, physiology, and psychology became matured to that choice.

Thus, when the Ṛṣis declare "May all the senses be fully matured," it means being integrated, aligned, and in tune with one's decision. The instant the Guru blessed young Nithyananda, His whole being aligned with the Sannyās lifestyle. Anything outside of that lifestyle became irrelevant and redundant. The word "matured" signifies being fully integrated with one's will.

"May my limbs, speech, vital life energy (prāṇa), eyes, ears, and all the senses be fully matured and enriched with strength and energy." Maturity does not mean becoming handicapped or limited. It means being filled with strength, vitality, and energy, aligned to one's chosen goal.

आप्यायन्तु ममाण्गानि वाक्प्राणश्चक्शुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि |
āpyāyāṅtū mamāṇgāni vākprāṇaścakśuḥ śrotram-athobalam-indriyāṇi ca śāṛvāṇī |
May my limbs, speech, vital life energy – prāna, eyes, ears, and all the senses be fully matured and be enriched with strength and energy.

Make this your declaration today. With intensity and full commitment, make it your firm resolve - and you will see your whole being become integrated, radiating strength and energy. Experience this transformation step by step. Make this declaration aloud or silently: "May my limbs, speech, vital life-energy (prāṇa), eyes, ears, and all the senses be fully matured and enriched with strength and energy." When practiced consciously, you will witness disease and ill health wither away. Make this declaration today - consciously and with full intent. This is the first step toward manifesting all powers.

Everything Exists is Consciousness

The first thing Upaniṣadic Ṛṣis are teaching you is strengthening your limbs, listening, seeing, body, mind, vital life energy, creating a will to mature and strengthen your body-mind.

सर्वम् ब्रह्मोपनिषदम् |
sarvaṁ brahmopaniṣadam |

Understand: whatever exists is consciousness, including the things you may not like in life. People often say, "Everything is okay," but then ask, "Who invented examinations and offices?" When you are a child, you feel, "Everything is okay," yet the moment you encounter responsibilities, you wonder who created them. Even the aspects of life that seem unpleasant or

disconnected from you are, in reality, part of consciousness. Sarvaṁ brahmopaniṣadam - everything is consciousness - means that you yourself have created everything in your life. This truth is not to be understood as philosophy or morality. These words are simple facts that you need to recognize - truths you must be informed about before you begin to strategize for your future existence. Life is all about strategizing for the future. You exist in order to shape and align your future existence. For the right strategy to emerge within you, you first need to be informed of these fundamental truths.

सर्वम् ब्रह्मोपनिषदम् |
sarvaṁ brahmopaniṣadam |
Everything exists is consciousness.

Surrendering to Guruvāk

A powerful incident from the life of Bhagavān Nithyananda Paramaśivam: When Bhagavān was about eight or nine years old, He was sitting with two of His Gurus when the temple bell rang. The lifestyle of Aruṇācala is so beautiful - you know it is already morning when you hear the ringing of the temple bell. You know it is breakfast time when you hear the sound of crackers at the temple. Every pūjā is accompanied by temple crackers, and all six daily pūjās are marked in this way. For the people of Aruṇācala, time itself was known through these sacred sounds. The ringing of the temple bell signaled naivedyam - the offering of food to Sadāśiva. Both of Bhagavān's Gurus immediately looked at Him and said, "Go and bring the prasādam." After the naivedyam is offered, it is distributed among the devotees. The Gurus, sitting in a corner, instructed young Nithyananda to bring it.

Bhagavān went to the place where the prasādam was being distributed and waited until the pūjā was completed. When the serving began, He stretched out His hand and the priest gave Him one portion - nearly half a kilogram of rice on a large leaf. Then, recalling that before the pūjā he had seen young Nithyananda sitting with His Gurus, the Pūjārī, who was deeply devoted to them, said: "Take two more. They are sitting there. Take one for yourself and two more for them."

Bhagavān hesitated. One of His classmates, a boy and a girl, were also standing in the queue nearby. They would often tease Him, saying, "You sit in the temple all day only to get more food. That's why you take so much!" Anticipating their ridicule, He felt reluctant. Coming from a respected family, He had been told repeatedly to behave properly in public. So, He told the Pūjārī, "No, no need. This is enough." He then carried the prasādam back to His Gurus.

The Gurus asked, "Hey, where is our share? Did the Pūjārī not give it?" In reality, they seldom ate. Rarely would they take a few grains into their mouths, offering the rest to those seated with them. Bhagavān replied, "No, you do not eat. You rarely eat. This much is more than enough for the three of us." They pressed Him further, "Did the Pūjārī give it or not?" Bhagavān admitted, "Yes, he wanted to give. He asked Me to take two more for both the Swāmīs." They asked, "Then why did you refuse?" Bhagavān explained, "Behind me, my classmates were standing. They would have made fun of Me for taking so much, accusing Me of sitting in the temple just for food. I didn't want to be teased by them, so I brought only my portion."

Until that moment, they were very casual, laughing and smiling. Suddenly, Bhagavān saw Kuppammal staring directly into His eyes and instructing, "Go to the street shops, beg, and bring back food."These words struck deeply. Bhagavān's father owned a shop on that very street, and the entire street was literally run by His grandfather, who was the head of the local association. Bhagavān would always walk there with pride, for every shop belonged either to family or to close friends. Whenever His family entered a shop or partook of anything - be it jaggery, dal, or any other item - it was always given freely. But now, in that very street, Bhagavān was commanded to beg.

All the shopkeepers began making fun of Him: "What happened to your grandfather and all his wealth?" They ridiculed Him and even asked His grandfather, "Your grandson is begging in the street. Why are you not giving him food?"

Bhagavān later revealed: "The greatest boon I received from Sadāśiva is the quality of absolute obedience to the Guruvāk. That is the greatest wealth I brought with Me. In the future, people may describe My contributions in various ways - some may say My Gurukul is My greatest gift, others may point to the science of manifesting powers or the science of Enlightenment. But I tell you, the greatest gift I brought, which was truly useful to Me, is surrender to Guruvāk. If you feel that I have accomplished so much at such a young age and wish to know the secret, it is this: completely surrender to the Guruvāk, with letter and spirit. That alone saves immense time and prevents unnecessary waste."

The moment His Guru commanded, "Go and beg on that very street, in those same shops, and bring food," Bhagavān knew it was a serious instruction, not casual and not playful. It meant that He had done something out of alignment with His pattern, and His Masters were correcting Him.

Without hesitation, Bhagavān stood up, went straight to the street, begged, and collected whatever was offered. Naturally, His family and friends gave Him an abundance of items. He received so much that He had to hire a small hand-pulled cart - since

in villages there were no rickshaws, only such carts - to carry all the bhikṣā back to His Gurus.

One of the greatest realizations He received in that moment was this: one should never be disturbed by the imaginary opinions of others. The liberation He experienced then was profound and incomparable.

The next day, Bhagavān had a chance to speak with both His friends. They asked Him, "Hey, why were you going for bhikṣā in all the shops? Did you make any prayer or some divine commitment?"In the villages, there is a tradition: if someone is sick, the family prays to Vṛṁkaṭṛṁśvara or to their Kuladevatā, promising to go for bhikṣā and later offer it in the hundi. This practice continues even today. Every Purattāsi month, all Vaiṣṇavas go for bhikṣā and offer it to the Viṣṇu temple; every Mārgaśīrṣa, Śaivites go for bhikṣā and offer it to the Śiva temple.

So when His friends asked, "Did you make some prayer? Why were you begging?" Bhagavān thought within Himself: "Only you fellows were responsible for my begging! And only now I understand that you didn't even have the idea which I was imagining you had."

Understand this one truth: if you grasp it, 80% of the time you waste in life without moving toward your goal will be saved. Bhagavān realized that His assumption - "This is what they are thinking about Me" - even though it was not true, or even if it was true, should never delay or obstruct His decisions and actions.

Please understand, this is one of the most powerful and deeply sickening patterns in which all of us are trapped. When Bhagavān was sent for bhikṣā, He recognized that a certain pattern was operating. That was the real reason why He had refused to take the prasād and returned empty-handed. Not taking temple prasād and coming back is too small an act to matter in itself. Had His Gurus simply called out from where they were sitting, the priest himself would have gladly brought and offered it to them. Bhagavān was within audible distance, and the Gurus were right inside the temple. The action itself was trivial - but the reason behind it was wrong. That pattern could not be allowed to survive in Bhagavān.

Guru is the sweetest Being, who sacrifices everything solely to liberate you from the exact patterns in which you are stuck. The first and foremost responsibility of Sadāśiva, when He assumes the human form, is sacrifice. He is Tyāgarāja - the king of sacrifices. He sacrifices anything and everything, only to pull His disciples out of their binding patterns.

Immature Ideas and Cognitions Lead to Agnosticism

That one Completion, Bhagavān says, is responsible for His svatantratva - the absolute freedom He carries from public opinion. The only reason for this freedom is that His Gurus completely liberated Him from one of the most binding patterns: the need to care about imaginary opinions of others, and the judgments they imposed upon us about life, right, wrong, living, and consciousness.

Even regarding your own life and death, you carry countless distorted ideas - given by people who are themselves deluded. Unfortunately, the immature opinions they vomited on you are still carried in your head. Imagine being given a beautiful golden bowl, and instead of using it for nectar, you balance it on your head to carry their vomit. Wash the bowl.

This is the conclusion: the immature ideas and cognitions you carry - given to you by immature people, accepted due to your own immaturity - are what make you feel that something in existence is "not God." Whenever you feel that there is something in life that is not divine, sit with yourself and inquire deeply. You will always discover that the root of this feeling is some immature cognition, planted in you by others, who themselves were caught in suffering. Since these people are many in number, you too want to conform to the populist belief.

Understand, life is not democracy. Your government may be democratic, but life does not function by democracy. It is not that if all of us vote together and declare, "Let fire not burn because we have voted so," the fire will stop burning. If all of us vote together saying, "Let Gaṅgā not drown people," will Gaṅgā obey?

Understand, populist beliefs do not make them right. Democracy is wonderful for running a government, for making laws and policies for a country. But the laws of nature, the laws of existence, the laws of life are different. In the realm of life, there is no democracy - there is only understanding. It may seem like a small act - Bhagavān not taking extra prasādam because a boy and girl were standing nearby and He thought they would laugh at Him. He walked away with only one share. The act itself was small, but the reason behind it was dangerous.

Understand, all the great things in life are missed not because of great mistakes, but because of small, stupid patterns. No one misses greatness due to monumental blunders; greatness is always lost to small, unconscious choices. In truth, all mistakes are small mistakes.

Every seeker, whether child or adult, should be taught this principle: whenever you feel something is not part of God in life,

whenever you feel uneasy, disconnected, or uncomfortable, you must dig into the core of that feeling. Ask yourself: Why do I feel disconnected? You will always discover that it is because of immature cognitions, swallowed unconsciously, inserted into you by immature people.

Knowing Everything is Consciousness Removes Suffering

Be completely comfortable, flowing with everything and in tune with the existential flow - the law, yama, and niyama. Knowing the flow does not mean you will try to break it, even though you may have the power to do so. True beauty lies in flowing effortlessly with life.

The first and foremost principle to adopt is sarvaṁ brahmopaniṣadam - everything is Consciousness, everything is God. Whenever you feel uncomfortable with something, dig within and ask, "Why?" The root will always be immature cognitions, inserted into you in childhood by immature people. Bring them out, at least know them. Even if you don't drop them immediately, the clarity will prepare you for the day when life's experiences torture you enough to awaken the wealth of surrender to Guruvāk - the words of the Guru. On that day, you will finally be free from these patterns.

The greatest wealth in life is surrender to the Guru's words. This surrender arises only after life has beaten you enough. It is never for the Guru's benefit. The benefit is entirely yours: you save time and stop wasting your life behind stupid patterns.

When Bhagavān's Gurus told Him to go and beg in the same street where His classmates lived, He could not understand how that act would impact multiple dimensions of His life. Yet, when He obeyed and begged, the Completion happened in just half an hour. Only then did He realize. If He had argued - "Why should I beg? How can I stand before my classmates? I always show myself as a hero, the pride of a big family, the disciple of great Gurus, respected even by my peers!" - He might have postponed dropping those patterns. Perhaps He would have completed them only after facing enough suffering at fifty. But that would have been a huge mistake.

Wasting life because of patterns is the greatest mistake. You are not just wasting time - you are wasting life itself. If you take fifty years to drop one pattern, then what about the second? And the third at ninety? Implicit surrender to the Guru's words saves tremendous life-energy. Just as money saved is money earned, time saved is time earned, and life saved is life earned.

That one incident, that Completion, gave Bhagavān the gift of acalatva – steadiness - from His Gurus. It liberated Him from the immature cognition of being bothered by the imaginary opinions of immature people. Most of the time, we are haunted not by real problems but by ghosts—fears of "what someone may think" or "what someone may say." These are nothing but immature cognitions we absorbed due to our own immaturity.

Sit quietly and analyze. Make a list of anything that makes you uncomfortable - situations, people, thought currents, beliefs - anything that stirs unease within you. When you dig deep and understand them, you will see that they are all immature cognitions of immature people that you swallowed due to your own immaturity. The moment you recognize and disrespect these incompletions, they lose their power over you. Sarvaṁ brahmopaniṣadam - everything that exists is Consciousness, God, Sadāśiva, Guru. Everything that exists is God Himself. Anything that disturbs you arises only from the immature cognitions of immature people, absorbed by you during your own immature phase.

Inspiration for Living in Completion

The kind of inner space you carry defines who you are. The inner space you carry is you. That inner space determines the lifestyle you attract, the people you draw into your life, the kind of life you live, and the way others respect and relate to you.

Your inner space is your life; it is the blueprint of your existence. Whether knowingly or unknowingly, whether you wish it or not, you will build your life according to the blueprint you carry.

If, from morning till night, your inner space is consumed by physical pleasures - having or not having - you will only find yourself among people who are similarly bound, struggling over the same desires. If your inner space is constantly occupied with others' opinions, you will live in the frequency of people chasing rewards, fame, recognition, or accolades. You will attract those kinds of people and live amidst them.

Blessed are those who carry Completion in their inner space - or are striving toward it. Even if you are struggling and working toward Completion, do not worry. You are carrying the right blueprint. You will achieve it. You will attract those kinds of people. You will live among those kinds of people. You will manifest those kinds of situations in your life.

You may miss many things, but never the company of those living in Completion - or those who inspire you toward Completion. Even if they are speaking as if they have achieved it, while still struggling themselves, do not worry. Their inspiration is real. They

are striving to live in Completion. Being "yet to be good" does not mean being bad.

Whenever someone inspires you to live in Completion, the first question is: are they living it? If they are living it and sharing it with you, they have abundance. If they are not living it but are still giving it to you despite not having it themselves, they are collecting from wherever they can - they are a tyāgī (renouncer). See it this way: when someone who has not yet fully realized Completion is inspiring you toward it, remember - they are not a bad person; they are yet to be good. They are also struggling, aware of what is right, and working toward it. While on this path, they are still offering inspiration. Consider it like a beggar trying to give dāna: even if they have little, they are sharing what they can.

When someone not yet living in Completion tries to help you live in Completion, recognize their effort—they are trying to share something valuable. Do not disrespect them. Even without fully possessing it, they are inspiring you and doing good for you. You can lose many things in life, but never lose the company of people who inspire you toward Completion. That company is invaluable. Even the great Masters and enlightened Beings maintain satsaṅga - the company of those striving toward higher consciousness. They create environments where the right company is kept, where higher dimensions of life are spoken about, analyzed, researched, and practiced. Being in such a company nurtures your growth and helps you move steadily toward Completion.

Ṣaṣṭāṅga Yoga Vs Aṣṭāṅga Yoga

In Ṣaṣṭāṅga Yoga - the sixfold Yoga described by Sadāśiva - you must understand that the original Yoga comprises only six parts. Later, Patanjali developed it into Aṣṭāṅga Yoga, with eight parts, but Sadāśiva's teaching remains sixfold.In Ṣaṣṭāṅga Yoga, tarka is one of the most important components - the fifth part.

Sadāśiva describes tarka as the process of analyzing, either individually or collectively, the great truths until they become your own cognition and the foundation for your decision-making.

Understand the difference between argument and debate:

Argument seeks to determine who is right.

Debate seeks to determine what is right.

When dealing with higher truths, both are necessary. Through individual reflection or collective discussion, through argument and debate, you internalize the higher truths. When these truths become your cognition, they form the foundation for your action. Much later, during the Hindu period, this practice came to be known as Vākyārtha Sadas, the term we use today.

The Vedas are eternal. They were penned down by the Ṛṣis after Sadāśiva revealed the Āgamas. Understand that the Vedas have no age; they are eternal. Apaurūṣeyatva means they are not originated by any puruṣa (human being); they have no human origin.

The Vedas, though penned after the revelation of the Āgamas, reflect the influence of the Āgamas in their structure. The verbosity of the Vedas does not influence the Āgamas; rather, the Āgamas shape the Vedas. Phonetically, linguistically, and in the meticulous arrangement of words like jewels, the texture and structure of the Vedas show the imprint of the Āgamas.

Satsaṅga: Prerequisite for Growth and Success in Life

Intranalyzing, arguing, and debating - either with yourself or with a group - the great truths of life until they become your very cognition and the foundation for your thinking and action is tarka.

In Ṣaṣṭāṅga Yoga, the sixfold Yoga described by Sadāśiva in the Āgamas, tarka is the fifth step. Understand, true tarka happens only with satsaṅgīs - those who live in the right company of higher truths. With others, you will have only kutarka - false logic. Those who awaken kutarka in you are dusangi (bad company). Run from them as fast as possible. Tarka is possible only with satsaṅgīs, and Vākyārtha Sadas - the debate and analysis of higher truths - can only be done with satsaṅgīs.

If you have satsaṅga around you, even on the Moon or Mars you can become enlightened. Do not live in a place where there is no satsaṅga. You will never realize its power until you experience it. Community is the most powerful and essential prerequisite for growth of any kind. Whether in Yoga, Tantra, bodybuilding, science, or research - community makes you excel. A community of scientists makes you a scientist. A community of yogis makes you a yogi. A community of satsaṅgīs makes you enlightened.

Never live with tired, bored, or mentally sick people. Physical sickness is not dangerous - only a few diseases are contagious. But mental sickness is always infectious. The moment you see such people, or even hear of them, it affects you – 'kandu muttu

kettu muttu'. Never live around drunkards. They inspire you to commit slow suicide.

Therefore, choosing your satsaṅga - your companions, friends, family, team - matters immensely. The inner space you carry attracts the same kind of people, and you will cherish only those things that resonate with your inner space.

Never give up the company of great sādhus who remind you of Completion. Never give up the company of devotees who inspire you to live in Completion. Never give up the company of those who remind you of your higher possibility. The space you carry attracts the situations of your life, and the situations you live in create your inner space. It is always mutual. Carry Completion, and you will attract those who deepen your Completion. Live with people who radiate Completion, and you will begin to carry the same space yourself. The inner space you carry is you.

With this clarity, know: by working out, you can change the structure of your body. By practicing Completion, you can change the structure of your inner space.

Morning Yoga, night Completion - this is the royal road. These two will lead you to higher and higher levels of Yoga and deeper and deeper states of Completion. All else is ornament. Completion alone decides the quality of space you carry throughout the day.

Mental Setup of Denial

This verse is one of the supreme thought currents, and it can awaken Completion in you and create the Satsaṅga around you.

mā'hम् ब्रह्म नराकुर्याम् मा मा ब्रह्म नराकरोद् |

ṃā'hāṃ brahma nirākuryām mā mā brahma nirākarod |

May I never deny the existence of Brahman. May I never have incompletion with Brahman. May Brahman never deny me or withdraw Its grace from me.

Some of the worst and most foolish things human beings do occur when they experience incompletion. Suddenly, they deny the very existence of God. When they pass an exam, they break a coconut in front of Gaṇeśa. When they fail in the exam, they break Gaṇeśa Himself. As God, only you can protest that there is no God. Understand, only Existence can deny Existence.

Actually, we always carry an insecurity that He may deny us; so before that happens, we try to deny Him. In this urgency to defend ourselves, we create many enemies in our lives. The urgency to defend yourself is the first and foremost original enemy within you. Without patience and powerfulness, powerlessness always pushes you into a state of urgency where you feel the need to assert yourself: "Oh! If He is going to say no to me, let me say no to Him first."

If you look into your life, countless times you have intensified your own suffering by rushing to deny another person - simply out of the imagination that he may deny you. When this same incompletion arises with Brahman, the Cosmic Consciousness, you think: "Oh! He may deny me. Let me deny Him first."

The mental set-up of "He may deny me, so let me deny Him first" is the mind-set of an atheist. The mental set-up of a devotee or a seeker is: "May Brahman never deny me or withdraw Its grace from me."

Today declare:

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद्

ṃā'hāṃ brahma nirākuryām mā mā brahma nirākarod

May I never have incompletion with Brahman, consciousness. May Brahman never deny me or withdraw Its grace from me.

Declare this and carry this space inside you throughout. You will see how many wonderful things are happening around you.

Declare Completion with Brahman, Consciousness

Understand, just because your father did not give you pocket money, you cannot say, "My father does not exist" or "You are no longer my father." Yet usually, we all behave like this in many of our relationships. When you look at a relationship as merely utility-based, if your utility is not fulfilled, you go to the extreme - not just denying the relationship, but even denying the very existence of the other person. If your father refuses to give you pocket money for the right reason, he is being a good father. If it is for the wrong reason, he may be a bad father. But in either case, you cannot say he is not your father.

Denying existence is the height of stupidity. It is the illogical stand atheists have chosen to take. The tendency of "Be useful to me exactly as I want, or I will deny you to your very core" is born from deep violence, and it is itself the expression of intense

violence.

"You deny something for me, I deny something for you" is the equal-fight mentality of a Kṣatriya (warrior).

"If you deny something, I will find out why, and I will try to work with you, do some bargaining, and get it from you" is the mentality of a Vaiśya (businessman).

"Even if you deny me, I will work with you, complete with you, and make you part of me" is the approach of a Brāhmaṇa (seeker of knowledge).

"If you deny something for me, I will deny your very existence" is the approach of a Caṇḍāla (one steeped in life-negating ignorance).

When you deny the very existence of another person simply because some of your utility is denied or even because you imagine it is denied, that is the life-denying approach towards existence.

The Upaniṣad declared here:

मा ऽहम् ब्रह्म निराकुर्याम् |

ṃā'hāṃ brahma nirākuryām |

The people of the book can never understand that a book can exist without people. But the people of dhamma know that dhamma exists even if there are no people to follow it. Understand, people of the book cannot grasp that a book can come into existence without people, whereas people of dhamma know that dhamma remains even if no one follows it.

Just because you tried with one girlfriend or boyfriend and failed, you cannot deny the very existence of relationship itself. You cannot deny the entire system of education simply because you failed in one examination. If, after understanding and becoming enlightened, you then come to a conclusion, that is different.

Exams are like girlfriends: too many questions, difficult to understand, always require more explanation and the result is usually failure!

Denial of the Whole just because one part was not useful to you is Caṇḍālatva - stupidity at its peak, cunningness at its extreme.

People even gamble with God. They declare: "Today You have to do this; otherwise, You do not exist." People try such games with Gaṇapati, Hanumān, Śirḍi Sai Bābā, even with Mahādeva. "If You exist, do this for me; if not, I know You do not exist." But Kālabhairava has a clear policy: if someone approaches with a life-positive attitude, He showers them with blessings. If someone approaches with genuine seeking, He grants them Completion.

Never deny the existence of Brahman: mā 'haṃ brahma nirākuryām. Never carry incompletion with Existence or Consciousness: mā mā brahma nirākarot. May Brahman never deny me or withdraw Its grace from me.

Understand, by not denying the existence of Consciousness, you also create a will within you: "Let Brahman not deny me. Let Brahman not withdraw Its grace from me." In truth, He never withdraws. It is only that you either stop or do not stop. He never withholds His grace; you either allow its flow or block it yourself.

Declaring Your Will is The Most Powerful Completion Process

Let there be no separation. Let me have Complete Completion with Brahman, the Consciousness - and let Brahman be complete with me. So be it. Understand: the most powerful Completion process is your will and your declaration. You willing with a single, integrated power and declaring it - this is the ultimate Completion technique.

Paramashiva has given at least two hundred techniques for Completion to resolve different incompletions. There are varied methods, processes, procedures and systems - tailored for different backgrounds and genders. Still, the most powerful technique of all is the willful declaration. If you learn this and, through your willful declaration, you bring Completion, you will have mastered the Science of Completion - and no suffering can reach you anymore. You will have entered a space where suffering is redundant and irrelevant. It's not difficult. That is the good news.

You always think: "I can't even lift five kilograms. How can I lift a hundred? Only if I lift a hundred will my body look like those models in the photos!" This comparison is toxic thinking. Begin where you are. Lift the two kilograms that your system presently supports; with that strength you will lift five. With the strength your system builds, you can raise it to ten. Do not compare where you are now with some imagined end-point - that is not the right way.

Declare: "One victory will add more will and strength in me." That declaration itself propels you to the next level of will, to

a more powerful declaration, and onward. "Oh, we can never reach where You are. Where are You? Where am I?" - this is the most cunning pattern you can develop. Recognize it and drop it.

Grow up. Be a mature adult. When you recognize that pattern, break it. Decide to drop it. By your will alone you can have Completion; you are a grown, matured being. By your will you can infuse love or withdraw it from time, space, action, or person - that is the ultimate maturity of emotion.

By your will you can complete hatred; by your will you can manifest love; by your will you can withdraw yourself; by your will you can throw yourself completely into something.

Let your will be decisive. Let your declaration be whole. Completion is born from that single, integrated act.

Declaration - A Mature Way to Connect With God

All techniques are nothing but trying to make your will catch this truth. Your will is the most powerful Completion technique.

Here Upaniṣad declares:

Let there be no separation. Let me have Completion with Brahman, the Consciousness; and let Brahman be complete with me. So be it.

अनिराकरणमस्त्व-निराकरणम् मे'स्तु |
aṅīṛākāṛāṇāṃstva-ṅīṛākāṛāṇāṃ me'stu |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||
ṭādāṭṃāṅī nirate ya ūpāṅīṣāṭśū dharmāste mayi santu te mayi santu ||

May all dhaṛṃa, the sacred truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing that truth, Ātma (the Self). May they manifest and radiate in me.

Declaration as basic necessity is the right inner image. Only a person who has the right inner image can declare: "Me, who is integrated and authentic, devoted to knowing and experiencing the truth." If you think you are a sinner, you can never have this inner image; you have to be praying forever. Only a person who knows he is integrated, he is able to declare. And a person who builds himself through declarations, only he can have that inner image – he is integrated and authentic.

Yoga is Hinduism

Constantly people try to say: "Yoga is not Hindu." The truth is: the moment you start Sūrya Namaskār, you are Hindu. You are living Hinduism. You are practicing Hinduism. The prerequisite of Yoga is the belief that you are a soul, and that you must unite with it. The idea that "you are a sinner and need salvation" cannot be the foundation of Yoga. To practice Yoga, the fundamental necessity is to believe: I am Consciousness, I must unite with Consciousness. Not "I am a sinner." Not "I need forgiveness." No! The moment you bend your body for Yoga, you are a practicing Hindu. Whether you feel blessed or hurt is up to you, but truth is truth.

Yoga cannot be separated from its great foundations: Yama and Niyama. Yama is lifestyle. Niyama is thought-current.

They are not cultural frills. They are not optional. They are integral. Yoga is Aṣṭāṅga - eight parts, not eight steps. Aṅga means part, not step. When you fall in love with Yoga, the first thing you will want is to read the original Sūtras. But if you are only doing business with Yoga, you will avoid Saṃskṛt. Why? Because those who know Saṃskṛt inevitably turn to the scriptures.

Languages like Saṃskṛt and Tamil are extraordinarily rich. For every emotion, they have hundreds, even thousands of subtle words. When you think in such a language: You can identify every nuance of your inner state with precision; you gain deeper insight into yourself; you build an amazing inner image.

Think in Saṃskṛt - you will become enlightened. Think in Tamil - you will become enlightened.

Both are divine languages, carrying the vibration of the Ṛṣis and Siddhas. Study the original works in Tamil - the teachings of Agastya, the 18 Siddhas, the great Śaiva and Vaiṣṇava saints. Dive into the Sūtras in Saṃskṛt. When you do, you will not just practice Yoga - you will live Enlightenment.

Act of Declaring and Manifesting Develops Amazing Inner Image

Start practicing declaring and manifesting. Even from one or two incidents, you will begin to develop an amazing inner image. If you only pray and manifest what you want, you may indeed receive it - but you will not necessarily build a powerful

inner image.

But when you declare and then manifest: you not only get what you want, but you also create an extraordinary inner image and inner space.

This is the secret: prayer may give you results; declaration gives you results and transforms you.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु |
ṭādāṭmāṅī nirate ya ūpāṅīṣāṭśū dharmāste mayi santu |

The courage with which the Upaniṣad is declaring: "Let all the sacred truths manifest in me because I am integrated and authentic, devoted to knowing and experiencing the truth."

My very authenticity of wanting to know the truth, truth has to manifest through me. Otherwise, what for it exists? I want to experience Sadāśiva, so He has to manifest through me. Otherwise, what for is He there? He is there only to manifest through whoever wants to experience Him.

Let this line be your declaration today.

अनिराकरणम्स्त्व-निराकरणम् मे'स्तु |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||
aṅīṛākāṛāṇāṃstva-ṅīṛākāṛāṇāṃ me'stu |
ṭādāṭmāṅī nirate ya ūpāṅīṣāṭśū dharmāste mayi santu te mayi santu ||

Let me have Completion with Brahman, the consciousness; and let Brahman be complete with me. May all dhaṛṃa, the sacred truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing that truth, Ātma (the Self).

Humbleness is Not Powerlessness

This verse - the Śāntipāṭha of Kena Upaniṣad - begins with a declaration. Even prayer becomes a true spiritual practice when you carry the right inner image. The one who holds the right inner image finds his prayers always answered. The more he prays, the more he becomes part of the Whole, part of the Cosmos.

Two Sacred Secrets: Humbleness is not powerlessness. To be humble, you do not need to be powerless. For God to be great, you do not need to be low. The idea "If someone is great, you must be small" is a political mindset, not a religious truth. He can be great and you can be great - because both of you arise from the same Source, and both are ultimately One.

If you carry a low inner image, sometimes your prayers may be answered, but you will never be free from suffering. If you carry the right inner image, not only will your prayers manifest - you will also experience Oneness with Reality.

Understand: experiencing Oneness is not only your ambition - it is also the ambition of the Whole. Sadāśiva is waiting for you to declare, "I am Śiva." Sadāśiva does not feel anger, jealousy, or exclusivity when you declare "Śivoham."

Even if you declare it half-heartedly, with self-doubt, self-hatred, and self-denial — "Me? I think I am Śivoham… but what about my wife, my disease, my poverty…? Maybe if all that was gone, could be Śiva…" - even then, Sadāśiva feels tremendous joy. He does not reject you. He only looks for the corners of your inner space where He can enter and make Śivoham a permanent reality in you. Jealousy, competition, exclusivity - these are not the qualities of Sadāśiva. His space is pure inclusiveness. Even if you struggle and declare "Śivoham," He only works to expand that declaration until it becomes your lived reality.

Sacred Secrets of Paramashivaa

Every human being has three lives:

1. Public Life – your social life, friends, relatives, acquaintances.

2. Private Life – your family or very close circle, usually one or two people.

3. Secret Life – the most intimate space within you. At most, one or two people may be part of it, and very rarely will it include someone from your family.

Now, understand how this relates to Sadāśiva. When you pray with a low self-image or low inner image - "Oh God, You are great, but I am a sinner. I am powerless." - you can only enter into Sadāśiva's public life. When you declare "Śivoham" from the

right inner image, you step into Sadāśiva's private life. When you realize that Sadāśiva is neither jealous nor threatened by you declaring oneness with Him - when you understand that He actually celebrates you, and eagerly works to make your declaration reality, even amidst your self-doubts, self-hatred, and self-denial - when you declare "Śivoham" as your reality, then you are welcomed into Sadāśiva's secret life.

God is Oneness, Not One

Understand: God is not One; God is Oneness. If God were One, He would have to be jealous, protective of His throne, authority, and seat. But Sadāśiva knows the truth - Oneness is God, not One. That is why He waits for each of us to celebrate Oneness, to celebrate His very existence. This is the most important secret you need to know.

When you try to declare, when you strive to raise yourself, when you seek the experience of Śivoham - you are Śiva, in the space of Sadāśiva - He is never jealous of you, never angry with you, never disturbed by you. He only welcomes you. He celebrates you.

Sadāśiva's public life is what you read in the Purāṇas - He kills a demon, blesses a devotee, and reveals Himself to the world. Sadāśiva's private life is what He personally shared in the Āgamas - the original secrets of Enlightenment given to Devī, Subrahmaṇya, Nāndī, and rare beings able to grasp the truth. But the secret of the secret is this: just as you yearn for Him, Sadāśiva yearns for you.

This is the Secret of the Secret. When you grasp this truth - "When I decide to be Him, He is already waiting to have me as Him. Just as I was waiting, He was also waiting" - and when you declare Śivoham, you enter into Sadāśiva's secret life.

A powerful declaration integrates your body, mind, and consciousness. With tremendous Completion with Sadāśiva, you experience His inner space and begin to manifest His powers. Do not even be concerned about powers. When you become part of His secret life, He simply manifests through you. He is waiting for more bodies, more beings, through which He can radiate Himself. If your eyes carry deep yearning and seeking, when He looks at you, His eyes will mirror that same yearning and seeking - for you.

You Are Amṛtasya Putrāḥ

You are not a poor orphan or a sinner. You are amṛtasya putrāḥ - born of His very DNA. When you want Him, He must want you. If that truth doesn't click, you will remain only in His public life.

Bhakti (devotional practice) places you in Sadāśiva's public life.

Sādhana done as per the Āgamas places you in His private life.

But there is a deeper secret: when you truly understand that He planted the very seed of your wanting, everything changes.

You catch the secret of the secret when you feel and celebrate your own seeking - the inner voice that whispers, "Maybe He wants me; that is why He put the Seeking in me." When that recognition arises and you declare from your being - "Śivoham! Sadāśivoham! I am He; He is me. He awaits my 'yes' to manifest through me; I await His manifestation through me." - you pierce the illusion of separation. You see the absurdity of waiting when both of you already want each other. That realization - that simultaneous wanting - dissolves the stupidity of separation. Declare Sadāśivoham from your being. Live it. The moment you do, you enter Sadāśiva's secret life.

Mahādeva Rahasya - Seeking Itself is a Signal He Wants to Manifest through You

You may have heard of many Deva Rahasya - divine secrets. When Yama Dharma speaks about death, it is Deva Rahasya. What Śrī Kṛṣṇa reveals to Arjuna in the Gītā is Rājavidyā Rājaguhyaṃ - the royal knowledge and royal secret. What Yama Dharma taught to Naciketā was a divine secret. Now, listen: this is Mahādeva Rahasya.

Jīvātma means the individual self. The moment the individual begins to yearn and seek Oneness with Paramātma, with Sadāśiva - know this: the call never starts from the individual. The individual has no power to initiate. Jīvātma has no outgoing facility - only incoming. The outgoing call always comes from Sadāśiva. He alone can initiate seeking in you.

When the bell of seeking rings in your heart, understand - He has called. Do not think you are calling Him. He is calling you. Your only responsibility is to pick up. Seeking itself is the signal that He wants you. Seeking itself is the proof that He wants to manifest through you. Seeking itself is the note that He wants Oneness with you. You may go on believing your self-doubt, self-hatred, and self-denial - or you can believe this secret. The choice is yours. When this clicks, you begin to grasp Mahādeva

Rahasya. Declare with clarity: "The seeking in me is the signal that Sadāśiva has a secret crush on me."

Your seeking is not your weakness. It is His hidden love-note. Only one who has already tasted honey seeks honey. Only one who has touched Oneness, knowingly or unknowingly, seeks Oneness again. Your very seeking is the proof that Sadāśiva has chosen you. What Sadāśiva Wants

The moment seeking starts, know He is calling. And don't be a fool to think He needs something from you. No. He just needs you. He wants to manifest through you. He wants to expand into you. He wants the you in Him to experience the He in you.

The Īśāvāsya Upaniṣad declares the truth: So'ham Asmi - I am He. Sadāśiva is waiting to explode in you, to fill you, to overflow through you. He is not a jealous God. He is a joyful God.

Remember: Jīvātma has no outgoing facility - only incoming. If you are seeking, it means the call has already come from the other side. Answer it with your whole being. Declare with all your will: "Sadāśivoham. Sadāśivoham. Sadāśivoham."

With every declaration, however much your self-doubt, self-hatred, or self-denial may be filling you, He does not care. Sadāśiva will come closer and closer to you each time you declare, making it more and more real for you. Understand this Mahādeva Rahasya. With this understanding, when you declare Sadāśivoham, you become part of His secret life. Nothing more needs to be said. Let Mahādeva Rahasya be an open secret today. Live it.

Your attitude towards a person decides whether you are going to be part of his public life, private life, or secret life. The same applies to your attitude towards the Cosmos. It determines whether you are part of the Cosmos' public life, private life, or secret life. If you are part of the Cosmos' public life, you will be a great devotee.

Whatever you seek will be showered, nurtured, and nourished. If you are part of the Cosmos' private life, you will be an enlightened being. Whenever you wish, He will manifest through you and bless those around you. If you are part of the Cosmos' secret life, you will know the very nuances of how the Brahmāṇḍa functions. Neither law nor logic defines its ways. In Sadāśiva's functioning there is no law, no logic - only tremendous love and integrity to that love. Once you recognize this love and His integrity to it, you will understand: that is the way He functions.

Until you become part of His secret life, questions will haunt you - why some are rich, why some are poor, why some live long, why some die within days of birth, why some fall sick, why others remain healthy. You may push them aside, but they will linger. Only when you become part of His secret life - when you are He and He is you - will you understand. That is Incarnation. Whoever becomes part of Sadāśiva's or the Cosmos' secret life becomes an Incarnation.

If you think the Cosmos is great and you are low, that is only a half-truth. The Cosmos is great - that is truth. But believing you are low is foolishness. For God to be great, you do not need to be small. In the human kingdom, if someone is king, others must be subjects. If someone is boss, others must be subordinates. If someone is leader, others must follow. But not in the divine kingdom. In the divine kingdom, the Head is not one - it is Oneness. It is not led by one - it is led by Oneness.

Understand these vital truths. The right understanding can transform the very way you exist and function. If you continue with the idea that God is all-powerful and you are powerless, sometimes He may grant what you ask, but you will never find solution. The problem will not end. You will go on asking, and He will go on giving. And when you ask for too much and He does not give, you will begin to blame Him. The tug-of-war continues.

In the modern day, people divorce even Gods. You stop going to one temple and start going to another. You try, and then declare: "No, I think it is not working out for me. I am divorcing Him." People divorce even Gods in the modern era. If your approach comes from powerlessness or a low inner image - questioning whether He gives or not - the situation will never end; the problem will never be solved. There is no end to this folly. It will continue endlessly.

If you understand this, you must also take responsibility for what you desire. You should begin to take charge of what you want to manifest and start spiritual practices - you become part of Sadāśiva's private life. As long as you retain a low inner image - praying, performing rituals, or whatever you do - if your attitude toward yourself is powerless and diminished, you will only be part of Sadāśiva's public life. Like in the Purāṇas, where devotees beg and He appears occasionally to grant darśana, rarely fulfilling their requests, you will be part of His public life. That is acceptable, as there are millions who are not even part of His public life. Something is better than nothing.

When you understand the laws of life and take responsibility for what He showers or what you ask from Him, your inner image develops and reaches a certain maturity. It matures as you begin practicing the Āgama, which contains His teachings. Āgama means "taught by Sadāśiva, heard by Devī, adopted as a lifestyle to maintain the Cosmos by Viṣṇu."

Delivered by Sadāśiva, received by Devī, and adopted as the Cosmic Constitution by the maintainer (Viṣṇu), this is Āgama By practicing it, you become part of His private life, where He appears whenever you want. He grants whatever you desire. He

even responds to requests for others and considers your recommendations. He gives and shares, but at this stage, you are a matured being, not yet fully ripened.

The next level is becoming part of His secret life by understanding the secret from which He functions - the sūkṣma, the subtle methodology of His operation. If you comprehend the secret methodology - the way your boss functions - you can function as a boss yourself. With an ordinary boss, the problem is that only one can be the boss. Here, the moment you understand the way Sadāśiva functions, you can become like Sadāśiva without threatening His existence. Since you do not threaten His existence, He is not jealous of you, nor does He stop you. He welcomes you and waits for you.

Human beings need to remember one crucial point: when the Cosmos rushes toward you, when Sadāśiva overwhelms you with His love, when He overflows within you - do not foolishly harbor doubts. First, do not doubt. "Am I qualified for this?" The moment self-doubt, self-hatred, or self-denial arises - "Am I qualified?" - you begin to doubt Him. "Perhaps He wants something from me; that is why He is showering Himself on me."

Understand the truth: He has nothing to achieve through you. Neither your money, beauty, age, wealth, nor possessions - whatever you consider most valuable in life - are of any use to Him. He is not looking at you for utility. He sees you only as a conscious value. He flows toward you solely to manifest through you.

Even if you offer all your wealth, life, beauty, cars, bank balances, and houses, it is like a lion cub offering grass to a lion. The cub may have been habituated to eating it, but the lion is not. The lion neither enjoys nor consumes your grass. He may appear to accept it just to please you. Perhaps He collects it for future lion cubs to eat as they grow. But it is of no use to Him.

Stop the self-doubt of "Am I qualified?" Once you stop this self-doubt, you will also drop the doubt that Sadāśiva has some vested interest. No. His only interest is to manifest through you. Neither your wealth, skill sets, life, nor beauty is useful or helpful to Him. All of that is like the grass brought by a lion cub to the lion. The lion never eats it. The lion never enjoys it. Sometimes He stocks the grass so that when future cubs arrive, they may need it for a few days until they become lions. When you understand that He has no vested interest, you will allow His love and grace to flow freely into you.

The second serious challenge every seeker faces is being overwhelmed when they comprehend the logic with which Sadāśiva functions. Do not be caught in middle-class mentalities, cozy understandings, or limited ideas about the Cosmos as being too big or too much. When you decide to become comfortable with the way It functions, you become part of His secret life - Sadāśiva's secret life. In becoming part of His secret life, He manifests Oneness through you. He manifests all experiences and powers through you.

One of the Mahādeva Rahasya you need to know is that the moment you start seeking, eternal love and bliss stay with you. You have received an incoming call. Understand that the individual soul (Jīvātma) can only receive incoming calls; it cannot make outgoing calls. If there is seeking within you, understand that Sadāśiva has called you, and you have every right to declare Sadāśivoham. When He calls, it is always Śivatvamasi. This means He is initiating you into Śivatvamasi - You are Śiva. You are Śiva. Now you have the right to declare Śivoham, Sadāśivoham. You need not feel shy: "If I declare myself as Sadāśiva, will He get angry? Will He check my qualifications?" No. The moment seeking begins, you have received the incoming call; pick up and respond. You do not have to feel shy about initiating communication. He has called you. You have the right to respond. You are programmed only for incoming calls. If you feel the bell ringing in your heart, if you feel the seeking, drop the ego that you are a seeker.

Seeking is a secret invitation sent by Sadāśiva for you to become part of His secret life because He has a secret affection for you. He has no use for you personally, but He desires to manifest through you. The ordinary human mind always interprets interactions in terms of business: "If He wants this, then He must gain something from me." Relax! Whatever you consider valuable is not even useful to you - how could it be useful to Him? Do not be foolish enough to think otherwise. He is not looking for anything from you. He is looking at your consciousness, through which He can manifest Himself, celebrate Himself, and experience expression.

The more you manifest Oneness, the more powers manifest through you, and the more He celebrates Himself in you. You become the ground in which He celebrates. You become the ambala in which He dances. You become the shoulder on which He rests. You become the lap on which He places His foot. You become the Ādiśeṣa where He performs Yoga Nidrā. He is not seeking any utility; He is seeking your consciousness, which has the potential to mirror Him, the potential through which He can manifest.

Seeking - Sadāśiva's Incoming Call Declaring Śivatvamasi

Understand this Mahādeva Rahasya. Do not shy away with the thought: "Am I qualified?" Only if Sadāśiva were seeking certain skill sets should you wonder, "Am I qualified or not?" But He is not looking for any skill sets. He is looking for consciousness

- and that you already possess. That is why you received the incoming call. Your seeking itself is the incoming call, never an outgoing one.

Every time you feel that seeking, understand that He is declaring Śivatvamasi. His declaration is not superficial, insensitive, or automated. It is not an automatic message. You are not His spouse for your call to be answered by voicemail. You are His secret crush. He is waiting for your response.

Śivatvamasi, Śivatvamasi, Śivatvamasi - you are Śiva, you are Śiva, you are Śiva.

The more and more you declare Sadāśivoham and manifest what you want in your life, the more and more you become part of His secret life. By the power of the Sadāśivoham declaration, you can shape your body as you wish. By the power of the Sadāśivoham declaration, you can direct your mind as you wish. By the power of the Sadāśivoham declaration, you can manifest your life as you wish. The more you declare and manifest, the more you enter into His secret life, where He reveals to you the innermost truths of how the Cosmos functions.

Declare with all your will: "Sadāśivoham" - and manifest what you want in your life. Say within: "If I am Sadāśiva, this is the way I want my life; let me manifest it." Suddenly, you will see the secrets of how things manifest, why they manifest, when they manifest, and why they sometimes do not, being revealed to you. You become part of His secret life only when you declare and manifest without blaming anyone, without placing responsibility on somebody else. Then the secrets by which the Cosmos functions are unveiled to you. When you realize why He does what He does, you simply fall in love with Him to the extreme, dissolving into Oneness with Him.

This is the secret of secrets - Mahādeva Rahasya. The very moment seeking awakens in you, you are authorized to declare Sadāśivoham and to manifest Oneness - all the experiences and powers of Oneness with Sadāśiva. Begin manifesting it. Do not take your seeking for granted. Among billions, fewer than millions receive that call. Among those millions, only thousands pick up the call. You are one of those few who have answered.

The moment seeking arises within you, you receive the incoming call: Śivatvamasi. Now you have the authority, the adhikāra, to declare Sadāśivoham. Begin manifesting those powers, experiences, and the life you desire. Your declaration is powerful enough - and Sadāśiva is waiting to fulfill it. He is waiting to manifest through you. So, do it.

If you desire a house to be built, declare: "I am Sadāśiva. This is the way I want my life to be. Let this house manifest." You will see it manifest. Along with it, you will gain a profound understanding of the sacred secrets of how the Cosmos functions. Sadāśiva is waiting to manifest your declarations.

Mahādeva Rahasya - Address Me As Aruṇācala, Your Request Will Be Granted

Rāmana Maharṣi says beautifully: "Just as human beings associate themselves with the body - even though they know they are not the body - they use the body to relate and to do what they wish. In the same way, Sadāśiva associates Himself with Aruṇācala. He says: 'Sadāśiva feels Aruṇācala is His body even though He knows He is beyond the body; He uses that body to do what He wishes.'"

One more secret: what Rāmana Maharṣi revealed is one of the Mahādeva Rahasya.

Bhagavān Nithyananda Paramaśivam now gives you another Mahādeva Rahasya that will be directly useful in your life. Every time you declare "Sadāśivoham," Mahādeva, Sadāśiva, rushes toward you to manifest through you, because the Whole wants to manifest through every part. By its nature, the Whole desires to manifest and celebrate Its existence through every part.

Just as Rāmana Maharṣi revealed one Mahādeva Rahasya, here is another from Bhagavān Nithyananda Paramaśivam: "Anyone who addresses Me as 'Aruṇācala' and requests anything - I will give it. That is the secret password I enjoy; that is the secret passcode. If you call Me 'Aruṇācala' and ask, I will never say no, for I must prove and establish that I am Aruṇācala." Likewise, if you declare, "Sadāśivoham (I am Sadāśiva). This is the way I want my life to manifest," Sadāśiva becomes mesmerized by you, enters into you, and manifests through you exactly as you desire.

Understand this secret code. Use it to your fullest advantage - maximise it. Overuse it, not merely use it. He delights in being overused. He celebrates when you overuse Him. He is a limitless resource and fears no overuse. He waits for you to overuse Him. Limited resources fear overuse; He does not. He celebrates it.

Learn this Mahādeva Rahasya. As long as your secret crush can hide their secret crush from you, the drama and dilly-dallying continue. The moment you discover - or the other reveals - their secret crush on you, the drama ends. In the same way, once you understand that Sadāśiva has a secret crush on you, all the sufferings and dramas - "Am I accepted or rejected? Am I right

or wrong? Am I a sinner or a saint?" - cease. The stupidity and hesitation end. You become His secret life partner. You are no longer merely a secret crush; you are His intimate companion. Now that you know the truth - that He has a secret crush on you - nothing more can be hidden. No more drama. Become part of His secret life. Become Sadāśiva's secret life partner. Celebrate life.

Other than your will, your intention to be, and your declaration, nothing else is real. All other psychological, physiological, and neurological ups and downs are not ultimately real. They cannot touch you. Apply that truth here and now, from this sacred secret. Hinduism is a Tradition of Peace

One of the worst crimes against humanity is translating Hindu scriptures without context and then willfully misrepresenting, manipulating, and using them to attack, abuse, and instill a false inner image about us. This is not a peace prayer - this is a peace declaration.

Hinduism is authentically a tradition of peace. Our concept of generating wealth is peace-based. Even our methods of conflict resolution are rooted in peace. Even our wars followed strict rules and regulations, where only valor was tested and established. Wasting human life or committing brutal massacres was never permitted. Hinduism is a tradition deeply centered on peace. Because it is authentically peace-centered, it knows the great secret: peace begins by gathering together all your pieces with integrity. Assembling all the scattered parts of yourself into Oneness is the very first step toward true peace.

So it starts with:

ॐ आप्यायन्तु ममाण्गानि वाक्प्राणश्चक्शुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि |
सर्वम् ब्रह्मोप्निषदम्
मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
नरिाकरोद्-अनरिाकरणम्स्त्व-नरिाकरणम् मे'स्तु |
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||
ॐ शान्तिः शान्तिः शान्तिः ||

auṁ āpyāyāṅtū mamāṇgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca śārvāṇī |
sarvaṁ bṛāhmṃopṅīṣādāṃ
ṃā'hāṃ brahma nirākuryām mā mā brahma
snirākarod-aṅīṛākāṛāṇāṃstva-ṅīṛākāṛāṇāṃ me'stu |
ṭādāṭṃāṅī nirate ya ūpāṅīṣāṭśū dharmāste mayi santu te mayi santu ||
auṁ śāṅṭīḥ śāṅṭīḥ śāṅṭīḥ ||

If you look at the whole declaration together, you can see that integrating yourself is the first thing you need to do.

I am Sadāśiva. Let my limbs, speech, prāṇa, eyes, hearing, everything be fully matured and enriched. All is Brahman, consciousness that is revealed in the Upaniṣads – sarvaṁ bṛāhmṃopṅīṣādāṃ.

May I never deny the existence of Brahman, Sadāśiva. May I never have incompletion with Brahman - Sadāśiva, the consciousness that is Sadāśiva. May Brahman never deny me or withdraw Its grace from me. Let there be no separation. Let me have completion with the ultimate consciousness, Sadāśiva. Let Brahman be complete with me. So be it.

This is not only truth; it is power as well. Sacred truths, sacred experiences, sacred sentiments, sacred powers: when sacred truths manifest through the intellect and the head, they become sacred experiences. When sacred truths manifest through the heart and the emotional current, they become sacred sentiments. When sacred truths manifest through your being, they become sacred powers.

Let the sacred truths manifest as sacred experiences, sacred sentiments, and sacred powers - fully manifest and radiate in me, who am integrated and authentically devoted to knowing and experiencing that truth, Ātmā (the Self). tad ātmani nirate ya upaniṣatsu dharmāste. May they manifest and radiate in me - mayi santu te mayi santu.

Keep this as your declaration today. This is one of the most powerful declarations to manifest all the experiences, sentiments, and powers of Oneness. The experience of Oneness is expressed as Śāstra. Sentiments arising from Oneness are expressed as Stotra. Powers of Oneness are described as Sūtra. Experiences of Oneness are conveyed as Śāstra; sentiments of Oneness as

Stotras; powers of Oneness as Sūtras. This declaration is supremely potent - make it your daily practice to manifest powers.

Power of Feeling Connection

The feeling connection you cherish has a tremendous impact on you. Please understand: if you feel connected to a Yoga teacher, naturally he will have a profound influence on you, and you will gain health. He will somehow make you do Yoga. He will make you bend again and again. He will make you practice Yoga, and as a result, you will enjoy good health.

If you have a feeling connection with a teacher who teaches you stotras, bhajans, kīrtans, he will somehow awaken devotion in you, because he constantly shares his thought currents. Therefore, with whom you entertain the feeling connection matters greatly.

Be careful with whom you open your heart. When you find the right person, do not delay in opening your being. The moment you know the right person is in front of you, do not merely grasp - just grab! Grasping is too decent a word. When the right person is before you, do not be overly decent; be raw, just grab. Otherwise, you may waste your life in the name of decency.

To whom you open your being and with whom you feel connected is extremely important. The moment you decide to be Bhagavān Nithyananda Paramaśivam's disciple, and choose to cherish the feeling connection with Him while nurturing your bhakti towards Him, He plants the whole Science of Oneness in its complete seed form inside you. You do not need any other spiritual practice to achieve this. You simply need to declare and allow it to manifest in your life, in every situation, every day, again and again.

When you declare and begin manifesting, even the intelligence required for further manifestations will be sent by Him. You do not need to worry: "To build twenty-four-inch biceps, I must lift twenty kilograms. But in each hand I can only lift two kilograms. How will I ever lift twenty kilograms and build my biceps?" No. Start with two kilograms. The strength you develop with two will prepare you to lift five. The strength you gain from five will prepare you to lift ten. Step by step, He ensures the manifestation.

Declare and Manifest

Start declaring Sadāśivoham and manifest, whichever state or stage you are in. When you begin declaring and manifesting, you will naturally receive the intelligence to manifest higher and higher realities. Start even with your tears - declare to stop your tears. When that begins to happen and becomes reality, you will gain strength, knowledge, and more secrets will be revealed to you. Then you will be able to move to the next level.

Declare and manifest. This is not merely a royal secret or a divine secret; it is Mahādeva Rahasya. There is nothing standing between you and Sadāśiva except your own foolish self-doubt. Declaration is the most powerful way to burn self-doubt. Anything else will only strengthen your self-doubt, self-hatred, and self-denial. Declare and manifest - tell yourself and the Universe, which is your own extension: "I am Sadāśiva. This is the way I want my life to be. Let it manifest."

Understand, when you declare this, the Universe responds with tremendous sincerity. Do not think the Universe laughs at you or makes fun of you. No - that is what you constantly do to yourself. One part of you aspires to be a hero, while another part mocks: "Ayy, with that face you are a hero?! You cannot even be a villain or a comedian!" You entertain this tug of war because you feel your identity exists only within this struggle. But this is false. Any education, any thought current, any influence that strengthens your self-doubt - burn it. Burn it as early as possible. There is nothing between you and Sadāśiva other than self-doubt. Declare to yourself again and again, and manifest: "I am Sadāśiva. This is the way I want my life to be."

Declare again, again, and again - stand by it. Other than your pure intention to be, nothing else is reality. You are just your intention to be. Any psychological, physiological, or neurological ups and downs are not you. They are not reality. Declare powerfully. Everything else - those fluctuations of body and mind - will not only disappear from your existence, they will vanish from existence itself. The first and foremost lesson you must know is this: declaration of your will is the straight method to manifest powers.

This whole Śāntipāṭha is the declaration of Sadāśiva manifesting Himself through you. Make this declaration and begin manifesting. This is the one and only way you will manifest all the powers into which Sadāśiva has initiated you in Śuddhādvaita. In the Ādiśaiva tradition - the original Śaiva tradition, the very source of Śaivism - no spiritual practice is given greater importance than declaration. Declaring and manifesting. Initiation by an enlightened Guru, followed by direct manifestation. Begin with the declaration, and manifestation will follow.

Sit with this tremendous declaration: "The Cosmic Source from which everything is living - let It manifest here. Let It accept

these offerings. Let You manifest in my life continuously, with all Your experiences, powers, and glory." The mentality you carry is who you are. Therefore, hold this supreme thought-current even while doing Yoga. Tell yourself clearly:

"The powers and the seed are inside me. Let them begin to manifest. Let them manifest supreme powers, supreme experiences, and the highest Oneness."

Understand - whether in thinking, speaking, walking, or living - go on manifesting, manifesting, manifesting. Whatever spiritual practices you do, do them only for manifesting. If you believe they are merely spiritual practices, then do not do them. Practice only from the context of manifesting and understanding manifestation. Everything in your life should be done for the purpose of manifesting extraordinary powers and experiences.

The thought-current of the Śāntipāṭha reveals: "May the sacred truths declared in the Upaniṣads fully manifest and radiate in me as sacred experiences, sacred powers, and sacred sentiments - I, who am integrated and authentically devoted to knowing and experiencing that truth, the Ātman (the Self). Ṭādātmāṅī nirate ya ūpāniṣatsu dharmāste mayi santu te mayi santu."

The thought-current this Śāntipāṭha shares with us is simple yet profound: "Declare through your will to integrate yourself and manifest the Supreme Consciousness, Brahman. Manifest all the sacred experiences, sacred sentiments, and sacred powers."

With this Śānti Mantra, with this peace declaration, let us now enter into the first verse of the Upaniṣad. The Śānti Mantra is generally regarded as an introduction. In fact, some Upaniṣads use the same Śānti Mantra, the same Śāntipāṭha. Thus, this verse is considered primarily as an invocation and an introduction.

Now, the first verse:

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥
keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Translation: "By whom willed and caused does the mind go towards it; its object, by whom willed and caused and directed and united with which does the first vital life energy the chief cause, comes forth towards its activities, at whose will does this speech gets activated and speaks, enlivened and directed by what luminous divine power indeed do the eyes and the ears engage in their functions."

Spiritual Practice Starts With Seeking, Ends With Initiation From Right Guru

First and foremost, the sacred action: Seeking. It is only when you start seeking the truth, your spiritual journey starts. Till then whatever you are doing can be called good entertainment, not spirituality. With Seeking, spiritual practice starts. With the right Guru's initiation, spiritual practices end. The moment Guru initiates you, whatever you do after that is only manifesting, not practices.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥
keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Seeking. "By whom willed and caused does the mind go towards its object, by whom directed and united, with which does the first vital life energy, the chief cause, comes forth towards it; its activities, at whose will does the speech gets activated and speaks enlivened and directed by what luminous divine power, indeed do the eyes and the ears engage in their functions."

Seeking Starts Questioning the Fundamentals Of Life

Seeking means returning to the fundamental, basic questions. Whenever something in your life fails, whenever you are not manifesting what you want, the first thing you must do is question the fundamentals. Start there. Superficial adjustments will never solve real issues. Makeup may make it appear to others that you have succeeded, but making it look like you made it is very different from actually making it. Ask yourself honestly: Are you interested in others feeling that you have made it, or are you truly interested in making it?

Whenever things fail or do not work out, never be afraid to ask the fundamental questions. If you do, some of the skill sets

you acquired, some of the plans you laid out, and even the roads you travelled may become redundant and irrelevant. You may need to undo them, remove them from your life. It may even cost you, but that is all right. The ability to repeatedly question the fundamentals and abide by seeking - that is renunciation.

Whenever you fail, return to the fundamentals. Reorganize yourself. Reinvent yourself. Rejuvenate yourself without fear of burning some part of you, dropping some part of you, or removing some part of you. That guts, that courage is what is called Rudra. The ability to reinvent yourself is Rudra.

Usually, during the phase of maintenance, you forget your original goal and begin to accumulate luxurious frills - layers of inauthenticity. Again and again, or at the very least whenever you face failure, ask the fundamental questions. Doing so removes the inauthenticity that has gathered around you. It burns away the inauthenticities you have created. The ability to keep on removing inauthenticities as they accumulate is Rudra.

Among Brahmā, Viṣṇu, and Rudra: Brahmā creates, Viṣṇu maintains, Rudra rejuvenates.

Rejuvenation means the ability to reinvent yourself by returning to the fundamental questions of life - seeking. Coming back again and again to the basic questions of life is seeking.

For any problem, the solution is never found by asking superficial questions. Superficial questions only lead to temporary fixes - breakdown maintenance or crisis management. You will remain stuck in crisis management unless you ask the fundamentals.

By asking the fundamental questions, you can reinvent yourself, rejuvenate yourself, reactivate yourself, and rededicate yourself to the truth. That is when problems are solved from the core. All solutions that emerge from the core are eternal.

For example: if your business is not working, do not merely ask, "What is happening to my business?" Instead, ask: "What is happening to me? Am I truly interested in what I am doing? Am I passionate about it? Am I fully invested in it?"

केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः |
keneṣitaṃ patati preṣitaṃ manaḥ
kena prāṇaḥ prathamaḥ praiti yuktaḥ |

The Upaniṣads begin with the fundamental questions. If something in your life is not working, start by asking the fundamental questions. Raise the fundamental questions.

Look into your life, twenty-four hours a day, and observe which part is not working. Do not try to fix only that part. You cannot retain two diseases and heal one. You cannot retain two problems and solve one. Life does not work that way. Perhaps psychiatrists or doctors may work in that manner, but life does not. Life is whole.

Solutions arise only when you ask the fundamental questions of life. Whenever something fails, ask yourself:

What am I?

Who am I?

What am I truly interested in?

What makes me alive?

What gives me inspiration?

What makes me active?

What raises me to my peak?

Ask the fundamental questions. Only then will your problems be solved permanently and eternally. The more you ask these fundamental questions, the more you will build a powerful foundation for life - a foundation for Sadāśiva to manifest through you, a foundation for the divine to express itself through you. Keep asking the fundamental questions. That alone will both solve your problems and create the strong base from which you can continue to manifest and grow.

Pure Questioning Without Assumptions

Each Upaniṣad enriches you, enlightens you with a certain thought current. Īśāvāsya Upaniṣad enriches you with amazing

Each Upaniṣad enriches and enlightens you with a certain thought current. The Īśāvāsya Upaniṣad enriches you with profound conclusions. Seeking, spiritual practice, analysis, developing understanding, manifesting powers, experiencing Oneness - all of these, when practiced, naturally lead to the conclusions beautifully described in the Īśāvāsya Upaniṣad. If you simply read the

Īśāvāsya Upaniṣad and allow it to become part of your very cognition, you are done. You are complete. For this life - and even for many lives - nothing more needs to be done. You are a Jīvanmukta.

Unfortunately, human beings are not so simple. When conclusions are given, you demand the methods. When methods are given, you feel bored to follow them. When conclusions are offered, you ask for the path. When the path is given, you feel it is too long to walk. It is like this: when you are young, you feel all this is needed only when you grow old.

Especially today's youth think spirituality is meant only for people who have already aged. But understand - when you become old, not only your external situations, even your inner space will no longer be under your control. You will not be able to handle yourself. By then, you will have built unbreakable patterns, incompletable loops, and deep-rooted diseases which cannot be dissolved. With a broken body, a broken mind, and a powerless being, is that the time you want to start living spirituality? Whom are you trying to cheat?

At least decide clearly. If you choose not to live a spiritual life, acknowledge it to yourself honestly. Do not hide behind excuses. People often say: "I will read the Upaniṣads, I will read the Bhagavad Gītā when I am old." And when old age comes, they lament: "All this, I should have done when I was young." This is the game of the human mind.

When conclusions are given, you ask for the method. When methods are given, you ask for the gist. When the gist is given, you say, "Can you give me the method?" And when the method is given, you say, "Oh, this is too long." Such is the restless, ever-escaping nature of the mind.

Īśāvāsya Upaniṣad gave all the conclusions.

ॐ ईशावास्यम् इदगं् सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥ १॥
īśāvāsyam idaṃ sarvaṃ yat kiñca jagatyāṃ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam ॥1 ॥

All conclusions - īśāvāsyam idaṃ sarvaṃ - this is the conclusion about the Universe. The second statement reveals the conclusion about the relationship you need to have with the Universe: everything is part of you; you are part of it. Do not hold on to an individual sense of "I" and "mine." Celebrate the Whole. The entire Īśāvāsya Upaniṣad is about conclusions. That's all - conclusions. If you simply take these conclusions, live them, and make them your very cognition, you are done. Nothing more needs to be done. You are a Jīvanmukta.

But you don't do it that simply. You ask for a method: "How? How is everything God? How?" Then comes the Kenopaniṣad, which introduces more powerful thought currents. The very first thought current presented in the Kenopaniṣad is Seeking.

By whom willed and caused does the mind go towards its object? What a question! By the sheer strength of such a question, you can tell whether the person in front of you is a seeker, a poker, or just an empty cooker.

The Kenopaniṣad continues: By whom willed and caused does the mind go towards its object? By whom directed, and united with which, does the first vital life-energy, the chief cause, come forth towards its activities? At whose will does this speech get activated and speak? Enlivened and directed by what luminous divine power do the eyes and ears engage in their functions?

The moment you remember yourself and all that you perceive as "you," begin to question them. Questioning - placing questions on these very fundamentals - is seeking. Do not assume anything. The more you assume, the more your ignorance is exposed.

People who merely ask for answers are fools. Because whenever you ask a question, you already carry some conclusions behind it. You already have certain answers, and based on those, you ask your question. Instead, question your conclusions. Question the very answers you carry.

Seeking means having questions that are not built upon assumptions. Non-assuming questions are seeking. When you hold questions without any assumptions as their foundation, you are asking the real, basic questions. Every assumption itself must be questioned. Seeking, then, is nothing but questioning without assumptions.

And this is exactly what Hindu philosophy is: a specific methodology of questioning, a foolproof system of investigation, a foolproof way of acid-washing every discovery, and a foolproof method of reinventing yourself based only on the purest truths you uncover.

Just these four sets of thought currents - if you apply them to economy, that becomes Hindu economy. If you apply them to architecture, that becomes Hindu architecture. If you apply them to logic, that becomes Hindu logic. Whatever the field, when

you apply these four thought Hindu, you discover the Hindu structure of thought in that field.

Philosophy itself means a thinking structure. The translation of the word darśana is "experiential reality thought construct." In the Hindu tradition, there are many such experiential reality thought constructs: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā. Then there are Avedica thought currents like Nāstikya, Bauddha(with three to four subdivisions), and Jaina.

If you simply adopt these four currents in your life, you already hold the essence of the Vedas, Upaniṣads, and Purāṇas.

The first of these four is assumption-less questioning. This is a powerful tool even for your day-to-day life. Whatever problem arises before you, sit with it and engage in questioning without assumptions.

When you begin with assumptions, you protect your vested interests. It is like this: you are already married, have a child, built a house, and then you start questioning the source of your suffering. Naturally, you do not want to question your past acts. You invested all your money in a big house in Mumbai, and now you feel empty. You keep asking: "Why am I poor? I have worked for ten years, why am I still poor?" The truth is, you do not want to ask whether buying that house fulfilled you or not. You avoid questioning that very decision, because you fear it will shake the foundations of your life - the decisions you already made, the energy you invested, the positions you committed to. You do not want those zones to be touched.

That is why unassuming questioning rarely happens later in life. Seeking has to begin early, when you are still a child, when you are not yet invested in anything. At that time, pure questioning is possible. When nothing is tied down, when you have not built heavy structures around you, you are naturally ready for authentic seeking.

Young are those who are ready for un-assumption questioning in life. Young are those who are prepared to question without assumptions. If you can question yourself without assumptions, you are truly young. When you carry multiple assumptions, your questioning is not seeking - it is only searching for consolation and support for what you are already doing. "No, don't touch all this; leave it. Answer only this." What does that mean? It means you are expecting life to respond: "Oh my dear, don't worry. You are not suffering because of yourself. You are suffering because everyone else around you is making your life hell. You are surrounded by demons and devils. Anyone else in your place would have committed suicide. At least you survived, withstood, and waged this war. What a great personality you are!" If you imagine you are going to get such an answer from life, you are a fool. And if you actually receive this answer from life, you are being cheated.

Be informed from the very beginning: un-assumption questioning means questioning without conclusions. It means questioning the very basics, enquiring into the fundamentals, investigating into the roots. No other thought current is as pure a questioning as this. Every ordinary question carries assumptions. For example, when you ask: "Who am I?" - there is already the assumption that you exist. Even this question carries assumptions.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

The whole verse carries no assumption. When you wake up and begin to see, perceive, and experience who you are, start questioning whatever you perceive. In truth, this verse is the antidote to the root pattern. Whenever you become aware of yourself, you always have two possibilities: either the root pattern will begin, or this verse will begin. If you choose to go with assumptions, the root pattern starts. If you choose to question the root itself, this thought current awakens in you.

The Ṛṣi asked: "By whom willed and caused does the mind go towards its object? By whom directed and united with which does the first vital life energy, the chief cause, come forth towards its activities? At whose will does this speech get activated?"

When you first become aware of yourself, whatever begins to function or whatever you perceive, start questioning even that perception. Even the question "Who am I?" is 99% pure questioning, not 100%. This thought current, however, is 100% pure questioning.

A Brāhmaṇa is one who lives in pure questioning. A person who questions everything except wealth is a Vaiśya. A person who questions everything except the authority of power is a Kṣatriya. A person who never develops pure, unassuming questioning, and spends his whole life merely taking orders, is a Śūdra. In any field, if you perform an acid wash with pure questioning, you will emerge as a leader in that field.

Assumptions are nothing but vomit from the elders. Even if certain conclusions are correct, you must arrive at them through questioning. Pure questioning itself is consciousness. Pure questioning is success. Pure questioning is energy. If your thinking is washed with the acid of pure questioning, you will be successful in everything. Whether you wish to be a doctor, an engineer, a lawyer, an architect, a realtor, a builder, a bulldozer, a politician, a celebrity, or a social leader - whatever you wish to be - adopt

pure questioning. Wash yourself with the acid of pure questioning.

Pure questioning without assumptions is God Himself. Completion is nothing but destroying all conclusions and assumptions, taking you back to the source, and leaving you there as you are. Teaching you to stand without conclusions is Completion. Teaching you to face everything without conclusions is Completion.

The Guru demolishes all your conclusions and leaves you in the space of pure questioning, where there is no conclusion - where you simply stand without any conclusion. When you can stand powerfully in pure questioning without conclusion, you live an enlightened life. When you feel powerless in pure questioning, you begin to eat others' vomit, which is incompletion. Do not eat others' vomit.

When you lack the strength to stand in your own pure questioning, you fall into others' conclusions, and that becomes incompletion within you. Empowering you to stand in pure questioning is Completion, and living from Completion.

When you are at 100% question mark, you receive a 100% answer from the Universe. Pure questioning is the master key that opens all doors. Acid wash all your assumptions. Not even the question "Who am I?" is fully pure, because even there, the existence of 'I' is assumed. The Upaniṣad does not assume even this - it questions everything perceived, without assumption. That is why "Who am I?" is only 99.9% pure questioning, not 100%.

Tulsi, Kabīr, Kīnārām, Trailanga Svāmī - many of the great spiritual giants - their foundational thought current was pure questioning. Even Tulsi's Rāma-bhakti begins not from assumptions, but from pure questioning.

Whichever zone of your life feels incomplete, sit with pure assumption-less questioning. If you discover assumptions even within this questioning - then question those assumptions! If you feel this very verse carries assumptions - question that too. There is nothing wrong.

In the spirit of pure questioning, even atheism is acceptable, provided it arises from authentic pure questioning. The unique greatness of human beings lies in the fact that your brain is developed with subtle grooves and faculties through which you can experience pure questioning. Therefore, entertain this thought current of questioning without assumptions. In every zone of life, you face problems, complications, difficulties, and incompletions. In each of those zones, apply pure questioning.

For example, if you wish to become a politician but are not successful, begin with pure questioning: "What is politics?" Without assuming answers given by others, ask yourself: "Why do I want to become a politician?" You must be very clear - why do you want it? Similarly, if you want to become an engineer, question: "Why do I want to be an engineer?" If you want to become a doctor, ask: "Why do I want to be a doctor?" Making money as a doctor is not wrong, but becoming a doctor only to make money is something seriously wrong.

Pure Questioning Awakens Your Third Eye

Pure questioning brings immense clarity about life. It reveals where you have invested your interest and energy. The very zones you resist questioning are the real source of your problems. There are always certain areas within where you say: "No, no, no, don't touch that. Leave it. Give a discount for it." Those very zones you guard from questioning are the causes of your losses and failures.

Pure questioning awakens the Third Eye. Pure questioning manifests Oneness within you. Pure questioning makes Paramashiva manifest in you. Pure questioning transforms anything you desire into reality. Indeed, pure questioning is the supreme method to manifest all the best things in your life.

Question everything with which you struggle - even those things you may have settled into comfortably. People sometimes say: "I am ninety-four years old. I have already lived seventy-four years with my wife. Do you still want me to question my marriage?" Yes. At the very least, by questioning, you can decide for your next janma. Hindus enjoy the great privilege of multiple lives and an inexhaustible amount of time - something others do not have.

What You believe, You Manifest

Whatever you believe, you manifest as reality. If you are born into the Hindu tradition and raised to believe in multiple lives, you are blessed - you truly have multiple lives before you. People ask: "Then are multiple lives not for everyone?" The answer is no. Because what you believe is precisely what you will manifest in the Cosmos. If, from a young age, you are taught that you have multiple lives, thank your parents, your Gurus, everyone who instilled this in you. Even that belief must eventually be questioned, but through questioning, you will arrive at understanding. When this thought current is given in childhood, your whole system settles into that very groove of the Cosmos where you manifest multiple lives. You can take many births, complete

yourself, and ultimately achieve enlightenment.

If, however, you are taught you have only one life, you are doomed - you truly have only one life. That is what you will believe at the moment of death, and that belief will dictate your manifestation. Even if multiple lives exist, you will deny them, bury your head under the pillow, and turn your back on the Cosmos.

To be born and brought up in a tradition where the thought current of multiple lives is alive is an immense fortune. Your very DNA carries multiple possibilities. It develops to a far higher frequency than in traditions which condition you to believe in only one life.

All sampradāyas of Hinduism agree on two great truths. The first, Oṃ - the primordial sound - as the supreme symbol. The second is the reality of multiple lives. The belief system you inherit must be such that it constantly leads you towards pure questioning. At the same time, even pure questioning should not damage your inner space so much that you lose the capacity for it altogether. A true belief system encourages and protects your ability to remain a pure questioning virgin, undefiled by blind conclusions.

The Guru is the living current of realization. The Liṅga is the symbol of the entire heritage. Paramashiva is the source of experiences, powers, and the ultimate reality itself. The Saṅgha is the living community where you enrich, cause, and support each other until the realization becomes your own. Yet, even Guru, Liṅga, and Saṅgha must be questioned - everything must be questioned - with pure questioning.

Masculine and Feminine Dimensions

Pure questioning in the form of poetry is the very beauty of the Upaniṣads. Pure questioning does not mean it is dry or lifeless - the Upaniṣads are pure questioning expressed as poetry, where amazing renunciation shines with extraordinary romance.

Another powerful lie taught to you, which makes you powerless, is the belief that logic and rationality cannot coexist with poetic flow. That if you are masculine, you cannot be feminine; and if you are feminine, you cannot be masculine. This lie disempowers you.

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keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

This verse is the union of pure questioning - powerful, unassuming questioning - logic, rationality, and beautiful poetry. It is like Ānandeśvara, Sadāśiva, and Ādi Śakti together: masculine and feminine in perfect union.

Any muscle you may carry, the moment you identify it as “male” or “masculine” and begin to dictate certain ideas into it, it loses its natural ability to flow. The moment you force identification, you deny the other part within you. Then you will crave that missing part forever and eventually die in incompletion.

Do not brand your body as male or female and constantly program it with ideas. By its very natural physiology, it will function as it is meant to. If the body is male, it will naturally express certain masculine qualities; if it is female, it will naturally express certain feminine qualities. Physiological masculine–feminine principles are one thing; artificially imposed psychological thought-currents about masculine and feminine are another. When you force upon yourself the social concepts of gender - when you let those artificial ideas become part of your identity - you suppress the free flow of your very muscle memory.

Whatever muscle memory you pick up from your own lifestyle, such as feeling sleepy because of overeating, can be easily completed. But the muscle memories you absorb from society - its definitions, fantasies, and false understandings - when taken in from unenlightened sources, create deep complications from which it is nearly impossible to free yourself.

That is why the natural physiological principles of gender should be lived as they are, while the psychological projections of society about gender should never be allowed to enter your system. Do not let them become part of your muscle memory or bio-memory. The suppression, repercussions, and incompletions they create can weigh on your consciousness for many births and obstruct your growth.

The ideas from unenlightened resources should be denied access to your inner space. Let your muscle memory and bio-memory grow out of your own experiments, trials, errors, rights and wrongs - by celebrating you. A child should not be burdened with the so-called ideas of “masculine” and “feminine.” Let him or her grow naturally. They will, in time, understand their own physiology and the natural principles of their body. What they need is only the subtle intelligence to watch themselves and to micromanage themselves. Then they will know what brings hurt, pleasure, joy, peace, health, and what makes them feel sick.

Through this awareness, they will grasp the natural physiological principles of their gender.

Feeding misunderstandings from unenlightened sources is one of the main reasons humanity remains stuck. Even at ninety, people continue to crave pornography. What does that mean? It means their next janma (birth) is going to be hell. When the body can no longer act, but the mind still craves, such a person enters the next body with restless desires. Even before the new body matures, the mind begins craving, leading to drastically reduced physical maturity age. This directly affects physical health, mental health, one's ability to handle oneself, and even longevity. It impacts everything.

A small story: In a class, one student asked, "What gender is a computer?" The teacher thought it would be a good exercise to have the students decide. She divided the class into two groups - appropriately enough, by gender. Both groups were asked to give at least four reasons for their recommendation.

The men's group decided that computers should be female. Their reasons were:

1.No one but their creator understands their internal logic.

2.The native language they use to communicate with other computers is incomprehensible to everyone else.

3.Even the smallest mistakes are stored in long-term memory for possible later review.

4.As soon as you commit to one, you find yourself spending more money on accessories.

The women's group, however, concluded that computers should be male. Their reasons were:

1.To do anything with them, you first have to turn them on.

2.They have a lot of data but still can't think for themselves.

3.They are supposed to help solve problems, but half the time they are the problem.

4.As soon as you commit to one, you realize that if you had waited a little longer, you could have gotten a better model.

The social concepts and definitions of gender - if taken as a joke, they are harmless. But if you record them seriously into your muscle memory and bio-memory, and allow them to shape your cognition, they become dangerous.

When a male body is made to believe certain societal concepts of masculinity, the muscles, muscle memory, and bio-memory undergo enormous tension and suppression. That suppression creates expectations of the other gender, and incompletions that leave one craving the denied aspects. This is nothing but hell - a lifelong punishment.

The worst part is that whatever you suppress within yourself by declaring, "I am male" and denying anything beyond the so-called masculine, you will search for it in another. You will never find it there. This seeking endlessly tortures the person who has chosen to live with you, who has committed her life to you. She too has her own suppressions, her own conditioning from unenlightened sources. She has suppressed countless aspects in the name of being female, and she, too, is searching for them in you.

Searching in others for the suppressed component of your muscle is the most frustrating thing that can happen to anyone in life. Even if you are a couch potato, if it is the result of your own trial and error, it is easy to pull you out of it. But the patterns you pick up from others, believe to be your own muscle memory, and install into your bio-memory - those take a long and intense Completion. Only a strong Completion process can free you from them.

Again and again, such borrowed patterns trigger violence, dissatisfaction, incompletion, resistance, and wrong principles about sex. When different parts of the body trigger different ideas, concepts, or patterns in your system, it shows how societies are sinking to lower and lower levels, and how our common agreements are decaying, sinking deeper and deeper, stinking. Our common understandings do matter. Whether you know it or not, even if you grasp higher principles, in daily life you are forced to live within the framework of common understanding.

The first verse manifests and demonstrates the inner space of the Upaniṣadic Ṛṣi through whom it was sung and revealed. It embodies pure questioning, rationality at its peak, poetry in its depth - masculine and feminine radiating together in the space of Completion.

Muscles that are complete, muscles that radiate Completion, demonstrate the true grace of the masculine and feminine principles. Children should be allowed to grow naturally, guided only by the physiological principles of their bodies. They should not be abused with concepts from unenlightened sources about masculine and feminine roles. Such false ideas cripple their psychology, suppress them, and insert suppression into their muscle memory and bio-memory. That makes them incomplete,

forever running around searching for the "other part" in life - something they will never find.

The natural principles of sex do not require any part of you to be suppressed. Yet, modern society has planted a stupid idea: unless you have a need, you will not act. It is like the concept of currency - unless you are kept in poverty, you will not work. Otherwise, for whose sake do we work? Nobody knows! The entire planet Earth, with all its countries together, carries a debt of 1.33 trillion dollars. To whom? The whole structure of money is a falsehood generated by the common misunderstanding that only if people are kept poor will they continue to work. This is unnecessary. It is a wrong common understanding.

In the same way, one of the most abusive common understandings is this: if a part of you is suppressed, only then will you start searching for it; only then will you marry; only then will life continue on Earth. No! Grain-based civilizations never required poverty to make people work. Consciousness-based civilizations never required suppression of masculine and feminine principles for humanity to function and reproduce.

The natural physiological principles are powerful enough to run life as Sadāśiva intends on this planet and to keep humanity alive. Artificial concepts about "male" and "female" need not be inserted into your psychology, nor should they poison your muscle memory and bio-memory. Life will go on, humanity will flourish, thrive, and survive on Earth simply by living in alignment with natural principles.

Meditate today on the pure inner space where masculine and feminine principles exist - not the social conditionings about masculine and feminine. Natural principles are one thing; social conditioning is another. Whether a computer is "male" or "female" - all such eight points of reasoning are nothing but social conditioning. Reflect on them deeply. It is not a joke; it is the truth.

For Complete Completion, social conditioning about male and female must be renounced. Renunciation of such conditioning gives birth to the most beautiful beings on Earth - beings like Kṛṣṇa, Sadāśiva, Sundareśvara, and Mīnākṣī. In more recent times, Ramakrishna, Ramana Maharshi, Ānandamayī, Paramahansa Yogananda - all of these radiant beings renounced the social conditioning of gender. They held firmly to the natural principles of masculine and feminine energies. That is why their presence was so graceful, so complete, so divine.

Root of Inner Image

The sacred truths revealed in this verse: "By whom willed and caused does the mind go towards its object."

This means that even before cognizing the illusory "you," you question even the parts of the illusory "you." The question "Who am I?" carries a certain level of presumptions and assumptions. You assume that you are whole and that you need to find out who you are. Even before that assumption, the Upaniṣad asks you to enter into pure questioning.

The first time you begin experiencing the inner image, outer image, and life image - the first time you begin encountering the root pattern, root incident, and root image - if you hold false presumptions that you are a whole entity, you will allow the root pattern to occur. If you engage in pure questioning, you will allow enlightenment to unfold.

For the last few generations, pure questioning throughout life has not been possible. They lost the ability to engage in pure questioning consistently. That is why, today, it seems very difficult to practice pure questioning before the age of seven. However, in this generation, when you begin pure questioning even during a portion of your life, your next generation - your DNA, your extension - will naturally manifest pure questioning before the age of seven.

Pure questioning is connected to the level of Kundalinī Śakti, the level of mitochondrial cellular energy transmitted to the baby from the father and mother. If the parents are seekers, that DNA imprints itself in the child, ensuring that the child will never manifest the root pattern. Even if the child experiences powerlessness for the first time, he will not assume his own existence in a false sense; he will not create the inner image, outer image, or life image based on his illusory sense of "I."

Instead, he will begin contemplating: "By whom willed and caused does the mind go towards its object?" This translates to questions such as: "Who is creating the inner image within me?" or "By whom, directed and united with which, does the first vital life energy and chief cause emerge towards its activities?" In essence, it is asking: "Who is creating my outer image?"

The first line describes the action of creating the inner image. If you do not inquire into this first line, your inner image will be automatically created. If you do question the first line, you become aware of the action that generates the inner image. The inner image is willed and caused by something that empowers the mind to move toward its object. The first time in your body that the mind moves toward an object, that movement is called the inner image; it will create an inner image within you. If you allow that movement to occur without awareness, you will unconsciously form the inner image. At its very root, if you question it, you catch the inner image before it is fully formed.

When you do not realize that it is the first object, you mistake it for the subject. The object, misconstrued as the subject,

becomes the focus of your entire life, which you spend protecting it. For a normal person, life passes in the delusion of safeguarding a misconstrued subject.

The inner image is actually an object but pretends to be a subject - a ghost. It is not part of you, yet it deceives you into believing it is the source of your being. You continue living to protect this illusory entity. It is as if you sell all your wealth, time, and energy for it. The inner image is an object, not the subject. The first inner image is the movement of your mind toward its first object. This occurs so quickly and so intensely in a pivotal moment of your life, even before you become aware of the various "spare parts" you carry within you.

After birth, even before you recognize all the spare parts you possess, when powerlessness arises, the first movement of your mind is directed toward the first object. The inner image is immediately misconstrued as the subject. Observe the speed with which you gravitate toward the inner image and the sense of powerlessness you exhibit in relation to it. To anyone you display powerlessness, they will attempt to dominate you.

Only the Guru desires to see you always powerful. The Guru neither wants you to experience powerlessness nor to display it to Him. Everyone else, except the Guru, seeks to witness your powerlessness so they can take control. With the Guru, however, only when you are powerful can He manifest through you. There is no "taking over" in a Guru–Disciple relationship. There is only manifestation.

Do not have anyone around you who entertains your powerlessness or who desires to see you powerless. Even if you enjoy their attention, love, or care, all of it is like giving Coca-Cola to a diabetic patient. Yes, it may taste good, but it is poisonous. Even if you are offered neem juice, which is bitter, go to the person who provides medicine. If you are diabetic, even bitter neem juice is beneficial - go to the one who gives you medicine, not to the one who gives you tastiness that is, in reality, poison.

In life, if you decide not to entertain anyone who wishes you to remain powerless, who supports your powerlessness, or who directly or indirectly enjoys your powerlessness, and if you cut all such relationships, you will solve 90% of your problems. These people continually engage with the powerless aspect of you. A vegetarian consumes only milk from the cow, engaging solely in the milking process. A non-vegetarian consumes the blood, muscles, and meat of the cow. Similarly, those who are engaged with your powerlessness - directly or indirectly - are like meat-eaters, life-eaters, human "meat-eaters." They will consume you, even if their behavior seems sweet. This is how they destroy people.

Shakuni appeared so sweet to the Kauravas, yet he was actively working against them. He vowed to destroy the entire Kaurava vamsa because his sister was kidnapped, married to a blind man, and forced to live her life blindfolded. He took revenge and destroyed the Kauravas. Everyone, from Duryodhana to the last, all one hundred and one, believed he was the sweetest uncle.

In your life, you will encounter many such "uncles" who engage only with your powerlessness, who expect you to remain powerless. The more powerless you are, the more they can dominate, overpower, and occupy you. The misconstrued subject - the object falsely perceived as subject, believed to be your identity - when approached by the mind with tremendous powerlessness, says: "Don't worry, I will take care of you." Then suddenly, it declares: "I am you, I am everything, come on."

The tragic part is that throughout life, you may never discover this. You continue serving this fool who has illegally occupied you - cosmically illegally - and declared illegitimate authority over you as your inner image. Understand: the sooner you realize that your inner image is not truly you, the better it is for you.

The Biggest Suffering – Root Pattern

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

If you ask the question: "By whom willed and caused does the mind go towards its object?" - you will not create another image. "By whom directed and united with which does the first vital life energy, the chief cause, come forth towards its activities?" refers to the first outer image you declare. If you do not ask this question and remain in slumber, you will create the outer image unconsciously.

If you ask this question, you will create a graceful being. The inner image is the root cause of all your pains. The outer image is the root cause of all your sufferings and failures. All your suffering and pain arise when you are failing inside; failure manifests when you are struggling with everything outside. If you experience suffocation within, it is pain. If you experience it around you, it is failure or suffering.

The inner image generates pain; the outer image generates suffering. Ask this question: keneṣitāṃ vācamimāṃ vadanti - at whose will does this speech get activated and speak? The first inner image, outer image, and life image arise when speech and

verbalization are activated. This verse addresses the root pattern.

If you catch it as the root pattern develops, you will rise as an enlightened being. At the very least, bring yourself to pure questioning. You can manifest Sadāśiva instead of Sadā śava. Instead of always being "dead," you can continuously manifest being Śiva.

At whose will does this speech get activated and speak, enlivened and directed by what luminous divine power, indeed do the eyes and ears engage in their functions? This explains how the life image manifests. Life image truly begins to manifest only when the outer image starts appearing. If these questions are asked at the right time, you are an incarnation. If you start asking these questions now, you will become an enlightened being.

The good news is: once the root pattern is created, you always function based on the root pattern. Do not think that additional suffering is imposed upon you afterward. If you believe, "Oh, the greatest suffering in my life began at age eleven," you are mistaken. The root pattern is the greatest suffering.

Introduction to Hinduism: Initiation into Root Pattern Completion

Anyone who completely understands and internalizes this verse will gain the power to complete their root pattern and to help others complete theirs. This should be the true introduction to Hinduism. Completing the root pattern is the first initiation that should be offered by the Hindu tradition, because Hindus attend to first things first. Understand, this question is not merely asking "Who am I?" It is asking, "Who am I who is asking, 'Who am I?'"

At whose will does this speech get activated and speak? Enlivened and directed by what luminous divine power do the eyes and ears engage in their functions? This verse points to the life image - who forms the life image, who permits the inner verbalization, the very first verbalization, to begin. A man caught in his inner image spends his whole life in prison. There is no punishment worse than being trapped in the inner image.

Men often think lust is the greatest suffering. Even a womanizer believes lust is the most painful bondage. But it is not lust itself - it is the idea of male and female, and the suppression carried in your very muscles, that is the true suffering. Even the belief that "as a male, you must conquer" becomes a constant torment. Most womanizers do not even have many women in their lives for genuine pleasure. They eventually realize that pleasure does not arise or get sustained by constantly changing external partners. Yet the foolish idea - "if you are male, you must conquer" - keeps torturing, punishing, and pushing life deeper and deeper into hell.

Pure Questioning Evolves Right Strategy

When you ask the question, "How is my mind moving towards its object?" the inner image - the root pattern you generated - will begin to lose its power over you. It will gradually lose its grip on your thinking. If you internalize this verse and begin pure questioning, it should function like a boardroom meeting. A boardroom meeting is not a ritual; it is not just a technique. The decisions you make there are meant to be executed.

In the same way, let your seeking be a strategy meeting, not a ritual. Most people treat their seeking as though it were a Las Vegas trip - "Whatever happens in Las Vegas, stays in Las Vegas." But a boardroom meeting does not work that way. Whatever is decided there becomes reality. Unfortunately, your seeking often remains like a Las Vegas trip - it never translates into your real life.

Your seeking should be like a boardroom strategy meeting. Once you conclude, you must execute. Take this pure questioning as a sincere strategy board meeting. Whatever conclusions you arrive at, begin executing them. Do not fear that you may forget your strategies and collapse.

If you can discover the truth once, you can always rediscover it again. If you forget, reinvent. Hold another board meeting. Develop new strategies and start living them. When you ask this question deeply, the right strategies for life will naturally evolve. Pure questioning itself generates the right strategy.

Power of Completion

Infuse completion into your every action, thought, and word. Make this your project for the next six months - completion with others and completion with yourself. In every step, bring completion. Completion will awaken integrity, authenticity, and responsibility within you.

Completion brings tremendous integrity, tremendous authenticity, and tremendous responsibility. All of these are powers.

Life lived with a deep sense of responsibility is itself a power. There are countless donkeys living in human bodies, but without any feeling of responsibility. If you want to live like that, you too can choose to exist without responsibility. But understand, responsibility is not a burden - it is a power. Enriching is not a sacrifice - it is a power.

Through completion, all four powers awaken in you: Vāk Śakti, Mano Śakti, Buddhi Śakti, and Jīva Śakti.

Vāk Śakti (the power of words) is experienced through integrity.

Mano Śakti (the power of mind) is experienced through authenticity.

Buddhi Śakti (tremendous strength of intelligence) is experienced through responsibility.

Jīva Śakti (the power of life itself) is experienced through enriching.

Vāk Śakti, Mano Śakti, Buddhi Śakti, and Jīva Śakti -these are the four fundamental powers to manifest. Learn to manifest them through pure questioning.

Anyone who wants to look truly beautiful and graceful should begin chewing on Upaniṣadic thought-currents every day. They make you an amazing being - radiant, light, sweet, and graceful. When you engage in pure questioning, you become incredibly integrated, incredibly sweet, incredibly energized, and incredibly straightforward. People chew gum to keep their mouth free of bad smells. In the same way, you should chew Upaniṣadic thought-currents to free yourself from the bad smells of the mind.

Pure Questioning is Science of Leadership Making

With the thought-current of pure questioning, the more you cherish it, the more joyful you will become. You will be blissful, radiating energy and strength. It will make you so powerful that you will neither feel lonely in life nor experience the need for support from any external force. This is the very science of leadership.

Whether you wish to be a social leader, political leader, religious leader, or leader in any sphere of life, you must have the courage to be established in Oneness. When misunderstood, Oneness becomes aloneness. If you approach Oneness with powerlessness, it turns into aloneness. When you approach Oneness with power, it becomes Śuddhādvaita - pure all-Oneness. Pure questioning cleanses all the toxins you have accumulated in your mind. It restores you to your original state of all-Oneness, never aloneness.

It is very rare for pure questioning to be expressed in verbal form. Pure questioning removes all your assumptions and presumptions - all your ifs, buts, what-ifs, and why-nots - from your inner space. Pure questioning continually makes you reinvent yourself. It goes on shaping you into a leader. Pure questioning itself is leadership. In every field, pure questioning brings Completion and Advaita. Understand: Advaita is not something of the past, not something dead. It is the living present - as old as the sun, and as new as the sunrise.

This verse can lead one into the experience of pure all-Oneness. You can become a secret life-partner with the Cosmos itself. Society has its laws, nature has its laws - but the pure all-Oneness of the Cosmos has no laws; there is only integrity to love. This verse points directly to that very space: integrity to love. Pure questioning dissolves all toxic mental thought-currents. It continuously revives you, keeping you alive, vibrant, and ever-renewed with greater joy, excitement, and inspiration. With pure questioning, every zone of your life will rise to its peak of success.

Pure Questioning Leads To Inspiration Manifesting From Will

Pure questioning makes you realize that your past is redundant and irrelevant. It gives you the courage to create and manifest your life. It leads you to recognize the purity of your will and your ability to generate inspiration directly from that will. The space where will and inspiration are one and the same - where inspiration explodes effortlessly - is Ānanda Spūraṇa. At the beginning, will may appear as the cause and inspiration as the effect. But at a certain point, the distinction disappears.

Cause and effect merge, and will itself becomes inspiration. That space is Ānanda Spūraṇa, Ānandamaya Kośa. Experiencing this space becomes possible only through pure questioning. Pure questioning brings you to the state where your will naturally manifests as inspiration.

Pure questioning removes tons of incompletions from you. It makes you fall in love with yourself. It makes you feel blessed to be alive. You will experience life itself as a blessing, filled with beauty and grace. Constant frustration, irritation, and endless demands - from life, people, or situations - will no longer affect you.

Pure questioning makes you experience an eternal romance with the Cosmos. To romance a man, you must know how to

keep him happy. To romance a woman, you must be an open book. But to romance the Cosmos, all you need is pure questioning. With pure questioning, not only can you reach enlightenment, you can also enter the very space from which powers manifest. Pure questioning aligns your ambition with the vision of the Cosmos itself.

Anything Mind Can Grasp is Not Truth

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्-चक्षुर्-अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृताः भवन्ति ॥ २ ॥
śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmāllokād-amṛtā bhavanti || 2 ||

Translation: It is the ear of the ear, that by which one hears, the mind of the mind, the faculty of thinking and intellect, the speech of the speech, vāk that which creates sound vibration, it indeed is the vital life of the life energy, the power of sustaining life, and it also is the eye of the eye, the power of sight, the wise enlightened beings having liberated themselves from the senses and identifying with the subtle, inexhaustible source, on leaving and rising beyond this ephemeral world, become immortal and eternal.

The whole verse is declaring the answer for the pure questioning. The first verse was pure questioning.

keneṣitaṁ patati preṣitaṁ |

It is pure questioning. Now comes the answer - but there is a danger in the answer. Anything your mind can grasp is not Truth. Anything your mind can grasp, it can also deny as ultimate. Whatever is known is already dead for the mind. Existence cannot be dead; only the mind must die into Existence. Therefore, the declaration of Truth has to be such that the mind cannot succeed in "knowing." Instead, it must be drowned in the process and become knowing itself. If your mind succeeds in knowing something and still retains its separate existence, that is mere knowledge. But if your mind is dissolved and disappears in the process of knowing, that is experience - Reality, Truth, Existence, Brahman, Sadāśiva, Paramporuḷ.

Upaniṣadic Truths: Pure, Uncorrupted By Any Human Elements

Upaniṣad is declaring the Truth without even getting polluted by the saliva of the tongue through which it comes. Just as Mīnākṣī had an immaculate birth. She was never conceived in the woman's womb or given birth as usual. She just appeared in chidagni kuṇḍa sambhūtā, in chidagni kuṇḍa. That is why she is called as Śrī Mātā Śrī Mahārāgni chidagni kuṇḍa sambhūtā in Lalitā Sahasranāmam. She was born out of consciousness, agnikuṇḍa, conscious fire pit – pure and untouched by any human components or elements.

This verse is pure, as pure as Mīnākṣī, untouched by the mind or the tongue through which it came. That is why when we declare the Upaniṣads are Apaurūṣeya, not by any human being, they can't understand how such beautiful pure poetry can exist without a poet. It is possible.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |

The whole verse is not pointing towards anything in particular. It simply states: "It is the ear of the ear, by which one hears; the mind of the mind, through which one thinks; the speech of the speech, which creates sound vibrations. It indeed is the vital life of life energy, the power of sustaining life. It is also the eye of the eye, the power of sight. The wise Enlightened Beings, having liberated themselves from the senses and identified with the subtle, inexhaustible source, upon leaving and rising beyond this ephemeral world, become immortal and eternal - amṛtā bhavanti."

Nowhere in the verse is it pointing to or equating itself with "consciousness." The word consciousness is not used here. Some alien translators and alien historians have tried to impose this interpretation by translating the verse using the word consciousness. But in reality, the term consciousness does not occur anywhere in the verse.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmāllokād-amṛtā bhavanti || 2 ||

Alien translators, alien historians try to corrupt this verse by using the word 'consciousness', Ātman, Soul. The original Upaniṣad does not mention or point the finger toward this. It just says – It is ear of the ear. Contemplate. Discover.

Pure Questioning Heals

The answer for pure questioning is anubhūti (experience), not knowledge. Any verbal or intellectual answer will only create

conflicts. Experience alone liberates you. Pure questioning heals you completely and brings tremendous Completion. It is not pure questioning that creates confusion; rather, it is too many answers that create conflict. Pure questioning never divides - it integrates, it liberates.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmāllokād-amṛtā bhavanti || 2 ||

The pure Truth in its original, untouched, virgin form! These words probably never even rolled through the mind and tongue of the human Ṛṣis. If it had rolled through the mind and the tongue, it would already carry the touch of saliva. Here, there is only the touch of nectar. Even a single word used as a pointer makes the Truth slip away. It ceases to be an answer to pure questioning. Then begins the search for dictionary meaning, for Nighaṇṭu explanations of the word "Ātman." That would reduce it to another intellectual exercise, a brain-candy play. But the Upaniṣads are not interested in giving you intellectual entertainment or mental gymnastics.

They declare authentic Truths by their own authority - authority for authenticity. I can go on savoring this verse, repeating it, rejoicing in it.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmāllokād-amṛtā bhavanti || 2 ||

The purity of the unborn, yet the reality of Existence. There are things that remain unborn, pure, but without existence. Here, however, something exists while retaining the purity of the unborn - the purity of ajātā - uncorrupted by its very coming into Existence. Neither the mind nor the tongue, through which the Truth has rolled forth, was able to corrupt it. The Truth retains its virginity, its original purity, its Sadāśivatva - untouched, unadulterated, unabused, uncompromised.

The Divine Principles

The whole Upaniṣad verse does not pinpoint anything. It declares: it is the ear of the ears, that by which one hears; the mind of the mind; the speech of the speech; the prāṇa of prāṇa; the cakṣuḥ - the eye of the eye.

Enlightened beings understand this, experience this, and liberate themselves. Here, the Upaniṣad uses the word dhīrāḥ.

A vīra is one who can place the knife at the right spot on the enemy and kill him.

A dhīra is one who can place the right understanding in the mind, conquer himself, and achieve enlightenment.

Vīra is external; dhīra is internal.

Vīra is the micromanagement of actions; dhīra is the micromanagement of being.

dhīrāḥ pretyāsmāllokād amṛtā bhavanti |

When you try to define God with ordinary human logic, you mess up badly. You end up giving birth to demonic ideologies. Demonic ideologies kill millions of people, whether they accept or reject them. That is what makes them demonic.

Daivik tattvas - divine philosophies - even when practiced a little, do immense good. They bring you to Completion, and they bring Completion to those around you. You become a celebration for others, and others become a celebration for you. That is the nature of the divine principle.

In the Gita, Kṛṣṇa says:

svalpamapyasya dharṃasya trāyate mahato bhayāt (2.40, Gita verse)

Even a little practice yields immense benefit. People become increasingly complete, joyful, blissful, and happy. Everyone around you feels you are a reason to celebrate; you feel everyone around you is a reason for you to celebrate. These are daivik tattvas - divine principles. When a person applies these principles, the practitioner benefits and, in turn, brings joy and completion to others.

The level of existence that is concerned only with food and survival is the domain of animals. For human beings, existence is about identity - about who we are. This identity was attacked in the most terrible ways by powerful, cunning strategic plans. These are human-level tattvas. With demonic tattvas and demonic ideologies, practice becomes a matter of eliminating others; the scale of your practice is measured by how much you eliminate.

Listen to these three ideologies:

Daivik (divine) ideologies: Those who practice them feel others are reasons for celebration, and others feel you are a reason

for celebration - even with a little practice.

svalpamapyasya dharṃāsya trāyate mahato bhayāt.

Human ideologies: Practitioners feel good, but they do not include others. Such practices can be manipulated and misused; they can be turned into weapons - like a Brahmāstra.

Note: Brahmāstra itself is morally neutral; its ethical valence depends on the person who uses it.

Demonic ideologies: The moment you begin practicing, you must begin killing, excluding, and eliminating. First, you kill all who oppose you. Then you kill those who do not oppose but do not fully accept the ideology. Finally, even among those who accepted, you eliminate anyone who is not actively killing alongside you. This layering - first kill opponents, then non-acceptors, then the merely lukewarm - is the logic of demonic ideology.

Understand these layers of killing: first those who oppose, then those who do not oppose but do not accept completely, then even those who accept but do not actively participate in the violence. Layer after layer of killing - this is the demonic ideology.

Unfortunately, those who followed daivik philosophy often remained superficial. What is required is complete integration with daivik philosophy and active engagement with it. Much of the harm in the world has not happened only because bad people or those aligned with demonic ideologies were active; it has also happened because those aligned with daivik, divine ideologies, remained inactive.

Swami Vivekānanda says very beautifully that devotion should become responsibility. He even goes to an extreme to emphasize this point: “People who only jump, sing, dance, roll in the name of Hare Kṛṣṇa, Rādhā Kṛṣṇa, but do not uphold Kṛṣṇa’s ideologies and keep them alive - beat them.” His intention was not violence but to shock people awake with the message: you must act with responsibility, not just sentiment.

The inactiveness of beings who hold divine philosophies, the passivity of good people, is equally responsible for the world’s suffering, not only the activity of bad people. This is why Saṅgha is divine. To be active about what you believe in, to hold integrity towards what you believe, and to feel responsible for what you believe is absolutely essential to bring balance to the planet.

Bad people are highly active, while good people often sit and fantasize about being active. Bad people are able to motivate thousands of youngsters to commit suicide, to kill others, and to kill themselves.

Yet we, the so-called good people, are not even able to inspire a handful of youngsters to offer annadāna (free food), free medicine, free yoga, or meditation. Good people are giving up ambition, while bad people are filled with it.

What we need is goodness with ambition: tremendous goodness combined with tremendous ambition. Ambition rooted in goodness, activism infused with authenticity - that is what brings transformation.

Always Choose Good, Not Pleasant

Do not remain in the company of toxic people. Be in the company of those who constantly make you powerful.

Never choose the pleasant over the good; always choose the good over the pleasant. At times, people may be pleasant to you, but not truly good for you. Always choose the company of those who make you more authentic, more responsible, more integrated, more enriching, and more powerful at your very core. Choosing the pleasant will eventually cheat you, while choosing the good will ensure that you are always growing.

The good empowers you with authenticity, responsibility, enriching, and awakening - it makes you more and more powerful. The pleasant is only a short-term strategy. The good is a life strategy.

Choose good, and your life will be successful. Choose pleasant, and only your day will be successful.

Pleasant may make a day happy; good makes a life happy.

The Kaṭhopaniṣad states very clearly - always choose the right (śreyaḥ) rather than the pleasant (preyaḥ):

anyac chreyo anyad utaiva preyaste ubhe nānārthe puruṣaṃ sinītaḥ |
tayoḥ śreya ādadānasya sādhu bhavati hīyateʼrthād ya u preyo vṛṇīte || 1.2.1 ||

Between śreyaḥ (the good) and preyaḥ (the pleasant), always choose the good, never the pleasant. Those who choose the good succeed in the true strategy of life.

The moment you recognize that your family or close circle is toxic, step away from them. Stay for some time with those who empower you, who make you strong. Grow to a level where no one can pull you down. Only then return to your family, not to be dragged down by them, but to bring them up with you. Until then, give yourself the space to become strong and to grow.

Dhīra vs Vīra

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmāllokād-amṛtā bhavanti || 2 ||

The most sophisticated way of answering a question is giving you a methodology through which you will find the experience.

śrotrasya śrotraṁ manaso mano yad |

The whole verse does not give you any point to hang onto, any visualization, or any possibility for imagination. It is very clear: your pure questioning is directed inward, towards you. Pure questioning is one of the most powerful ways of integrating yourself - your intellect, mind, emotions, thought currents, body, everything.

Those who micromanage their inner space are dhīras. A dhīra is one who is not stuck in any inner pattern.

If you lose a fight outwardly and then deliver a ten-day lecture on why you lost, you cannot be called a vīra. Nobody will respect your excuses - "It was too hot. I always feel energetic in A/C. But in the heat, I lose my sense and control." Who cares! Even if you give a ten-day lecture explaining your loss, you will not be honored as a dhīra, nor as a vīra.

Dhīra means one who has conquered the inner space, one who micromanages it, who observes and addresses every thought current and thought pattern.

Problems persist because you are unwilling to micromanage certain thought currents or certain patterns within you. Even the body requires healing. If your body does not cooperate with you in waking up in the morning, it is sick - it is entertaining blind spots. Do not allow that to happen. You must address it, heal it, cure it.

The most subtle patterns do not reveal themselves as patterns. They try to convince you that they are you - your character, your beauty, your colors. Any sympathy towards your patterns, in any form, is a crime against yourself - ātmahatyā.

Sometimes you may say, "Everyone suffers with certain patterns, why not me too? Let me have this - it is my character." But the fact that everyone suffers cannot justify your own stupidity.

When your pattern convinces you that it is your character, your quality, and thus secures your sympathy, you have committed suicide. The worst suffering comes from failing to recognize the source of your suffering as your own pattern. Justifications and elaborate philosophies will never bring you results.

Blessed are those who do not compromise in their inner space, who preserve it as carefully as their chastity. Such are the dhīras.

A sannyāsī, who has declared the 5 vows of ahiṁsā, satya, asteya, brahmacharya and aparigraha, even if he cherishes mentally something which is not integrated to these 5 vows, it becomes crime against himself, ātmahatyā. It is not socially a crime, but it is cosmically a crime because it is ātmahatyā. It is against his integrity. He becomes patita.

Dhīra: Master in Micromanaging Thought Current

The most powerful form of micromanagement is the micromanagement of your thought currents. Only a person who has mastered this can be called a dhīra. Only such a person can be a pure and real sannyāsī. The level of integrity with which you micromanage your inner space is what makes you a dhīra.

Here the Upaniṣad declares: Dhīras are those who discover "the ear of the ear, the mind of the mind, the speech of the speech, the prāṇa of the prāṇa." Realizing this, they attain the immortal, the eternal - amṛta bhavanti.

Contemplate: where are your blind spots? You are secretly cherishing a second thought current. Unless you penetrate and break that thought current, you will not liberate yourself. You will not become a dhīra. Life is worth living only when you become a dhīra.

Go on micromanaging your inner space. The moment you diagnose the thought current, the pattern will melt. If it does not melt, then that thought current is not the real problem. For example, when people cannot wake up in the early morning, they

try all sorts of external methods - setting more alarms, pouring cold water, going to bed earlier. None of this works. The actual issue may be gastric imbalance or stomach ulcers. The problem lies there.

The moment you place your hand on the real source of the problem, the right thought current, the issue dissolves. Most of your problems are not as straightforward as you think. If you cannot wake up in the morning, you may assume laziness is the problem, but the reality may be different. Healing may require Kadukkai Podi (Harītakī herb).

Yet your very patterns will resist even this simple solution. Even swallowing a few pills will feel like a burden; forget about taking the powder. Your mind will generate endless excuses: "It's not in the shop." "It's not in my bedroom." "It's not next to my bed." "I forgot." "I will take it tomorrow." All these excuses are blind spots. When you heal your blind spots, even your fingertips will begin to act like eyes.

Develop Integrity to Guru and Ability to Rest in Nirvikalpa Samadhi

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनः।
न विद्मो न विजानीमो यथैतदनुशिष्यात्॥ ३ ॥
na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3||
अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे॥ ४ ॥
anyadeva tadviditādatho aviditādadhi
iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire || 4 ||

Translation: Where the eye goes not, the speech goes not, nor the mind and the intellect, we do not know, we do not understand how That Reality, Consciousness can be taught. It is distinct from the known as it is far beyond man's finite 'objective' nature. That is what the mind, eyes, ears or speech, the senses can perceive. It is beyond the unknown, as it can be known by man's Divine infinitive 'subjective' nature. Thus, we have heard from the ancient masters who revealed and explained That to us.

A beautiful and profound incident from the life of THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN NITHYANANDA PĀRAMASHIVAM:

One evening, Bhagavān heard the news that Swami Vairāgyānanda, the direct disciple of Śāradā Devī, the ardhāṅginī of Rāmakṛṣṇa, was gravely ill. Śāradā Devī should not merely be called dharma-patnī (righteous wife); that term is too small. She must be called dharma-saṃvatinī - the one who set into motion the wheel of dharma (dharma-cakra) of Rāmakṛṣṇa.

Her initiated disciple, Swami Vairāgyānanda, was admitted in a hospital in Kankhal. The land for that hospital had been given by the Mahānirvāṇī Akhāḍā to the Rāmakṛṣṇa Mission, which later built and maintained the hospital. In fact, in 17 places - including Kāśī, Haridvāra, and other major centers across Bharat - the Mahānirvāṇī Akhāḍā has given land to the Rāmakṛṣṇa Mission.

As soon as Bhagavān heard the news, He immediately ran to the hospital to serve Swami Vairāgyānanda. Bhagavān always cherished the opportunity to serve elderly sādhus, especially when they were sick. He never hesitated even in cleaning them when they were unable to use the restroom, and He joyfully took care of them in every possible way.

By the time Bhagavān reached and began attending to Swami Vairāgyānanda, Swami had already lost control of his bodily functions and was bedridden. Bhagavān lovingly cleaned and served him, even attending to the bedsores that had developed. Serving elderly sādhus was not merely a duty for Bhagavān - it was His passion, the greatest joy of His life.

When Guru-mātā Vibhūdananda Purī gave Him the daṇḍa (staff) for His parivrājaka yātrā (wandering journey), she blessed Him saying: "You will never be in want of anything needed for survival and existence. Your life will never be under threat - you will always be protected. But always remember: serve elderly sādhus. That will be a great puṇya (merit)."

Bhagavān had replied, "Yes." And He always kept that word, continuously serving elderly sādhus whenever He had the opportunity.

Bhagavān had the fortune of attending to Swami Vairāgyānanda for several days continuously. Swami was deeply touched and overjoyed with the way Bhagavān cared for him. He was indeed a Mahātma. Even while he could clearly see that his internal organs were failing, the beaming joy never left his face. Even at that critical time, Swami refused to lie flat. He would say, "Hey!

Only bhogīs (pleasure-seekers) lie flat. Never yogīs!"

Though his body was deteriorating and he was expected to live only 24 to 48 hours more, he remained radiant. Out of deep affection, he would lovingly call Bhagavān, "Koka Mahārāj" (koka being a Bengali word to affectionately address a child). He would request: "Koka Mahārāj, make me sit." Bhagavān would then lift and adjust him to a slanting position. Bhagavān once asked, "Maharaj, why do you want to sit? Just lie down and relax." To this, Swami replied with firm conviction:

"Nay! Only bhogīs lie down. Yogīs can never lie down."

He used to say that the royal-bred horses can never sit, lie down, or sleep flat. In the royal courts, there was a tradition: if ever a royal horse sat or lay down even once, it would be killed. Only the middle-class horses were allowed to sit or lie down. But the royal horses never once lay flat throughout their lives. Until the very end, Swami Vairāgyānanda lived like that royal horse. Lying flat was never his lifestyle. He would always remain seated, simply stretching his legs.

Bhagavān personally served him, cleaning his bedsores with His own hands. Swami had developed sores on his back and hips, and Bhagavān lovingly attended to him, wiping away the pus and keeping him comfortable. Again, Swami sat with legs stretched, the way he had lived his entire life - as a great sādhu, a mahāpuruṣa.

Truly, Ādi Śakti, Parāśakti Herself came as Śāradā Devī. She was so young when She was married to Rāmakṛṣṇa. Rāmakṛṣṇa, having no physical guru, had to connect directly with the deity of Kālī and proceed in his spiritual journey. To that Śāradā Devī, Swami Vairāgyānanda was a direct disciple.

What was the essence of his life? After he left the body, the only property he had was a small brass or copper tumbler. In the north, the tradition is that whoever attends to a sadhu in his old age or illness becomes the legitimate successor to his belongings. After Swami attained jīva samādhi, the pañcāyat gathered and asked, "Who attended to Swami Vairāgyānanda?" They said, "Koka was attending." Then they declared, "Whatever property belonged to Vairāgyānanda, give it to him."

Bhagavān was taken to the small room where Swami had lived his entire life. The room was completely empty, except for that one tumbler. That was all he owned. Nothing had been stolen - it was simply the only thing he ever had. What an amazing life! He also had a small bundle with which he worshiped his Iṣṭa-devatā - Śāradā Devī. In that bundle, he kept the pāda-dhūli (dust from the feet) of Śāradā Devī. This he personally handed over to Bhagavān, while still in the body, just before leaving. At that moment, Swami opened his eyes and shared a deep truth with Bhagavān:

"Koka, listen. If you enjoyed only the pleasures of the five senses, then when the senses no longer function, you will fall into depression. Life will feel empty. If you enjoyed only intellectual pleasures, like scientists, mathematicians, logicians - then when the sharpness of logic fails, you will fall into depression. If you are addicted to TV, when the eyes fail, you will fall into depression. If you are attached to music, when the ears fail, you will fall into depression. If you are hooked on taste, when the tongue fails, you will fall into depression. If you are attached to physical pleasures, when the body fails, you will fall into depression. Even if you are all the time engaged in intellectual debates and brain candy, when that fails, depression will come. Even if you have developed only the power of japa (repetition of God's name), when your logic weakens and you are unable to do japa, you will fall into depression. If you only visualized God and meditated upon that form, when your visualization becomes weak, you will fall into depression. Nothing will sustain you."

Śāradā Devī said, "It's okay. I am Jagaddhātrī. I will sit directly and you may do pūjā."

She herself sat alive upon the pīṭha, on the āsana, and the pūjāris began the worship. She accepted the pūjā and afterwards gave him initiation. When he touched her feet, he suddenly saw that they were not human feet but the divine feet of Devī, adorned with ornaments. Stunned, he slowly raised his eyes and beheld Jagaddhātrī herself seated before him.

The dust from her feet - the kumkum offered during the pūjā - came into his hand as prasāda. He carefully collected it, kept it in a small packet, and worshipped it throughout his life as the living blessing of that vision. Before leaving his body, he handed this to Bhagavān.

Because he was a great sādhū, all of Haridwar gathered to honor him. As per his request, his body was given Jala Samādhi. Traditionally, a sādhū's body is never cremated in fire; it is offered either to Gaṅgā in Jala Samādhi or interred in Bhū Samādhi. For him, Jala Samādhi was performed. The rest is history.

The essence of what he embodied is reflected in this Upaniṣadic verse:

na tatra cakṣur gacchati na vāg gacchati no manaḥ |

"There the eyes do not go, nor speech, nor even the mind."

If you have spent your life merely visualizing and enjoying pleasures of imagination, you will miss the essence. At some point

the eyes will fail, visualization will collapse. Speech will fail, the ability to verbalize will collapse. Even the mind and intellect will collapse. A little imbalance in sugar, and your visualization fails. A little imbalance in salt, and your speech fails. All these are not consciousness.

What we truly learned from Swami Vairāgyānanda is the living essence of this verse. And that essence cannot be "taught." The only teaching is that it cannot be taught.

The only true spiritual practice is this: build the ability to rest in Nirvikalpa Samādhi - the unclutched space, Complete Completion, Sahaja Samādhi, perpetual Completion. That alone will carry you. When your eyes stop perceiving, when the ears no longer connect, when the tongue collapses, when the mind loses the ability to visualize, when all these faculties fail, only one doorway remains - the unclutched space. If while alive you have cultivated that opening, you will fall through it into your integrity with the Guru. Then the Guru simply holds you. You relax into Enlightenment.

Never compromise on integrity with the Guru. That alone will protect you everywhere. If you have developed the unclutched space and integrity with Guru, your life insurance is complete. Everything else you do in life is a bonus. If you have not yet developed it, make that your first and highest priority. Pour all your energy and intelligence into it. Do not wait until old age. Do it now. That is the most important step for your life.

Anything Perceived and Visualized is Not Ultimate

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनः।
न विद्मो न विजानीमो यथैतदनुशिष्यात्॥ ३ ॥
na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3||
अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे॥ ४ ॥
anyadeva tadviditādatho aviditādadhi
iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire || 4 ||

Where the eyes goes not, the speech goes not, nor the mind and intellect, we do not know, we do not understand, how that Reality, Consciousness can be taught, it is distinct from the known, as it is far beyond man's finite objective nature, that is, what the mind, eyes, ears or speech, the senses can perceive and it is beyond the unknown as it can be known by man's divine infinite subjective nature. Thus we have heard from the ancient masters who revealed and explained that to us.

To understand this whole verse, you need only one thing - purity. Not great tapas, not severe austerities - just the simple purity of grasping its truth. Anything you can see, visualize, or imagine is not the Ultimate. Anything you can speak, express, or even verbalize internally is not the Ultimate. Anything you can conceptually explain, debate, analyze, or think through is not the Ultimate.

The human mind has a deep greed to grasp and frame everything. But when it comes to the Ultimate, that very greed must be sacrificed. Only then does authentic experience happen. The moment something can be grasped, visualized, or verbalized, it is already short of the Ultimate.

You must develop within yourself something that will hold you, support you, nourish you, and keep you alive even after your eyes fail, your speech fails, your mind fails, and your logic fails.

A small drop in sugar levels, and your capacity to visualize will collapse. An imbalance in insulin, and your fantasies will take over - you won't know what is real and what is imaginary. A dip in salt levels, and your power of verbalization will fail.

When you are leaving the body, or even after leaving the body, none of these faculties will be available or useful to you. At that time, only one thing will matter: whether you have developed that space which transcends senses, speech, and mind.

That alone is the goal of life - Nirvikalpa Samādhi, the space of Sadāshivoham.

Imbibe Upaniṣads Only From Enlightened Sources

The Upaniṣad must be heard only from an Enlightened Being. Only then, the purity of transmission is retained. The unique beauty of the Upaniṣad is this: if the speaker is rooted in purity, and the listener retains the purity of listening, nothing more is

needed. Śravaṇa itself becomes nididhyāsana - listening itself becomes living and radiating.

In the modern day, many attempt to provide "alternative readings." Some even try to safeguard these alternatives as though they add value. Understand: the Upaniṣad is not a text for alternate readings or speculative commentaries. It is śruti - the very sound-current of Existence. No one has the right to twist it into styles of their own. This is the core of life, not a subject for academic alternatives.

Consider atomic energy. There are two ways to release it: one is by fusing atoms, another by splitting one atom. The methods, the systems, the effects, and even the side effects are totally different.

In the same way, there are yogic methods that attempt to fuse, to unite. Advaitic methods - the Upaniṣadic revelation - are not that. They are like breaking the atom itself: direct, explosive, irreversible. Therefore, the pure Advaitic śruti should never be handled through alternate readings.

Do not allow thought currents or speculative interpretations to contaminate these truths. And above all, never read the Upaniṣads from unenlightened sources.

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmāllokād-amṛtā bhavanti || 2 ||

This whole verse does not point to somebody or something outside you. It only intensifies your pure questioning. It is the method of breaking open a single atom and releasing the energy hidden within. It is not the method of forcing two atoms together, colliding them, and then manifesting energy. If something is defined and you are asked to move towards it, that is like putting two atoms together and creating energy - the method of Yoga. But when one atom itself is broken open, and the pure energy is revealed, that is Śuddhādvaita, pure Advaita.

When it comes to Avatāras - Rāma, Kṛṣṇa - their lives and līlās have naturally been narrated in countless ways. We have nearly 100,000 versions of the Rāmāyaṇa. That variety is the way the world cherishes and celebrates Rāma. Such diversity of storytelling belongs to Smṛti, to the realm of traditions and remembrances. But the modern alternative-reading interpreters are making a dangerous mistake. They try to apply this same approach to Śruti - to the Upaniṣads, the pure source-texts. This is unacceptable. Śruti is revelation itself; Smṛti is remembrance. To tamper with Smṛti is one thing; but to tamper with Śruti, to play with the very source-current, is to destroy the foundation of Hinduism. That is where the whole problem begins.

Nowhere in the second verse is there any word which can be remotely translated as Consciousness.

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmāllokād-amṛtā bhavanti || 2 ||

No word exists in this verse that can be remotely translated as "consciousness." Yet modern interpreters keep inserting that word into their translations. They say "consciousness is the ear of the ear" - and then they add whatever serves their agenda. This is unacceptable.

English offers only singular and plural. Sanskrit has singular, dual, and plural. Notice the grammar in this verse: for śrotra (ear) the dual is used; for manaḥ (mind) the singular is used; for vācā (speech) the singular is used; for cakṣu(eye) the plural is used - implying three eyes, not two.

Our ācāryas lived in a very high frequency of awareness. Even in their poetry they did not miss the precision they intended. If the verse does not contain any word that can be translated as "consciousness," inserting that term collapses the entire meaning. Do not read these great truths from people whose aim is to subvert rather than to uphold. Protecting your purity of reception is essential.

Build a Safe Chamber in Your Inner Space Through Unclutching

Fortunately, I had that deeply personal moment of listening to Vairagyananda Swami when he said, "Hey Koka, my eyes have failed, but I do not have a problem - because I never built myself on something my eyes can see, or on what can be cherished

through visualization."

If you meditate your whole life on a form through visualization, when your eyes fail you will inevitably fall into depression. What you meditated on will slip away; you will no longer be able to hold it in your inner space. Never meditate on anything that can be seen or visualized through the eyes.

All visualizing meditations may serve as initial entertainment, theology lite - a little celebration, some inspiration to start the journey: "Wow, this deity looks so beautiful." But anything that can be seen and visualized will collapse at one point, either before you leave the body or as you are leaving it. And when it fails, you will fall into depression, into emptiness, into an abyss.

All your visualizations are built only upon what you have already seen. For example, if you have seen an elephant with one trunk, you can imagine an elephant with a thousand trunks. But even that is just an expansion of what your eyes already perceived.

If you build your personality on verbalization - even the repetition of great mantras - when verbalization fails, you will fall into depression.

If you build your personality on cherished concepts - sat-cit-ānanda parabrahma, pure consciousness, light, intelligence, bliss - when the intellect fails, you will again fall into depression. And intellect will surely fail before the moment of death.

The only space that does not fail, even when everything else fails, is the space of Unclutching, Nirvikalpa Samādhi.Start building only that. Every individual should spend more and more time and energy cultivating this safe chamber in the inner space - where Unclutching is experienced, where Complete Completion, Perpetual Completion, Sahaja Samādhi is experienced, where Nirvikalpa Samādhi becomes your living reality.

Only the space that cannot be visualized, cannot be remembered, cannot be verbalized, is your true safe chamber. That alone is the essence of life. It is not what you leave behind that matters - it is how you leave that matters.

Ramakrishna explains it beautifully: "If you are going to a new place, first find a lodge and put all your luggage there. Then go around and enjoy the whole place, because you know you can always come back. You have a safe place for the night." In the same way, first establish the chamber of Nirvikalpa Samādhi within you. Place all your luggage there. Then move through life, experience everything, enjoy everything - because you know you can always come back to that safe chamber, especially when the time comes to leave planet earth, to leave life.

The moment you add the word Consciousness into this verse, the corruption begins. The purity of questioning is lost. Immediately the mind starts visualizing: "Consciousness means shining like a thousand suns. But a thousand suns is too hot; let me add some coolness - a thousand moons along with the thousand suns." And thus begins the slippery slide into a visualization exercise.

But this verse is not about visualization. It is about pure questioning. That purity must be retained, especially when building the space of Nirvikalpa Samādhi in your system. When you live from this truth of Nirvikalpa Samādhi, the powers that manifest in you are Śaktis - like the explosion of energy when an atom is broken. By contrast, in the Yogic method there is a defined visualization and a defined identity. Both are brought together, merged, and when they collide the energy expressed is Siddhis. That is a completely different science.

This is why the verse must be understood without manipulation, without interpolation, without the "alternative style of reading." Do not insert the idea of Consciousness into it. Nowhere does the verse even remotely contain a word that can be translated as Consciousness.

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmāllokād-amṛtā bhavanti || 2 ||

If you retain the purity of this verse, you will understand the answer which Upaniṣad is trying to give through this verse - it is pure questioning itself - the ongoing, uninterrupted process of Unclutching.

Pure Questioning Leads to Nirvikalpa Samādhi

Nirvikalpa Samādhi is not a verb; it is a noun. It is a space, a state of being. The action that leads to Nirvikalpa Samādhi is pure questioning - the continuous movement of unclutching and inquiry. Any visualization, any effort to hold, maintain, or support an experience is an action, and therefore, by definition, cannot be Nirvikalpa Samādhi. The most important factor

in understanding this pure science is retaining the purity of your listening - from whom you are receiving the teaching. Your energy, your attention, your life should be invested in building the inner chamber where Nirvikalpa Samādhi can exist.

Nirvikalpa Samādhi is not as difficult as Yogīs make it appear. For Yogīs, it is hard work, because they approach it as an achievement. For Advaitis, it is a smart decision. It is not something to struggle for; it is a choice to remain unclutched, complete, and aligned with the Source.

If you do not make this smart decision, life becomes hard work - effort, struggle, and suffering. Practical training can begin simply. Fast for a day or two. As your body experiences dehydration, hold the decision to remain unclutched - to let go of all attachments, desires, and clinging.

When your Ishtadevatā or Guru's form appears, do not grasp or retain; continue unclutching, unclutching, unclutching. Continue choosing Completion, over and over, without holding onto anything.

In two to three days, this practice reveals how the organs and senses fail as the body reaches its limits. Witnessing this prepares you to make the smart decision of Advaita - to remain unclutched even when all support from the body and mind disappears.

Yoga is hard work; Advaita is smart work. By consciously practicing Unclutching while withdrawing from the body's comforts, you experience the essence of Nirvikalpa Samādhi. It is in this space of unclutching that the Śaktis begin to manifest naturally, without effort, without struggle - arising from your alignment with the Source itself.

Paramashiva's Techniques Are Smart Decisions

Paramashiva says beautifully, "When you sneeze, just remain in the space of Unclutching. You will manifest the power related to air." Sneezing, seemingly ordinary, is actually one of the profound techniques given in the Vijñāna Bhairava Tantra, one of the most powerful Āgamas.

There are ten major Āgamas - including Śiva Sūtra, Vijñāna Bhairava Tantra, Mrigendra Āgama, Mahānirvāṇa Tantra, and others. If, in the act of sneezing, you simply remain unclutched, the entire circuit of air energy (prāṇa) becomes accessible to you. You catch the "software's password", the key to the whole energetic network. All techniques of Sadāśiva are smart decisions, effortless and precise. All techniques of ordinary Yoga, if approached without understanding, become hard work. That is why learning Yoga Pāda from Sadāśiva is essential - even Yoga is seen through the lens of smart decision, not struggle.

Major Āgamas - Rudrayāmala, Mahānirvāṇa, Kularṇava, Kāmikā, Mṛgendra, Vijñāna Bhairava - all emphasize smart decisions taken at the right moments. The foundational cognition from which you act - the pūrvapakṣa - is critical. Without understanding and clarifying your cognition first, your actions will always be hard work. Everyone wants to jump-start immediately, but rushing into action without the proper cognitive foundation leads only to struggle. The primary effort must always be developing Nirvikalpa Samādhi - the space of Sadāshivoham, Sahaja Samādhi, Complete Completion, and Perpetual Completion.

Catch The Reality Through Pure Questioning

Nirvikalpa Samādhi can never be taught, but it can be picked up. You cannot learn it through instruction; it is awakened when pure questioning arises in you. When the mind, visualization, and verbalization are unable to go further, pure questioning naturally takes you to that space. This is the essence encouraged by the verse - awaken the pure questioning in yourself.

Through pure questioning, you encounter spaces that cannot be approached by the ordinary senses:

When you understand there is a space where the two eyes are of no use, your Third Eye awakens.

When you realize there is a place where verbalization is useless, your Vāk awakens.

When you see a realm where the mind (Mana) cannot help, your Unclutching opens up.

When you discover a space where the individual soul (Jīva) cannot assist you, your Shivatva - the Cosmic Soul - awakens.

It is the recognition of redundancy and irrelevance that drives the awakening of deeper dimensions within you.

Consider the paradox of luxury: the upper middle class, having all comfort and infrastructure, often suffers from "luxury diseases" - blood pressure, diabetes, heart problems, depression. They possess everything, yet their bodies fail them. By contrast, a poor person, lacking infrastructure, often has a healthy and strong body. The need dictates function.

When you realize there is a space you must traverse where the eyes cannot go - na tatra cakṣurgacchati - you naturally turn

to your Third Eye.

When the ears fail, the Vāk opens; when the mind becomes redundant, Unclutching awakens; when the Jīva is insufficient, Shivatva manifests.

If what you see and visualize is ultimately useless, your Third Eye draws your attention.

If verbalizations, internal or external, are futile, your Vāk activates.

If all cunning games, profit-loss calculations, right-wrong manipulations are meaningless, your Unclutching space opens.

When your entire Jīva - what you identify as yourself - cannot accompany you in the journey, Shivatva awakens.

Luxury, paradoxically, abuses the body and mind. It softens the system, making it weak and dependent. The survival need, on the other hand, awakens your system's full capacity. The craving for luxury alone shapes a person into dependence, subtle laziness, and weakness.

The moment you see through the redundancy of your senses, your verbalization, your mind, and even your personal identity, the deeper dimensions - Third Eye, Vāk, Unclutching, and Shivatva - naturally awaken within you. This is the real science of liberation, the intelligence of the inner system responding to necessity, not indulgence.

Go to a space where everything you carry now - your identity, your possessions, even your very being - becomes redundant. Tell your being this truth with clarity. Contemplate deeply: "Where I am going, my eyes and visualizations will not accompany me; my speech and verbalizations will not come with me; my mind and intellect will not follow; my cunning games, strategies, and even what I think of as my soul will not come along. How will I exist in that space? How will I reach that place?"

Anyone who sincerely contemplates this will experience rejuvenation - a return to youth and beauty. True old age is not determined by the body or mind; it is the result of being frozen in old concepts. Clinging to outdated beliefs and assumptions makes one old. Seeking truth, however, awakens vitality and freshness.

When you turn your attention to the space where all current faculties and identifications become redundant, your deeper dimensions awaken naturally: Your Third Eye opens, perceiving beyond ordinary vision. Your Vāk awakens, the power of subtle expression beyond speech. Your Mana (mind) activates in its highest clarity. Your emotions become free from attachment. Your Unclutching - the capacity to release completely - becomes real. Your Shivatva - your connection to the Cosmic Soul - shines forth. Become young and beautiful through this contemplation.

Perceiving and Experiencing Kāraṇa Will Merge into Kāraṇa

Let me decode some more sacred truths. Recite along with Me.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3 ||
anyadeva tadviditādatho aviditādadhi
iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire || 4 ||

Where the eyes go not, the speech goes not, nor the mind and intellect, we do not know, we do not understand, how That can be taught. It is distinct from the known. It is far beyond man's finite objective nature that is what the mind, eyes, ears or speech, the senses can perceive. It is beyond the unknown, as it can be known by the man's divine, infinite, subjective nature.

We have heard this directly from the ancient masters, who revealed and explained it to us. In Sanskrit, cakṣu - the eyes - includes both the eyes that can see and the eyes that can visualize. Yet neither visualization nor verbalization can reach it. Brahma is verbalization, Vāk, the Vedas. Vishnu is visualization, celebration, and energy. Lakṣmī is wealth. But none of these can find Śiva. One goes down, the other goes up - together they still cannot reach Śiva.

This reality is distinct from the known; it is beyond both the known and the unknown. The ancient masters emphasized this again and again: the truth cannot be fully commented on or interpreted. It is Sadāśiva revealing the truth to us, demonstrating that the ultimate reality is far older than the one spelling it out. The understanding of this Upaniṣad arises only in the minds of those vibrating at the same frequency, attuned to the subtle reality being conveyed.

These truths are more ancient than the person through whom they are revealed, vibrated, or manifested. To establish authority, the Upaniṣad declares: "We heard it from the ancients, who revealed and explained That to us." This is a transmission

beyond time, beyond individual identity - a truth that belongs to the consciousness of the cosmos itself.

यद्वाचानभ्युदितं येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥
yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

Translation: That which speech does not illumine or reveal, but by which the speech is illumined or revealed and expressed, you must know That alone as Brahman, the Absolute Existence, and not what people worship and cherish here as this finite, limited object.

If you read the 3rd, 4th and 5th verses together, certain sacred truths can be decoded. The Source gives life to visualization and verbalization, not the words that describe it. It cannot be revealed by visualization and verbalization, but what is That reveals even visualization and verbalization to your perception. This is the most important truth. You need to meditate. This is the subject for Manana, to embody the state of Nirvikalpa Samādhi.

There is a beautiful verse by Thirumoolar:

ponnai maraithathu ponnani booshanam, ponnil marainthana ponnani booshanam;

thannai maraithathu than karanangale; thannil marainthathu than karanangale;

marathai maraithathu mamatha yaanai, marathil marainthathu Mamatha Yaanai;

parathai maraithathu paar-muthal-bootham; parathil marainthathu par-muthal-bootham

The senses (jnanendriya and karmendriya) cannot show you the Self. If you start looking, what makes you experience your senses, that Source is Self.

ponnai maraithathu ponnani booshanam, ponnil marainthana ponnani booshanam

If you see the beauty of the jewelry, you will miss it. When you name it gold for a second, the visual presentation of the jewelry will be lost. If you see the visual beauty of the jewelry, when you are enjoying the beauty of the jewelry, you will forget it is gold. If you remember the beauty of the gold, you will forget the form it is in. Seller sees the gold, buyer sees the jewelry.

ponnai maraithathu ponnani booshanam, ponnil marainthathu ponnani booshanam;

thannai maraithathu than karanangale; thannil marainthathu than karanangale

Jnanendriya, karmendriya, and mana together are called kāraṇa.Your eyes see and have the ability to visualize. Your ears listen and process what they hear. You can combine, cut, paste, and edit the impressions of sound over time. Your Vāk can create words, spell them out, or internalize them. All these faculties together are called kāraṇa.

Mana is the base on which all these faculties dance. As long as you are absorbed in the dance of the senses, you miss that which empowers all these karaṇas. The moment you turn toward the Source - the power that allows you to experience through the karaṇas - the individual karaṇas themselves dissolve back into kāraṇa.

It is like jewelry and gold. Jewelry is made of gold. The moment you see it as gold, it is no longer jewelry. The moment you see it as jewelry, it is no longer gold. The seller sees it as gold, because he has many pieces of jewelry. The buyer sees it as jewelry, because he intends to wear it. If the buyer sees it as gold, he wins the bargain. If the seller sees it as jewelry, he loses.

In dance, if your eyes carry lust, you cannot enjoy pure dance. When you enjoy pure dance, your eyes become beautiful - free of lust. Similarly, when you perceive the senses only, you see the world. When you perceive the kāraṇa, the kāraṇa itself merges into the Source.

marathai maraithathu mamatha yaanai, marathil marainthathu Mamatha Yaanai;

parathai maraithathu paar-muthal-bootham; parathil marainthathu par-muthal-bootham

If there is a beautiful elephant carved on a sandalwood tree, a person who sees it only as a sandalwood tree will miss the beauty of the elephant. If he sees it only as an elephant, he will forget it is a sandalwood tree.

This verse is teaching the same principle: Enlightenment is not difficult. The energy you use to perceive forms and names in the world - that very same energy, if redirected, allows you to perceive the Formless, Nameless, Subjective Truth. It is only a change in direction, not a change in effort. Ask yourself: are you awakened to the outer world, or have you awakened to the inner world? The whole verse is about changing the direction of your perception. In everyday life, whenever your emotions make you

perceive something as "my world", break that identification and perceive it as "the world". When you do this, you begin to see:

thannai maraithathu than karanangalam; thannil marainthana than karanangale;

kaaranam kanda karai karanangale; karanangal karaithal kaaranam thannile

Karanangal - (the karaṇas, jñānendriyas, karmendriyas, and mana) - are the organs, intra organs through which you perceive tiredness, excitement, good, bad, right, and wrong. Whatever you perceive through the karaṇas makes you forget the kāraṇa - the underlying cause. When you consciously turn toward the kāraṇa, you begin to perceive the source itself.

Ask yourself: What is it that makes me experience and perceive all this? What is it that illuminates this entire experience? What is it that makes my kāraṇa shine? Through this inquiry - through Vākyārtha Sadas (reflective discussion) and manana (contemplative practice) — you can directly experience the kāraṇa, the root of all perception.

ponnai maraithathu ponnani booshanam, ponnil marainthathu ponnani booshanam;

thannai maraithathu than karanangalam thannil marainthathu than karanangale;

It's all about making a U-Turn. The man who stands and shows you the U-Turn board is the Guru. The Guru speaks in a way that all your karaṇas start listening. He has mastered all his own karaṇas, so he can command all your karaṇas.

Only a person who has mastered his karaṇas can say: "Turn. About-turn. Make a U-Turn. Your turn is the U-Turn."

The sacred truth encoded in this verse is simple: Enlightenment is not difficult. It is not about adding effort, rituals, or austerities. It is just a change of direction - a U-Turn.

Do Not Keep Finite Limited Objects as a Goal in Life

"That which speech does not illumine or reveal, but by which speech itself is illumined, revealed, and expressed - that alone is Brahman, the Absolute Existence. It is not what people worship and cherish here as finite, limited objects."

The so-called atheists and agnostics often misinterpret the latter part of this verse, claiming: "The Upaniṣad says, not what people worship and cherish here as finite limited objects, so don't worship idols or forms."

Fools who try to imagine the unimaginable, without guidance, fall into depression, tiredness, and boredom - and sometimes even become terrorists out of frustration.

The Upaniṣad actually says: "viddhi nedaṁ yadidamupāsate." This does not mean "don't worship deities" or "don't worship the forms of Gods and Goddesses." It means: do not keep those limited objects as the ultimate goal of your life.

What is the meaning of worship? It is that which you run behind, that which enchants you, that which attracts you, that which your whole being longs for. So, when the Upaniṣad says "viddhi nedaṁ yadidamupāsate", it means: do not make finite, limited objects the goal of your existence. Do not fall in love with them.

You may be worshiping deities, bowing down to Gaṇeśa or any other God, yet in reality, you may still be in love with wealth, name, and fame. Many people lose their peace in pursuit of the Nobel Peace Prize - it has taken away more peace and left more people in pieces. You may bow down before God, yet if you are in love with money, recognition, or ambition, those are what you are truly worshiping. The Upaniṣads declare: do not make finite, limited objects your ultimate aim.

Pure questioning and pure ambition are, in essence, the same - because their Source is you. If you stay with pure questioning, you will fall into you, and only pure ambition will radiate from you. Here is a simple example of misunderstanding:

A man was driving down a country road when he saw a farmer standing in the middle of a vast field of grass. Curious, the man pulled over, walked out to him, and asked, "Excuse me, sir, but what are you doing?" The farmer replied, "I am trying to win a Nobel Prize." Puzzled, the man asked, "How?" The farmer responded, "Well, I heard they give the Nobel Prize to people who are outstanding in their field."

In the same way, "viddhi nedaṁ yadidamupāsate" is often misunderstood - just like the farmer being "outstanding in his field." Sometimes both this verse and the earlier one are misunderstood by the same person. Once misunderstanding takes root, it colors everything. If it becomes a habit, then misunderstanding itself becomes the regular pattern.

yad-vācānabhyuditaṁ yena vāgabhyudyate tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||
Speech cannot illumine Brahman, Sadāśiva. Mind cannot illumine Sadāśiva. Vāk cannot illumine Sadāśiva.

Visualizations cannot illumine Paramashiva. You may ask: "Then, why Vāk? Why visualization? Why mind?" If you start seeing the source of Vāk, of mind, of visualization—what illumines Vāk, what illumines visualization, what illumines the mind

- you will find Paramashiva. You will find Brahman.

Do not merely look at where Vāk is pointing; look at where it is arising from. Do not be diverted by what visualization is showing; look at the Source from which it is revealed. That is the Truth. Mana, Vāk, and visualization are created by Sadāśiva not because they can show you the Truth, but because through them you can discover the Truth. They cannot reveal the Truth directly, but if you trace them back to where they are being revealed from, you will catch the Truth.

Let Work-ship And Worship Objects Be Infinite

yad-vācānabhyuditaṁ yena vāgabhyudyate tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||
"That which speech does not illumine or reveal, but by which speech itself is illumined, revealed, and expressed - know That alone as Brahman, the Absolute. Not what people here worship and cherish as finite, limited objects."

Here, the word upāsate should not simply be translated as worship, but as what one keeps as one's goal. What you "worship" may not actually be your goal. What you "work-ship" - what you work towards - may not be what you worship. The Upaniṣad is pointing to this subtle distinction: do not keep finite, limited objects as your goal of life. This is the correct understanding. Whatever actions you are engaged in, let them ultimately lead you towards the Infinite, Brahman. Function with this clarity. Ask yourself: What do I worship, and what do I work-ship? In both, is there anything finite - or are both aligned with the Infinite? That decision is crucial. When both your worship and your work-ship are directed only towards the Infinite, you are already the favorite inheritor of the Cosmos - King and Queen of the Cosmos.

Experience Reality By Turning Towards Source

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६॥
yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ||6||
Translation: That which cannot be thought of by the mind, that which is modified functions of intellect, intelligence, contemplation and cognition, but by which they say, the mind is able to think and cognize, being illumined by the light of Infinite Cosmic Intelligence – you must know that very Source of Mind, the Reality alone as Brahman, the Absolute Existence and not this which is worshipped and cherished here as a finite, limited object.

The Upaniṣad repeats itself here - signaling that this truth is of utmost importance. Let both your work-ship and your worship be directed only to the Infinite. Even in the middle of deep sleep, if someone were to wake you and ask, "Why are you working?" your immediate, spontaneous response should never be money, power, name, fame, or any finite object. Instead, it should arise from the core of your being: "I am enriching, for enriching leads me into the space of Sadāśiva." This should not just be an answer but your very cognition.

The work you do, the quality you embody, the life you live - everything must be aligned towards the Infinite. Iron out your whole existence with the Truth of the Infinite. Let the Infinite be the source of your life. Let the Infinite be the source of your very Existence. Let the Infinite be the source of your joy.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||
That which cannot be thought of by the mind, with its modified functions of intellect, intelligence, contemplation, cognition but by which they say the mind is able to think and cognize. Being illumined by the light of the Infinite Cosmic Intelligence you must know that very source of mind, that reality alone as Brahman.

If the Upaniṣad repeats itself, it means the concept - the sacred secret, the truth being delivered - is of the highest importance. Sometimes you feel that what you truly want to convey has not yet been fully said. The whole truth has not yet been delivered. At such times, words feel like a tiny tube trying to drain an entire dam. When words appear too small for the vastness of the truth, you are forced to repeat. The Ṛṣis of the Upaniṣads knew this. Their inner space experienced the truths as a vast flood. For them, words were too small a stream to carry the full force of the Ganga. So, when the message was too great, they repeated it. That is

why the Upaniṣad repeats itself.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

The Upaniṣad repeats itself to give you one more chance to listen. It knows human beings are fools who miss again and again, so it keeps opening the door. Don't look at what your mind shows you - look at what shows your mind to you. Don't get trapped. Don't say yes, don't say no. Just be unclutched. Unclutching is the only way to save yourself from any trap. Always look at who is showing you the mind, not at what the mind is showing.

Your mind may show you hopes of the future or the hopelessness of the past. It may tempt you with the possibility of victory or torment you with the memory of failure. Whatever it shows - don't get caught.

Understand: sad-faced victims are the biggest criminals. The moment someone says, "I am innocent, life is tormenting me," they are already carrying a poison far more dangerous than terrorism. That cunning victimhood will only be exhausted if they live many lifetimes as terrorists.

Any energy you pile up inside, any pressure you build, will have to be exhausted by taking more and more births. Many think that victimhood is the safest, coziest corner to hide in. In reality, every victim mentality you indulge in is building the mental setup of a terrorist.

So don't be tricked by your mind - whether it is playing the victory of the future or the victimhood of the past. Both are traps. Don't say yes, don't say no. Look only at the Source: why do you perceive your mind the way you do? The deeper you go into the Source, the more roots you see. The more roots you see, the more you are freed. This is enlightenment.

tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate ||

If finite objects are your worship and work-ship, you are caught. Let the goal of both always be the Source. You may wonder: "How will I run my regular life if I am always looking at the Source?"

Understand, this is the most practical instruction. When your cognition is turned to the Source, you can go on living your day-to-day life - without tiredness, without boredom, without friction. Looking in does not mean losing fuel; it means gaining immense lubrication for your system. Turning towards the Source does not slow life down - it makes life flow effortlessly. It removes the friction. When you turn to the Source, the Infinite becomes your reality. This is why the Upaniṣad repeats the same truth again and again - in the 7th, 8th, and 9th verses.

nedaṁ yadidamupāsate | nedaṁ yadidamupāsate | nedaṁ yadidamupāsate | nedaṁ yadidamupāsate | nedaṁ yadidamupāsate

Five times.

The good news is you will be given a chance to come back five times. The bad news is, if you make this missing as a pattern, you will miss even the fifth time.

nedaṁ yadidamupāsate |

Finite objects are not Absolute. They are not Ultimate.

nedaṁ yadidamupāsate |

What is such an important sacred secret that Upaniṣad has to repeat itself five times? Upaniṣad are revealed to high frequency people, not to the uncommitted, accidental onlookers. It is revealed to committed, responsible individuals. It is literally like impregnating. Why does Kenopanishad repeat itself five times?

Never Be Diverted By What is Seen, See Who is Showing

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

The next verses also have the same meaning.

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७॥

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८॥
yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९॥
yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

From the 4th to the 9th verse, the Upaniṣad repeats again and again: brahma tvaṁ viddhi nedaṁ yadidamupāsate.

In all the 108 Upaniṣads, this is the most repeated line. No other line is uttered five times.

Translation: That which is not seen by the eye (cakṣu), but because of which the eye, the organ of sight, is able to see and perceive the seen - you must know That reality alone as Brahman, and not this which is worshiped and cherished here as a finite, limited object.

Do not be diverted by what even the most beautiful expression instigates in you. Instead, concentrate on the Source from which you perceive. Paramashiva, in the Āgamas, describes beauty not in terms of man or woman - our tradition recognizes eleven genders - but simply as a beautiful being. He gives three qualifications: The very sight should leave you stunned, eyes widening in awe. Grace should flow in every action, from waking to falling asleep. Every bhāvanā - whether dress, attitude, aspiration, or visualization - should radiate beauty.

Even if all these qualities are present, do not be diverted by the expression. Look into who is expressing it. When you turn inwards to the one expressing, you become a Jīvanmukta.

The same applies to the most beautiful experiences of the world: the Sun, Moon, oceans, Himalayas, rivers, nature's splendor, extraordinary beings, powers, and visions. Do not be caught in what is shown - see the Source that is showing it.

Understand clearly the distinction between The World and My World. The mountain you see is The World. The peace or mood it creates in you is My World. Whether it is The World or My World, do not be distracted by what is seen or perceived. See who is perceiving in 'My World,' and you will realize Ātman, the Super Consciousness. See who is showing 'The World,' and you will attain Paramashivatva. This is the direct path to the Ultimate: Śivoham Anubhūti, Ātmajñāna, Brahmajñāna. This is Enlightenment.

Enjoy both - the beauty of the outer world and the richness of your inner world - but do not be distracted. Enjoy powerfully, but remember: it is the Source that matters, not the experience. If your attention is on the superficial, both your eyes will enjoy. If your attention is on the Source, your Third Eye will enjoy. External or internal, let the Third Eye be awakened.

After defining beauty, He says: look at the Source - Who is showing? That is too beautiful to be described. If the expression itself is this beautiful, then imagine how the experience will be! If the statement can be so poetic, how poetic will the state be! Let all the glory, visualization, and beauty you see in The World or My World remind you of the Source.

It is not that which is seen by the eyes, but that because of which the eyes - the organ of sight - are able to see and perceive. That alone is Reality. This truth has to be drilled into you again and again. Not by what is seen through the eyes, but because of which the eyes are able to see and perceive.

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

Go on contemplating this. However beautiful and graceful the seen may be, however handsome or radiant the being may be - always look at the Source. When you look at the Source, you will reach a space, a taste, an experience that is far deeper, sweeter, and more beautiful than anything expressed. Any enjoyment of expression will, at some point, lead to boredom. Only if you look at the Source will boredom and tiredness become redundant in your life.

Seer Who Sees The Source Becomes The Seer

Upaniṣad says, anybody who can express always tries to make people a slave through his or her expression. That's what the actors do. They want people to become their slaves just by the way they look, the way they carry themselves gracefully, the way

they portray themselves. See the authenticity of the Upaniṣads. The Upaniṣadic Ṛṣis looked more handsome than any superstars because they are real stars. The Sapta Ṛṣis are the real stars. With all their beauty, grace and handsomeness, they remind you to look at the Source, which is expressing, not the seen which is perceived. If you turn towards the Source, that is the most extraordinary, eternal experience of beauty, bliss, joy and Consciousness.

If you can see, begin directing your attention to the Source. Even in day-to-day life, if you turn towards the Source, your family and relationships will become deeply stable. Whenever you operate only on the basis of what is seen, your relationships will always remain unstable. Anything new will appear stunning for a while, but nothing - except the presence of an enlightened being - remains graceful from morning till night once you start living with it.

In your ordinary life, if you train yourself not just to see what is seen, but to look behind what is seen, your life itself will gain stability. The one who sees the Source becomes the Seer. The one who invests in the seen becomes the seen—the mere object.

Breathe The Prāṇa of Enlightened Being

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||
yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||
yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

The 4th, 5th, 6th, 7th, 8th, 9th – all these 5 verses are a powerful repetition, especially 5th, 6th, 7th, 8th, 9th. These 5 verses are the same words. The entire line "tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate" is repeated 5 times and is the most repeated verse in all the 108 Upaniṣads.

The 9th verse:

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

Translation: That which one breathes, not with the breathing but by which the breath, in-breathes vital life energy, prāṇa, being impelled by that Source of life, you must know that alone as Brahman.

Some of the anti-Hindu elements and pseudo Hindu elements translate this verse, translate this thought current of prāṇa as the organ of smelling. Breathing has multiple purposes. If you try to translate prāṇa as smelling, the whole sacred secret is lost. The first principle of breath, prāṇa, is life energy. It is not just smelling, it is experiencing. If you breathe a hill, an ocean or a river just by yourself, you will breathe peace. The same place, same hill, same river, same ocean, if you breathe with the people with whom you have Complete Completion, you will breathe bliss.

Whenever the ideological relationship does not exist and only biological or blood relationship exists, those people become a burden on you. Blessed are the families who have a common ideology as their source of inspiration. Blessed are the son and father, mother and daughter, brother and sister, husband and wife of whom Guru is the connecting point.

When ideological Completion exists, you have endless reasons to be together. You have endless things to talk about, endless reasons to celebrate one another's presence. That shared ideology is Completion.

Until enlightenment happens, there can never be absolute Completion. But even then, your Completion can be far stronger than your small incompletions. Completion means your small incompletions become irrelevant. This is the Completion you can achieve - by thinking of it, imagining it, waiting for it, and aspiring for it.

Breathing is not smelling. Breathing means absorbing the very life energy around you. When you breathe on a beautiful beach, by a hill, or near a river, alone, you breathe peace. When you breathe in that same space with people with whom you have Completion, you breathe bliss and joy. But if you breathe in that same place with people with whom you carry incompletion, you breathe hell.

Whenever you go to an energy field where the great Beings lived like Kali Temple of Dakshineshwar, Srirangam Ranganatha Swami, Arunachaleswara, Meenakshi, Viswanatha – breathe that place. They are still alive in those places. Their prāṇa is alive in those places.

Smelling is one of the side effects of breathing. Breathing means being alive, living that place, tasting that place, experiencing

that place. A person with whom you have Completion, friendliness, even breathing in that person's space gives you so much life. That is why you always want to hang around not with the right people, but with the people with whom you have Completion. Understand, everyone is trying to hang around with the people with whom they have Completion.

Under the Adi Kailasa Banyan Tree, you can live the prāṇa of Sadāśiva. He is there. Sapta Ṛṣis lived in Ramanagara because Sadāśiva, Devi and Nandi lived there. To this day, all the Saptarishis are in the form of a huge seven hillock, single stone in Ramanagara. They heard Āgamas from Mahādeva under this Banyan Tree. If you read the Kāmika Āgama description where Sadāśiva was sitting and teaching, everything fits with our Banyan Tree. After Sadāśiva taught the Āgamas, the Ṛṣis were living in Ramanagara and practicing.

Rāma came when He heard the Sapta Ṛṣis are living here. He came and heard not only the Āgamas, but the Upaniṣads also from Mahādeva directly. After Rāma wins the war, after the Paṭṭābhiṣekam, he brings Hanuman, Sita, Laxmana, Bharata, Shatrughna, the whole battalion to show them where He had lived – the Rāma līlā sthānas. At that time, at the same place, Rāma sits and describes to Hanuman what he heard from Paramashiva. Hanuman is the incarnation of Nandi. Nandi came to support Rāma in His Avataric mission as Rāma is the great devotee of Paramashiva. Rāma taught whatever He heard from Paramashiva to Hanuman. That is what is recorded in Muktikopanishad as the 108 Upaniṣads. Under the Adi Kailasa Bidadi Banyan Tree, you can breathe Paramashiva.

If you sit in a dark room and go on breathing, you will only be in hell. People who are interested in being in hell, you go to hell; don't put others in hell. Not relating with people, constantly sitting in a dark room is a disease as per Hindu psychology, and sleeping when this is being told is a disease.

One important truth: the more people want to hang around you, the more success in everything you do. You carry that kind of prāṇa where people feel rejuvenated, refreshed by breathing your prāṇa. It is not necessary that you have to be completely complete with everyone for people to enjoy your prāṇa. If you are completely complete with you, and go on encouraging Completion with everyone, that itself will rejuvenate everyone's prāṇa.

Breathe Out Joy And Completion

Understand the importance of breathing. It is not smelling. You are breathing life. It is very important. You need to constantly be aware and be alert of whom you are breathing. Just like whose food you are eating and with whom you are eating matters, with whom you are breathing matters. If many people feel rejuvenated and happy by breathing your space, you will be blissful. Naturally you will be loved, you will be wanted. You become more and more blissful, more and more loving. What you breathe out becomes your character. Whatever you deny becomes your weakness, pattern.

Whatever you breathe out becomes your character. Breathe out love. Breathe out Completion. It becomes your character. Whatever you deny: "I cannot do. He will talk. Who knows, only I know. All this is not working for me. One day I have these ambitions and activism and the next day I don't know where it goes." It will become your pattern. Whatever you breathe out which everyone around you enjoys becomes your character. Breathe out joy and let everyone around you breathe the joy. Let everyone around you breathe the Completion you radiate, the ecstasy you radiate, the excitement you radiate.

Whether in business, personal fulfillment, joy, love, relationships, contentment, health, in everything, if you can breathe out joy and Completion, more and more people will love to be around you. You will feel rejuvenated, overflowing with love, energy and Completion. That is success. Not cunning, not technical, not strategic planning - but radiating joy and Completion.

Ramakrishna never had a strategy. When He was alive, He had only a small number of disciples. When He left the body, the number of people that gathered was less than fifty. For those fifty people, He created such an amazing powerful Completion space. Everyone who came into their breathing space, breathed Ramakrishna. That did the job. If more and more people are able to hang around you, feel rejuvenation around you, feel the Completion with you, that's all that matters. Beings whose breathing itself brings thousands' joy, make them feel more Completion, more rejuvenation, more excitement, more joy, more bliss, more fulfillment - that is life, that is success.

The more and more people enjoy your breathing space, the more and more they will want you. When you feel you are wanted, you will start expressing more and more of this. That will become your character. That is the virtuous cycle for Completion, fulfillment and success. When you start living this, it becomes your character and believing in it leads you to enlightenment

itself.

To Experience The Ultimate Health is Required

यत्प्राणेन न प्राणिति येन प्राणः प्रणी यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥
yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

That which man does not live by prāṇa, but by which prāṇa itself is sustained - know That to be Brahman, not what people here worship.

Health is not ultimate but to experience the Ultimate, health is required. The moment you hear health is not ultimate, you stop caring about the body and allow it to collapse. That is withdrawal from life without understanding the full statement – health is not ultimate. To experience the Ultimate in the body, the body needs to be healthy. Only to a healthy person you can utter the word "health is not ultimate" and not to anybody else.

You need to understand what breathing is. Have complete breathing and only then you can say breathing is not the ultimate reality. Breathing is beyond that. You need to know what listening is and you need to have complete listening. Only then ultimate is beyond listening. You should have complete vision and only then ultimate is beyond seeing. Half of your eyes are not seeing. With that, if you hear, "Oh, listening is not God," you will be very happy. In your mind, you think "Okay. I think I am in the God state." Breathing is experiencing everything in your eyesight.

Science of Breathing

Instead of having a small room with windows and sleeping there, if you have a larger space even without windows or windows closed, you will be more healthy. You do not breathe the space even if the windows are open. Open windows means the air circulation will be good. Breathing is not all about air circulation. It is all about the space.

If you are going to build your home, let your bedroom be as big as possible. You are breathing space, not just air. You are breathing people who are in that space. You are breathing things which are in that space. You are breathing memories which are kindled by the things, the persons and the photographs in that space.

First thing is to manage the space inside you. Always decide to be in the space of Completion. Make sure you go on encouraging and helping others to be complete, excited and informed. Excitement is not a psychiatric disorder. If some system declares excitement as a disorder, that system is a disorder. Collapse the psychiatric system; don't be collapsed by it.

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

First, learn the science of breathing. It is not about blowing your nose. It is about experiencing life. If you don't know breathing, you cannot say breathing is not ultimate. If you don't know seeing, you cannot say seeing is not ultimate. If you don't know listening, you cannot say listening is not ultimate.

Śrī Vidyā: Looking For The Source

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||
yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||
yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||
yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||
yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

The essence of all these verses is this: not that which is seen, but that through which everything is seen.

This verse has two dimensions. For example, you are looking at a great mountain range covered with snow. That is the World. When that mountain is perceived, the perception and the experience you go through is my world. In your world, neither of these is ultimate. Look inside - who is perceiving within my world? Look outside - who is showing as the World? In both, if you begin to trace the Source, you will discover Sadāśiva.

If you start looking at who is showing my world and our world, you will directly experience Sadāśiva. If you start looking at who is manifesting the World, you will directly experience Ādiśakti. Both are one and the same - Ādiśakti and Sadāśiva.

The essence is this: see from depth, listen from depth, breathe from depth. The moment you turn towards the Source, depth awakens. All human suffering exists because of superficiality. Depth brings powerfulness and joy.

Anything that happens from the Source, from depth, is parāvidyā. Anything that happens superficially is aparāvidyā. The Science of Enlightenment - discovering the Source - is Śrī Vidyā. Śrī Vidyā is the science of finding: who is seeing, who is listening, who is breathing, and who is cognizing.

Kenopanishad Verses: Powerful Method For Sahaja Samādhi

The 5th verse. yat vācānabhyuditaṁ yena vāgabhyudyate – which cannot be described by words but which is the source of the vāk, the speech does not illumine, reveal but which makes the speech happen.

The 6th verse: yanmanasā na manute yenāhur-mano matam – cannot be cognized by the mana, but which makes mana cognize, which makes mana operate.

yat cakṣuṣā na paśyati – not which can be seen, but through which the organ of seeing is lit, functions.

yat chrotreṇa na śṛṇoti – not by the listening, but through which the listening happens in you.

yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate – not which can be breathed, but by which the breathing happens.

The most powerful Sahaja Samādhi technique is constantly trying to remember – Who is making me see? What is the energy in me which makes me listen? What is the Source which makes me cognize and think? What is the Source which makes me breathe in and breathe out?

Suddenly, your eyes will be open, yet you will sit like a hatching mother bird - her eyes are open, but she is not looking outside. Your eyes will be open, but you will not be seeing, because you are seeing the Seer.

Whenever you find time, even if only for a few minutes, sit in this space - you will naturally enter Sahaja Samādhi. Your eyes are open, but you are not seeing. Your ears are open, but you are not hearing. You are not asleep, yet you are not engaged. Your cognition is alive, but you are not cognizing. This is the state called Sahaja Samādhi.

With practice, even while cognizing, you will not move out of that state. That is the perfection of Sahaja Samādhi. These five verses of the Kenopanishad are the most powerful method to experience Sahaja Samādhi.

Gummi Song: Powerful Method to Create Right Bio Memory and Muscle Memory

The Gummi song is from the great Siddha Puruṣa, Mahasiddha Konganavar. He is Devi upāsaka, śakta. Tradition says Konganavar's Jīva Samādhi is there in the Tirumala Temple. All the great Incarnations were worshiped with the name of Siddha Puruṣas in the South. Of the 18 great incarnations in the South, one of them is Konganavar. The word 'Konganavar' means Lord of Hills. Konga means hill. Anavar means the Lord. He was supposedly a śakta (worshiper of Śakti, Devi) when he was in the body. It matches because in the Venkateshwara Temple, in the main garbha griha vimāna, you will not see Garuda (divine bird, vehicle of Lord Vishnu). You will see Simha (lion vehicle of Devi). The traditional information available proves very clearly that he lived in Tirumala and has Mahā Samādhi, Jīva Samadhi in Tirumala. In his song, beautifully he describes the same truth of the Upaniṣads in at least 10 verses.

The unique style of dancing for that song, the Gummi Song churns your whole bio memory and muscle memory. The way you need to turn around and rotate your body – whirling - in Siddha tradition, it is used as a technique. When you are whirling again and again, the sounds which are created directly get into your guts. When you are whirling, the pitha will open up and your guts will record the verses sung. It will just become your bio memory and muscle memory. It is one of the most powerful spiritual techniques. Even if you miss kīrtans, don't miss Gummi songs. It is one of the ancient methods of creating right bio

memories and muscle memories.

The Konganavar songs are called Valai Gummi. There are actually 16 Gummi songs on Paramashiva which are well-known. One is from Kalangi, one is from Sattanathar, Sattamuni and one recently from Vallalar just a few 100 years ago. These are some of the most traditional and powerful mantras. These words came from the great enlightened Masters, Incarnations. When you whirl with that Gummi and these words enter into your system; they work as a mantra. They manifest in your bio memory and muscle memory.

Sahaja Samādhi: Answer to Pure Questioning

Through these five verses, the Upaniṣads are urging you to go into depth. Do not remain superficial. Superficial living will never allow you to experience life. Somewhere, you need to break the ice. Somewhere, you need to evolve. Decide today is the day you begin practicing Sahaja Samādhi, Sahaja Sthiti.

Throughout the day, whenever you find time, ask yourself: What is it in me that allows me to cognize myself and everything around me? What is it in me that lets me see what I see? What is it in me that makes me hear what I hear? What is it in me that allows me to breathe in and breathe out?

Start this pure questioning, and you will see - automatically your attention will center on something beyond words. These questions do not lead to answers; they lead to an experience - an embodied state. Sahaja Samādhi is the response to pure questioning. Start the pure questioning, and return to it again and again.

|| iti prathamaḥ khanḍah ||

This brings us to the end of the first chapter of Kenopanishad.

Cultivate Will Power, Not Will Arrogance

Dvitiyaḥ Khanḍah, the 2nd chapter of the Kenopanishad.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमाँस्यमेव ते मन्ये विदितम् ॥ १॥

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 1||

"If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression, in yourself and its expression among the Gods too. Therefore, Brahman the Absolute Truth is still, to be sincerely inquired into, contemplated and intranalyzed by you."

This is like a conversation between Guru and the disciple. Guru says, "If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression in yourself and it's expression among the Gods too, therefore, Brahman the Absolute Truth is still, to be sincerely inquired into, contemplated and intranalyzed by you."

Tiredness and self-inflicted boredom make you feel, "I know It - that's all there is to know." You give up on yourself and convince yourself that everything is okay. During the manifestation of powers, people actually fight with what they call willpower. But it is not willpower - it is will-arrogance. The idea that, "If I will it now, it has to happen now. If it doesn't happen, then it's not for me, so leave it." What you think of as willpower is nothing but will-arrogance.

Real willpower arises from persistent will. When you are bitten by the snake called will-arrogance, that poison spreads within you as tiredness and self-inflicted boredom. Whoever has transformed their excitement and devotion into responsibility will never be bitten by tiredness or self-inflicted boredom. Tiredness may come from external causes, but boredom is always internal. When these two attack you, you arrive at a decision. When you say, "That's enough - leave me," your life, in effect, has ended.

All of you know the story of Brahma who went to find the head of Paramashiva. Viṣṇu went to find the feet of Paramashiva. Brahma was inflicted by tiredness and self-inflicted boredom. When you are tired and bored, not only are you a dead weight to yourself, you even become cunning to cheat others. Brahma looked around and he did not want to accept his failure. He tried to show he was successful. So he caught one flower that was falling from Sadāśiva's head and asked the flower, "Hey, from where are you coming?" The flower said, "I am coming from Paramashiva's head." The next question was, "How long have you been traveling?" The answer was, "Oh, I am traveling for four Brahma's ages." Brahma was shaken, "What? Four Brahma's ages you

have been coming down and…"

Then that flower asked, "Who are you?" He replied, "I am the Brahma of this age." The flower then said, "Oh, I have seen four, your father, grandfather and great-grandfather. For four of your fathers, I am coming down. The flower asked, "Why are you coming here?" Brahma said, "I wanted to reach Paramashiva's head, so I am coming up." The flower laughed and said, "Fool! I have not been kept on top of the head. I have been kept on the ears. Paramashiva's put me on His ears. From there I slipped and I am landing for four Brahma's ages." Brahma said, "Can you do one favor for me? Can you be a witness for me that I reached Paramashiva's head and brought you from there?" The flower replied, "After all, I am going there. What is there? Let me support."

This disciple–disciple relationship is a crime. You support and are a witness with a lot of sympathy for the crime that fellow is trying to commit. That is why both of you are cursed. Paramashiva cursed that flower, "You will never ever again be used in My pūjā. You can never have My sparśa (touch)." That's the worst curse. Even Brahma did not have that worst curse. Brahma was told, "You will never be worshiped." Then Brahma did some prāyaścitta and fell at the feet of Sadāśiva. Paramashiva said, "Alright, at least in all My temples, the Vāmabhāga, I'll give to you."

In all Śiva's temples, where the gaumukha, the water, the abhiṣeka tīrtha comes out, Brahma will be standing to fill his kamaṇḍalu and do the Creation. It is from the pāda tīrtha caraṇāmṛta (feet-washed sacred nectarine) water of Sadāśiva, Brahma creates Brahmāṇḍas (universes). Brahma at least got some blessings and a place at the feet of Sadāśiva's caraṇāmṛta. For the false witness, the supported fellow, the curse is in place. That flower (Thazhampu, Ketaki) is never used. It is the best-smelling flower and has a lot of herbal qualities. It's a medicine. If Paramashiva had accepted, that flower would have been the best flower for His pūjā. No Śiva temples use it. It is the most auspicious-smelling flower but useless just because of this one crime. Never ever support somebody's tiredness and self-inflicted boredom.

Never Give Up Seeking Due to Tiredness and Boredom

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 1 ||

If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression in yourself and Its expression among the Gods too. Therefore, Brahman, the Absolute Truth is still to be sincerely inquired into, contemplated and analyzed by you.

Whenever you feel bored or tired, you may start thinking, "I already know everything," or "This is all I can ever know." Both attitudes are dangerous. What truly matters is keeping the spark of pure questioning alive. As the Guru says: "Brahman, the Absolute Truth, still needs to be sincerely inquired into, contemplated, and realized by you." Pure questioning takes you deeper. The answers you cling to without questioning become the frozen parts of you - and those frozen parts are your pain. When you let go of rigid answers and remain open in questioning, you experience Brāhmaṇyaṃ Bahuputratām. But the moment you insist on fixed answers and resist openness, suffering begins.

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 2.1 ||

"If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression, in yourself and its expression among the Gods too. Therefore, Brahman, the Absolute Truth, is still to be sincerely inquired into, contemplated and intranalyzed by you."

The important sacred secret you need to know from this verse is – when you are hit by tiredness, when you allow boredom, do not give up on your seeking. Do not give up your pure questioning. Keep your pure questioning alive. Anybody who keeps pure questioning alive, never gets tired of manifesting powers. Will is built by persistence, not by egoistic arrogant attitude of "I'll try a few times, if not I'll give up" or " I'll conclude this is as far as I can go."

Pure questioning and manifestations, manifestation of powers, is one and the same. Bring yourself to the pure questioning. Sincerely inquire into the inner space of Sadāśiva. Meditate on it. Intra-analyze it.

Definition of True Disciple

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥
nāhaṁ manye suvedeti no na vedeti veda ca |

yo nastadveda tadveda no na vedeti veda ca || 2||

Translation: I do not think that I know it well and not that I do not know it. I know and I do not know as well. One, who amongst us, subjectively cognises and knows that to be as – not that I do not know it and also I know it not – truly knows it.

The definition of a disciple in this verse is this: he neither completely knows, nor is he completely ignorant. Understand - knowing what you know is knowledge, and knowing what you don't know is also knowledge. But not knowing that you don't know is ignorance. Not knowing, in itself, is not ignorance.

Beautifully the disciple says, "I do not think I know it well." He is very clear, he is not completely enlightened. He also knows "it's not that I don't know at all and not that I do not know it."

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।

nāhaṁ manye suvedeti no na vedeti veda ca |

I do not think I know it well. That does not mean I do not know. I know and I do not know as well. There are some parts of the truth I do get into that embodied state but there are some parts of the truth still not revealing itself to me.

Upaniṣads are basically helping you to embody the consciousness they are describing. The last verse Kenopanishad described about the pure questioning:

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ १ ॥

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 1 ||

"If you think, I know it very well then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression in yourself and its expression among the Gods too. Therefore Brahman, the absolute Truth, is still to be sincerely inquired into, contemplated and intranalized by you".

See this whole verse. Start thinking, contemplating and intranalyzing. Whenever you find time, even while cooking, while lifting stones, while making calls, while serving, all those moments ask yourself: "What is it in me which is making me breathe? What is it in me which is making me hear?

Understand, even this simple question will suddenly turn your attention inward and make you experience an 'Embodied State of Consciousness.' In Sanskrit, we have a beautiful word: Bhāva Samādhi. Whatever becomes your Bhāva Samādhi is truly known to you; whatever has not become your Bhāva Samādhi is still unknown to you. Make your whole life a lifestyle of Bhāva Samādhi.

What is Rudrābhiṣekam is for? Early morning, 04:30, get up and pour cold water on yourself and do the Pancha Kriya. Then go and sit in front of that Shiva Linga. Sit and connect with Paramashivaa wherever you may be, whoever you may be, "Whatever form you may be, something I may know, something I may not know. Oh Paramashiva, I know you are the Source of everything. You are everything. You are in this Linga. You are in this body. You are the Source for both. Let me connect with you. Let you reveal yourself to me. Let me be in the Bhāva Samādhi of you, Śivoham". When you sit in that Bhāva and do the action of Rudrābhiṣekam, the Embodied States of Consciousness becomes your reality. Bhāva Samādhi becomes a possibility.

It is these Bhāva Samādhis that are the juiciest moments of life. Until you experience Bhāva Samādhi, the juiciest point in life will only be sex - the highest experience you know - and you will keep running behind it. But only Bhāva Samādhis can give you the higher taste of life: higher joy, higher fulfillment, higher consciousness.

Once you experience that, whether or not you choose to enjoy physical pleasures becomes your decision. Without Bhāva Samādhi, if you rely only on physical pleasures, it becomes suffocating. Too many things have to be maintained, and most of the time, it ends in disappointment. As a result, you begin to develop incompletions with everything related to physical pleasures, and eventually, you start hating them.

Kīrtan: technique for Bhāva Samādhi

Second verse:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca ||2||

Bhāva Samādhi, the Embodied States of Consciousness opens amazing doors in life. That is why Rudrābhiṣekam is recommended, within that half hour you can enter the Bhāva Samādhi of Śivoham. Kīrtan is also a technique for Bhāva Samādhi. When your stomach churns repeatedly, it releases pitta and cleanses toxins. Suddenly your stomach may feel so joyful—as if you had swallowed a 'joy pillow' resting there; before practice the same can feel like an 'pillow of acid .' If you perform the Kīrtan fully, with the body rotations and steps, you will suddenly feel the whole stomach become like a light, sweet joy pillow.

Embodying different states of consciousness, Bhāva Samādhi is the purpose of all spiritual practices: Pure Questioning, Unclutching, Complete Completion, Morning Yoga during Brahma-muhurta, Rudrābhiṣekam, Guru Pūjā, Kīrtan, or Satsang, whatever becomes your Bhāva Samādhi is known to you; whatever has not yet become your Bhāva Samādhi remains unknown. If you know both - what has become your Bhāva Samādhi and what is yet to become, you possess complete self-knowledge. Constantly work to transform your intellectual understandings into Bhāva Samādhi.The greatest wealth you can acquire in the human body is Bhāva Samādhi.

You may embody consciousness as bhakti (devotion), as Śivoham, or as Śuddhādvaita Anubhūti. To embody consciousness means your length, breadth, and depth are filled with that one Bhāva; your whole being radiates and vibrates with that one Consciousness. When you embody Consciousness, it becomes your reality.

Experience Chit Gaṇa Anubhava

Embodying Consciousness. Becoming Shiva Gaṇa, Chit Gaṇa. Consciousness means Chit. Embodying means Gaṇa, Chit Gaṇa Anubhava. During the morning yoga, the experience which is expected is, feeling the whole body is nectar. Yoga is all about experiencing tremendous ecstasy, orgasm in the very body without any other body, just in the air. The whole body vibrating that joy, Amrita Sharira is the conscious embodiment, Chit Gaṇa Anubhava, that is supposed to happen during Yoga. The purpose of Yoga is that only. Do Mallakhamba or hang on the rope, or roll on the ground, do upside down. Use all the accessories required, whatever you want, you have full freedom. The goal, the context is embodying Amṛta Śarīra. Embodying the ecstatic body without external touch, just by the air.

Pañca Kriyā is embodying purification. Once you complete the Pañca Kriyā, you should feel your whole body is pure. During pūjā, embodying Bhakti, Consciousness, Chit Gaṇa Anubhava of Bhakti, Bhāva Samādhi of Bhakti, surrender, devotion, dropping all the unnecessary things from the head. In the Pañca Kriyā, you clean. Whatever is unnecessary you drop. During pūjā, above the head you clean. Whatever is unnecessarily accumulated, you drop. During the satsang, you sit in Nirvikalpa Samādhi just to reverberate, vibrate, entangle Sadāśivoham, Śuddhādvaita Satya. The whole morning routine is designed to allow embodying states of consciousness, Chit Gaṇa Anubhava. It is all about Bhāva Samādhi. Whatever has become your Bhāva Samādhi, Chit Gaṇa Anubhava, you know it. Whatever has not become your Chit Gaṇa Anubhava, you don't know it.

Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

I do not think I know It well, and not that I don't know It, I know and I do not know as well, one, who amongst us subjectively cognizes and knows That to be as – not that I do not know it, and also I know It not, truly knows It.

Anything you imagine, visualize, listen to, or it starts revealing itself to you, or if you put your energy and life into it, you will start understanding. An example, if you are constantly working with gold and you give only your time to gold, you will learn only the simple basic business things. When you put your energy and life into it, you will start understanding why people have so much interest in gold, why it goes on increasing in value or why the appreciation value of gold is so much but why no one becomes rich by storing gold. There is a secret. Even in India gold appreciates faster than land, but no one becomes rich by investing in gold. People become rich by investing in land. Why? If you give your energy, life and time to the business, you will learn all the secrets. The gold itself will reveal its secrets to you.

In every field, if you truly learn everything about that field or product, its secrets will reveal themselves to you. It may be making a pot, crafting gold jewelry, or even creating concepts and selling them to the world.

Take life insurance, for example. Life insurance is nothing but a concept. Many times, a husband takes life insurance just to tell his wife, "See, I love you. Even if I die, you will have this money. With this you can live." But what does that really mean? Is he telling her, "You will have this money so you can marry again," or "Don't marry again, because I am leaving this money for

you"? Even if you are not personally convinced about the ideas and concepts sold in the name of insurance, you feel it creates a perception - that it proves you love them, that you have made some security for them, that you have done everything possible to take care of them. So, you also buy into it. This is buying something just to sell. You buy certain concepts even though you are not fully convinced of them, only to sell them as ideas of love and caring.

Understand the nitty-gritties of a concept business, nitty-gritties of the gold business, nitty-gritties of the land business, nitty-gritties of even making pots. Everything gets revealed to you when you put your time, life, energy into it. Good, bad, right, wrong, everything is revealed. Put your time, life and energy on Ādiśakti, Śrī Vidyā. She will reveal Her secrets about running this Cosmos, running this Māyā, running this whole Brahmāṇḍa, Bhuvana. Anything you put your time, life and energy to will reveal its secrets to you. That is Bhāva Samādhi. paramashivva describes Samādhi beautifully in Yoga Pāda.

When Pratyāhāra, the withdrawl happens, you withdraw your life and energy from everything else and center it on one point. Pratyāhāra naturally becomes Dhāraṇā the centering, which is flowing towards something some truth. When Dhāraṇā happens, that trutg begins to reveal itself to you, which is Dhyāna. Remaining in that revealed state continuously is Samādhi. So:

Pratyāhāra means withdrawing from everything else.

Dhāraṇā means flowing into somethin, some truth.

Dhyāna means the truth towards which you flow reveals itself.

Samādhi means remaining in that revealed state continuously.

Will Persistence vs Will Power

Bringing Pure Questioning back into your life is Completion. It happens only through Will Persistence, not through Will Power or better yet can be called as Will Arrogance. Sometimes people say, "Oh, for ten years I had persistence and I am so tired and bored." No. What you had was will power or will arrogance not Will Persistance. Persistence never brings tiredness or boredom. If you are tired and bored, you never had persistence. It was only will arrogance—fighting and failing. You need to have the right understanding about your past. Only then will you make the right decisions about your future.

Many times, the tug-of-war you continue to have with your will arrogance, you mistakenly call will persistence. With will arrogance, you fall into powerlessness and keep repeating the same stupid cycle. With will persistence, you are one step ahead, you will never be bored, you will never be tired. Tiredness and boredom are qualities of will arrogance. Will persistence never brings powerlessness. Will arrogance always brings tiredness and anger - towards yourself and towards others.

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

The disciple says: "I know but I also know I do not know." Means there are some things which have become embodied. There are some things which you have not yet embodied. In this whole thing, you can see will persistence, not will arrogance. He is not tired of it. He says: "I know something and I also don't know something, and I know what I don't know."

Not knowing does not bring tiredness or boredom, powerlessness or will arrogance. It only brings will persistence. Will arrogance is different. Will persistence is different. Will persistence becomes willpower not will arrogance.Will arrogance becomes only will failure which makes you old. But, Will persistence suddenly makes you young, you start afresh, from the beginning. Will arrogance makes you feel tired even about things you never actually practiced but only imagined you tried.

You may know something. You may not know something. But knowing what you know, and knowing what you don't know in itself is knowledge. Nothing else needs to be done in life. Just will persistence. It will awaken you to you, raise you to you, and make you realize you to you. The more truths you embody, the more you will know, and the more will persistence will happen. Will arrogance will get completed. That is the essence of life.

Bhāva Samādhi - Answer for Pure Questioning

The 3rd verse of Kenopanishad. It's a very powerful Upaniṣad. Recite along with Me.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३||
yasyāmataṃ tasya mataṃ mataṃ yasya na veda saḥ ।
avijñātaṃ vijānatāṃ vijñātamavijānatām ॥3||

Translation: He, by whom, it is not known, to him it is known and experienced. He, by whom it is known to him, it is not known or perceived. It is unknown to those who think they know it well, and known to those who know it not.

This sacred truth is in Bhāva Samādhi. Joy remains, not the arrogance you know. As long as the idea you know is there, but not the joy of the Bhāva Samādhi, you don't know. The scale to know whether you know it or not is the oozing Bhāva Samādhi, not dead peace.

Peace cannot be the branding of Hinduism. Fools are those who don't know Hinduism. Only exuberant bliss can be the brand of Hinduism. Hinduism has already branded itself through the Upaniṣads, neither love nor peace. The one and only brand of Hinduism is exuberant bliss. If you have it, teach Hinduism, otherwise get out. Don't try to rebrand Hinduism because you don't have bliss.

This verse is very clear. Only one who has experienced the embodied state of Super Consciousness can decode it. Oozing bliss is the only answer for pure questioning. If bliss is overflowing in you, and there is neither the idea that you know nor the idea that you don't know, you are in the right space. In that state, you neither conclude "I know" nor "I don't know." Nothing remains in your inner space other than that exploding, oozing bliss. It becomes so intense and heavy, that even as you walk, people will feel your very presence. You will appear as though you are "not here but there." You will be utterly light, yet beyond balance.

If you are heavy and unbalanced, it means your Pitta is high. You will always find cracks on your feet. Heaviness is the root cause of cracked feet. But if there are no cracks in the feet, and yet you are not balanced, then it is not heaviness—it is the light, oozing-bliss imbalance. These are subtle physiological indicators to verify a person's inner state. These are the practical tips handed down by great Yogis.

A drunken man is imbalanced because of intoxication. A heavy man is imbalanced because his own weight becomes a burden since his knees cannot carry him. Such people usually have high Pitta and visible cracks in their feet. But if there are no cracks in the feet, and the body is light, then why does imbalance happen? It is because too much bliss is oozing out of the system.

The essence of this verse is simple yet profound: Embodied states of consciousness, Bhāva Samādhi, are the only true answer to pure questioning. No verbal answer will ever suffice. If you think you know it, you are a fool. If you think you don't know it, you are ignorant. If you pretend to know it, you are cunning. All three are merely different levels of stupidity. The oozing ecstatic bliss is the real answer. The power of Bhāva Samādhi is the response existence gives to Pure Questioning. Wherever there is pure questioning, the only authentic answer is Bhāva Samādhi.

Bhāva Samādhi - Build Muscle Memory and Bio Memory

With Bhāva Samādhi, your muscle memory and bio-memory should be developed. If you are an adult, this can be built in six months through a simple, conscious practice. If you are a child, the maximum time required is just one month. Every day, practicing Bhāva Samādhi with Sadāśiva and strengthening your muscles, muscle memory, and bio-memory is the best way to grow up and exist. Bhāva Samādhi is the space where you embody the state of consciousness described in the Sūtras, the state shown in the Sūtras, and the state expected to be achieved according to the Upaniṣads. It is not about ideas of known or unknown, or thinking "I know" or "I don't know." It is about living and being that state itself.

He, by whom it is not known, to him it is known and experienced. He, by whom it is known to him, it is not known or perceived. It is unknown to those who think they know it well and known to those who know it not.

Bhāva Samādhi is the purpose, the ultimate goal, but it can flower only by pure questioning. You can't completely neglect pure questioning. You have to have pure questioning even knowing there is not going to be any answer. There is only going to be Bhāva Samādhi. Questions are just going to disappear. Pure questioning has no answer. Only Bhāva Samādhi is the response.

Deep Sleep State, Dream State, Waking State

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३॥
yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ
avijñātam vijānatāṁ vijñātamavijānatām || 3||
प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४॥
pratibodhaviditaṁ matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate ʻmṛtam || 4 ||
He by whom It is not known, to him, It is known and experienced; he by whom, it is Known, to him, It is not known

or perceived. It is unknown to those, who think they know It well and known to those, who know It not.

It is truly known, when the Self is consciously cognized and subjectively known to oneself in each state of Consciousness. With every modification of the mind and intellect, through such complete, matured cognition of the Pure Self is immortality, amṛtatvam, existence in one's own Self attained. By Ātman, the Pure Self attains real strength, the space of powerfulness. And by Vidyā, Complete Knowledge of the Self experiences immortality, which is the true nature of Ātman.

It is truly known, when the Self is consciously cognized and subjectively known to oneself, pratibodha, in each state of consciousness with every modification of the mind and intellect, through such complete matured cognition of Pure Self is attained immortality – existence in one's own Self.

You have to cultivate very deep listening. In the deep sleep state, you experience a vast darkness covered by darkness, a peace that is layered within peace itself. In the waking state, you experience the solid world - the Universe and everything within it. In the dream state, you experience a world that is an addition, deletion, or modification of what you experienced in the waking state. The Shaivite tradition describes twenty-five states of consciousness in great detail, but for now, it is essential to understand these three basic states.

Deep sleep state is where you experience extraordinary silence and peace, darkness covered by the darkness. What you perceive in the deep sleep state; what you perceive and manifest in the dream state; what you perceive and manifest in the waking state – the whole thing is made out of the same material. It is just a modification of your Consciousness.

If you wear it on the head, it is called a crown. If you wear it on the ears, it is earrings. If you wear it on the neck, it is a chain. If you wear it on the hand, it is a bracelet. If you wear it on the hip, udayanam. All of them are made out of the same material – gold. In the same way, what you experience in the deep sleep state, what you experience in the dream state and manifest in the dream state, what you experience in the waking state and manifest in the waking state are all made out of the same material.

Now comes the confusion. "What I see in the dream is not staying, and what I see in the waking is staying." Now come tons of questions. What I go through in the waking state does so much for me. What I do in the dream state does not do that to me." They are perceptional experience based questions.

Existential Reality or Perceptional Reality

There are two kinds of experiences in life: existential experience and perceptional experience. Your character belongs to existential experience - it is what you truly are. Your reputation belongs to perceptional experience - it is how others see you. The reputation often has nothing to do with your character. In fact, most of the time, it is the exact opposite.Most of your questioning arises from observing, "What I see in the dream does not stay, but what I see in the waking state remains. The waking state is more stable, solid, permanent, and vivid, while the dream is fleeting and insubstantial."Do you ask the same question while dreaming? No. In the dream, everything appears solid and real. In that state, experiences feel more existential than perceptional.

Similarly, in the waking state, the waking world itself appears as an existential experience, while the dream state now looks like a perceptional experience - something constructed, modified, and external to your grounded reality.

Only if you move a step further will you understand this is also perceptional experience, not existential experience. If you just internalize this thought current, you will experientially experience how all these are modifications of your own Ātman (Self).

Your own existential experience is only one - your Ātman. Everything else is a perceptional experience.

Take gold, for example. In its pure metallic form - the biscuit form at 99.999% purity - that is existential reality, the existential experience. Everything crafted from it - the crown, the earrings, the chain, the udayanam, or the ring - everything is perceptional reality, not existential reality.

Similarly, your Ātman in its pure space is the only existential reality; everything else is perceptional. This truth must be deeply drilled into your system. Once it is, even in the dream, you will recognize: "Is this perceptional reality or existential reality?" - and you will wake up. In the waking state, if you constantly ask yourself, "Is this perceptional reality or existential reality?", you will be awakened.

In the dream, if you remember and question, "Is this existential reality or perceptional reality?", you will wake up to the waking state. In the waking state, if you question, "Is this perceptional reality or existential reality?", you will come to the awakened state. Dreaming to wake up, waking up to awakening.

This verse needs to be chewed and chewed and some more chewed. If you have chewed a betel leaf or chewing gum, you know what real chewing is. Just like that, it must be chewed in your inner space. Ask yourself: What do I experience in the deep sleep state? What do I perceive and project in the dream state? What do I perceive and project in the waking state? These three

states are what you should start drilling into your awareness.

The first thought is, "Things here feel solid - if I hit the wall, I feel pain; if someone touches me with love, I feel cared for; if I put something in my mouth, there is taste. Waking life seems more real than the dream. "Yet even in the dream, everything feels solid. If you dream of falling, you experience the fracture - just as real within the dream as it would be in waking life. Only upon waking do you realize the fracture doesn't exist. The next thought arises, "In waking state, time feels consistent - forty, fifty, sixty, eighty, ninety - but in the dream, everything changes. Each dream is different, fluid, and unpredictable."

How many of you have dreamt in one night that you are writing an exam, getting married, or living years in a few hours - and felt no inconsistency? Who is to say this hundred years of life isn't just one long dream? Perhaps all your experiences - exam, marriage, children, meeting the Master - are part of it. Then suddenly you wake up and realize, "The whole thing was a dream."

Perception of time, perception of stability is not existential, it is perception. How you think time looks very solid in this waking state, you feel the same way in the dream state. When you wake up, you understand it was not true. When you are out of the dream state, you can see the whole dream. You can see that you saw yourself as twenty, as thirty, as forty, as fifty.

Not Letting Consciousness Evolve is a Pattern

When you are awakened, you can see the entire waking state. Suddenly, fear arises: "Oh God, what about all the plans I made, all my ambitions? I have so much energy and intelligence, I fought for everything. What is this? Is the whole thing a dream?" Even if it is a dream, you might still say, "It's okay, I want to live here, because I have invested so much energy in it." This is a pattern. Patterns like this prevent your consciousness from evolving naturally in the flow of existence.

Life is hardwired to remind you, through continuous subtle shocks, of the true existential experience of life - through change. Every time you lose a relationship, or lose a loved one, or even their love, you are reminded of impermanence.

All of this belongs to perceptional existence, not existential existence. This is perceptional reality, not existential reality. Quickly, your mind wants to return to the comfort of the thought: "No, no, no, all is well. This is existential reality." No! Confusion and depression arise not when you are moving toward the Truth, but when you misunderstand the nature of reality.

Not letting the natural evolution of Consciousness happen within you is a pattern - and it is deeply frightening. Some people build careers, money, businesses, homes, relationships. Others do not build these things and spend their lives criticizing or abusing those who have, justifying to themselves why they did not achieve it. That is communism - in its psychological form. Whether you have built what you desire, or whether you have built justifications for why you didn't, both are expressions of vested interest. Neither allows you to truly wake up, nor to be awakened to reality.

Awakened State - Play With Third Eye Power

The Third Eye is all about the awakened state. Any practice you do with the Third Eye - whether blindfold reading or other powers - ultimately leads you toward awakening. The rules of perceptional reality do not apply in existential reality. Similarly, the rules that govern the dream state do not govern the waking state. In the waking state, you experience a slightly higher frequency of freedom, so many dream rules no longer apply. In the awakened state, even more rules fall away. Here, you can never truly believe you can see through your back or neck - because the awakened state functions beyond perceptional limitations.

The higher frequencies of existence are not bound by the rules and limitations of lower perceptional reality. You have two ways to reach the awakened state: either manifest the powers of the Third Eye, or deeply drill yourself with the truths of deep sleep, dream, waking, and awakened states.

Either path leads to the other. By internalizing these truths, you awaken. By awakening, you manifest the powers of the Third Eye. Buddhi and Śakti (powers) both arise from the awakened state. As you manifest more Third Eye powers, your buddhi expands - you gain understanding of the perceptional realities of dream, deep sleep, waking, and awakened states. Conversely, by deeply drilling yourself with these truths, you awaken—and naturally manifest all the powers (śaktis).

Power of Raw Will

yasyāmataṃ tasya mataṃ mataṃ yasya na veda saḥ |

avijñātaṃ vijānatāṃ vijñātamavijānatām || 3 ||
pratibodhaviditam matam amṛtatvam hi vindate |

ātmanā vindate vīryam vidyayā vindate amṛtam || 4 ||

"He by whom it is not known, to him, it is known and experienced. He by whom it is known, to him, it is not known or perceived. It is unknown to those who think they know it well and known to those, who know it not."

"It is truly known, when the Self is consciously cognised and subjectively known to oneself in each state of consciousness with every modification of the mind and intellect. Through such complete cognition of the pure Self is immortality attained. Existence in one's own Self, by Ātman, the pure Self obtains real strength, the space of powerfulness (vīryam). By vidyā, complete knowledge of the Self is experienced, immortality, amrita, which is the true nature of Ātman."

The sacred secret from the fourth verse is, raw will is required to achieve vīryam. The word is roughly translated as powerfulness. The powerfulness meaning of the word 'vīryam' will be like a power of Brahmacharya, celibacy. If somebody can be powerful in front of their sexual needs, he cannot be powerless in front of anything. If your sexual needs cannot make you powerless, nothing can make you powerless. Even death cannot make you powerless. When you go through death, the imbalance, the chaos you will go through is less than 10% of what you will go through when there is a gush of hormones and sexual hormones inside you. If you can be powerful in front of the gush of sexual hormones, death will be nothing.

ātmanā vindate vīryam vidyayā vindate amṛtam

There are many techniques to become a successful Brahmacārī - a celibate - but before any technique can work, you must have raw will. Your raw will must directly confront the gush of hormones in your system. Face the hormonal surge without any technique. Simply with your will, withstand the way hormones twist your logic and perception. You may reason, "Paramashiva Himself has Devi, but they never had a physical relationship." Yet the hormones will still try to convince you otherwise, bending your reasoning, perverting your perception of life, God, and yourself. The first step in spiritual life is the ability to confront this hormonal surge and sexual urges with raw will alone. This is the foundational requirement to build powerfulness (vīryam) in your system.

When you face the gush of hormones with raw will, with pure will, without relying on any external technique, something extraordinary happens. It forges capabilities in your nervous system, your muscle memory, and your bio-memory. The very struggle becomes power. If you collapse when bulldozed by the surge of hormones, it leaves behind patterns. But if you stand tall, refusing to give in, the same surge transforms into pure strength. Sadāśiva is very clear: every seeker must first be given the chance to deal with this inner storm using nothing but will—no technique, no method, no external support. Only then does the foundation of true powerfulness begin.

There are five types of help Paramashiva prescribes – Maṇi, Mantra, Auṣadha, Siddhi and Bhāvana.

Maṇi is supporting your body with the right temperature and the right chemistry. This means giving you organic food and certain things like neem juice in the morning. At night, a pinch of camphor with pure cow's milk. These are all the simple Maṇi for developing the Brahmacharya chemistry in the system. When you develop in this way, whether you get married and live the life of physical relationship, or you become a Brahmachari – with both you will be powerful. These are methodologies of building a right temperature and chemistry. Even if somebody wants to get married, if they practice this during Bautika Brahmacharya, they will have so much power. Their life of physical relationship will be so fulfilling, and they will bring high energy souls into the body. Paramashiva explains this beautiful science of Maṇi by creating the right chemistry, by balancing the temperature and building the body. A very beautiful, natural methodology.

Mantra techniques: there are specific techniques to achieve Brahmacharya. Maṇi explains more than 200 techniques elaborately in Āgamas.

Then, Auṣadha. The literal word for Auṣadha means medicine. If you have already damaged your system by using, abusing or misusing, Auṣadha supports you to heal your body and revive it to the powerfulness of Brahmacharya.

Siddhi means helping you to manifest certain powers. When you manifest those powers, simply you will become Brahmachari.

Bhāvana is the attitude you develop about yourself, about others, the world and everyone around you. With Bhāvana, I always tell people: "No question of boyfriend-girlfriend culture. Only Guru Bhai, Guru Behen culture. Bhāvana matters in a big way. So, these are the five methods and techniques for Brahmacharya. The Virya (powerfulness), which is achieved by Brahmacharya is the goal. Paramashiva is very clear in the Upaniṣads. He says before all these five, the individual should be allowed to face the gush of hormones just by his will power. Paramashiva is not saying, don't use any of these five. Use all the five but before that, wage the war with your pure will and see how things happen. Wage the war with pure will, then take the help of the army. Mṛga Śarīra Vāsa is one of the most powerful techniques to achieve Brahmacharya. Before any of that, first and foremost is a bare, raw,

crude fight with your hormonal gush, with your bare will. That makes your whole system totally different.

pratibodhaviditam matam amṛtatvam hi vindate |
ātmanā vindate vīryam vidyayā vindate amṛtam || 4 ||

"Consciously cognised and subjectively known to oneself, it's truly known, when the self is consciously cognised and subjectively known to oneself, in each state of consciousness with every modification of the mind and intellect, through such complete cognition and pure self is attained immortality, existence in one's own self, by Ātman, the pure self is attained real strength, the space of powerfulness (Viryam). The word 'Viryam' should be translated as space of powerfulness achieved through celibacy and Brahmacharya – and by Vidyā, complete knowledge of the Self is experienced, immortality, amrita, which is the true nature of Ātman."

How our logic is convinced by the gush of the hormones, when the hormones are released, with the same logic, how it tumbles down, collapses and pokes you in different ways, see the ups and downs. Fight with pure will and see how the logic is convinced when the gush of hormones happens in your system. This will help you to understand many things.

Amritatva (Immortality) is The Way of Existence

It is truly known, when the Self is consciously cognized and subjectively known to oneself, pratibodha in each state of Consciousness with every modification of the mind and intellect. Through such complete cognition of the Pure Self is attained immortality, amṛtatvam – existence in one's own Self. By Ātman, the Pure Self is attained real strength, the space of powerfulness achieved by celibacy and brahmacharya. And by Vidyā, complete knowledge of the Self is experienced Immortality, amṛtatva, which is the true nature of Ātman.

One key word here is Amritatva (immortality). It is something in you which does not die, which does not go through illusion, which does not go through losing its existence.

All your depression, all the feeling of suffocation, all the feeling of torture, all the pain you have physically, all the pain you have mentally, everything boils down to fear of losing what you think of as you. It is the fear of losing your existence, fear of losing your experience as you. You think this is the way you should exist and if anything threatens that existence, immediately fear is invoked. When the fear is invoked, you become a cunning fox. You start doing all the third rate strategies in which you think you can cheat life. The moment you become the cunning fox, you do not cheat others, you are cheating yourself.

Immortality is the way of existing. Nothing can touch the way you exist. Find that existence of you which gives you a complete feeling that it cannot be changed, it cannot be questioned, it cannot be taken away from you.

For selfish human beings, it is all about 'me, me, me, me' in them and that stupid 'me' which they are carrying is so insecure and wounded, full of pus and pain. They go on protecting that, cherishing that. It is as if you have somebody who came to your house as an orphan, who is paralyzed, mentally deranged, nothing in them works other than arrogance. You fall in sympathy for that person and that person is like "oh, if you don't take care of me, I will die." You give your whole life literally to take care of that person. Why? "If I don't take care of that person, who will take care of them?" At the end of life, you did not get married, you did not have children, you did not do whatever you wanted to do in your life just to take care of that person. You did not even go to the Guru to take care of that person. At the end of life, the person just kicks you in the face and disappears in thin air. You are here sitting, wasting your whole life to protect somebody. Finally you realize that person is not there, he is a delusion, ghost. That is exactly what you are doing. Who you are trying to protect, the identity you are trying to protect with that 'me, me, me, me, me, me' will suddenly disappear in thin air after sucking your whole life. Then you realized the 'me, me, me, me, me' in you is the worst exploiter and cheater. By its very constitution it cannot exist eternally, but makes you believe it is going to exist eternally. You cheat yourself.

You need to understand the word 'Amritatvam.' There is something in you which does not lose itself even while you go through the dream, while you go through the waking state, while you go through deep state. Relaxing into that something is Amritatva (immortality). Start finding that something which does not lose its existence while you go through a dream state or deep sleep state or waking state. That in which, when you relax, you don't feel threatened, you don't feel you have something to lose, you don't feel something is going to be taken away from you, you don't feel something is going to change in you.

Amṛtatva - Immortality: Whether you are a 2-year-old child, a 20-year-old, an 80-year-old elder, or a 99-year-old preparing to leave the body, your first priority must be to recognize that immortal part of you. It exists in you like bone marrow. Just as the body has skin, blood, bone, and finally marrow, your being too has layers: ordinary confusions, ordinary attachments, ordinary fears. If you dig past these layers to the core of your existence, there sits Amṛtatva - immortality - untouched by any physical or

mental pain you imagine. The truth is, you keep imagining pain because of the hidden payoffs and immature cognitions you carry. But the marrow of your existence is never lost. That immortal space is you.

Just like inside your bone, the bone marrow is there, in the same way, inside your identity, that immortality is there in the form of pure light and pure consciousness. Recognizing that part is the first priority. The first lesson is to spend some time recognizing the connecting thread – just like the bone marrow is inside your bone, inside your identity this component is there. It is that which keeps you alive while you are in deep sleep, which holds you when you are dreaming and in this waking state. It holds you when you are young, when you are in middle age, when you are cunning, when you are depressed, when you are blissful. That which holds you, recognizing its existence in you and catching it, is Amritatva (immortality).

Amritatva is in the form of pure light. It does not change when you have a body. It does not change when you don't have a body. It is there with you forever, from the time you remember you to the time you disappear as you. Even before you remember you, it exists and supports you. Even after you forget to remember you, it is going to continue to support and hold you. It does not get worked up. It does not get messed up. The increase and decrease of your vāta, pitta, kapha or the hormones does not affect its existence and its clarity. When the vāta, pitta, kapha gets imbalanced, you go through some crankiness. That is why when you catch a cold, everybody is afraid of the crankiness which comes to you along with the cold.

How Vāta, Pitta, Kapha Doṣa Affects The Body System

Try this very simple technique. Just make yourself catch a cold. Go in the rain for 1 hour and you will catch a cold. Before catching the cold, make this will, decide: "Today I will realize my Amritatva; for that I will make myself catch a cold." With a little cold you are not going to die. Make the sankalpa I am going to catch my Amritatva. With that, catch a cold and see how the cold is influencing your logic, influencing your thinking pattern. In the same way, drink half a litre of coffee, because coffee will affect your mood. Coffee puts you in a certain high; cold puts you in a certain low.

One day work with the cold and catch your original state which is not going up or down. After you recover, after 2-3 days, play with coffee; have half a litre of coffee. It will put you in some high which is an imbalance, not your immortality. If you experiment with this vāta, pitta, kapha, the highs and lows, it will really help you. With coffee, just see how you feel the high which is not your immortality, not your Amritatva. Look at the simple things. Certain foods will put you in depression. You should eat that food and see how it is affecting your existence, and what is it which can be beyond this.

Then for one week, without missing, at night, take Kadukkai Podi (Haritaki herb). In the morning, take neem juice and do Pañca Kriyā. In that one week, see how the core of you is shining. See how you are feeling when the core cannot be imbalanced. Taste that core. That is immortality. One day, play with the cold and see. One day, play with coffee and see. One day, play with some food which puts you in depression.

Every one of you try to play with coffee. Then you will understand how dangerous it is. The decisions you make after coffee you will never be able to maintain because that is not you who made that decision. It is not the core which made the decision.

Garlic is an amazing medicine when you have issues related to fat or the heart, but it is not meant to be a regular food. If you experiment by eating onion, green chili, and garlic together, you will notice your mood dipping, your energy curving low, even depression setting in. This shows you how much the body and mind can be affected by vāta, pitta, kapha imbalances, by hormonal urges and hormonal fluctuations.

Yet, when you observe closely, you will also discover that there is a core within you that remains untouched by all these ups and downs. Just as bone marrow lies hidden within the bone, within your very identity there exists a sweet, pure light. To recognize and taste that inner sweetness is an amazing experience.

If you are untouched by vāta, pitta, kapha, or hormonal swings - without running any cunning strategy to protect yourself - the light in you is Amṛtatva, immortality. When that Amṛtatva penetrates your daily life, even in dreams you will see: "I became the tiger, I was chasing, I created the forest I couldn't escape. What a game!" Then you know - life itself is a video game you created and you are playing.

Power of Ability to Withstand Imbalances

The second key word is vīryam. Life is both your energy and the vessel that holds it. Energy may be vast like an ocean, but if the vessel is a leaky mud pot, it's wasted. Even a strong brass vessel with limited water is incomplete. True fulfillment is ocean-

like energy held in a perfect, unbreakable golden vessel.

Your body and mind are the vessel, and the energy available is your lifestyle. If you struggle alone, it's like drawing water from a dry well - slow and limited. But if you live next to the Ganga, energy flows abundantly, effortlessly, without your effort. Choice is yours.

The vessel you carry - your body and mind - is made of pure will. Its strength is tested by how you handle the surge of hormones without any external support. Energy is always abundant; you are already in the ocean of Amritatva. What matters is the capacity of your vessel. Paramashiva offers five methods - Maṇi, Mantra, Auṣadha, Siddhi, and Bhāvana - to strengthen it, but ultimately, it is your raw will that decides whether you manifest weakness or radiate power.

If you lean on external supports, your vessel is only aluminum. But if you face the gush of hormones and urges with nothing but raw will, you forge yourself into a gold vessel. The energy is the same for all, but only the gold vessel can truly hold, radiate, and manifest it.

Having energy is not enough - radiating it is the goal. By facing your Vāta, Pitta, Kapha imbalances and the gush of hormones with raw will - without any external methods or techniques - you not only embody enlightenment energy but also manifest all the powers of Paramashiva. Vīrya, true powerfulness, arises only from handling these imbalances with your pure will alone and without the help and assistance of any method, technique like Maṇi, Mantra, Auṣadha, Siddhi, Bhāvana.

Maṇi, Mantra, Auṣadha, Siddhi, and Bhāvana are just tools. It is pure will that makes the vessel truly powerful, not only to hold but to radiate Enlightenment. If brahmacharya was made possible through technique, it is like a wooden piece reflecting the Sun. Instead, pure will alone was used to master it, it is like a mirror reflecting the Sun - useful for oneself and the whole world. Pure will is the mercury applied on glass. Your capacity to withstand dosha imbalances and hormonal gushes, urges, and torture is Vīrya - that raw, unassisted powerfulness.

Pure will is the mercury applied on the glass. Your ability to stand the dosha imbalances and the hormonal urge, gush, torture is called Vīrya. That powerfulness is Vīrya.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५॥
॥ इति केनोपनिषदि द्वितीयः खण्डः ॥

iha cedavedīdatha satyamasti na cedihāvedīnmahatī vinaṣṭiḥ |
bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmāllokādamṛtā bhavanti ||5||
|| iti kenopaniṣadi dvitīyaḥ khaṇḍaḥ ||

The verse says "iha ced avedīd atha satyam asti" - if one realizes the Self in this very life, the purpose of human existence is fulfilled. The truth of who you really are, your oneness with Paramaśiva, must be experienced while living in this body. Human life is a rare opportunity to realize the highest truth, and experiencing it now fulfills the ultimate purpose of existence.

Na ced ihāvedīn mahatī vinaṣṭiḥ - if one fails to realize this truth in this life, it is a great loss. Missing this chance means remaining trapped in the cycle of birth and death, bound by the mind and senses. The human body is the perfect vehicle for Self-realization, and not using it for this purpose is a profound tragedy.

Bhūteṣu bhūteṣu vicitya dhīrāḥ - the wise ones (dhīrāḥ), who perceive the essence in every being, realize the Self within themselves and in all beings. They see beyond the external differences of forms, names, and labels. By seeing this oneness in all, they move beyond the limitations of the ego and individuality.

Pretya asmāl lokāt amṛtā bhavanti - Realized beings become immortal (amṛtā), remaining established in the Ultimate, free from death and the cycle of samsāra.

Now the 3rd part of the Kenopaniṣad

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणोविजये देवा अमहीयन्त ॥ १॥

brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā amahīyanta ||1||

The verse says, brahma ha devebhyaḥ vijigye - Brahman, the supreme reality, attained victory on behalf of the devas (gods). In this story, the devas, the divine beings, are portrayed as having fought a great battle, and they were victorious because of Brahman's grace and power. However, they were not aware that their victory was not their own achievement but was entirely due to Brahman, the all-pervading consciousness.

Tasya ha brahmaṇo vijaye devā amahīyanta - Brahman achieved the victory on behalf of the devas, the divine beings. The devas fought a great battle and celebrated their success, believing it was entirely their own achievement. However, they failed to recognize what the real source of their power and that their victory was.

This verse conveys a very important teaching about the relationship between the individual ego and the supreme reality. The devas, who represent the divine faculties and powers within all of us, became proud, forgetting that the true power behind everything is Brahman, the supreme consciousness - Paramashiva. This is what happens when the ego takes credit for achievements, forgetting the source of all strength, intelligence, and power.

त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।
तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ २॥
ta aikṣantāsmākamevāyaṃ vijayo'smākamevāyaṃ mahimeti |
taddhaiṣāṃ vijajñau tebhyo ha prādurbabhūva tanna vyajānata kimidaṃ yakṣamiti ||2||
ta aikṣanta asmākam evāyaṃ vijayaḥ asmākam evāyaṃ mahimeti

The devas thought to themselves, "This victory belongs to us; this glory is ours." After achieving victory, they became proud and claimed full credit for their success. They believed that the victory and the greatness they experienced were due to their own abilities, forgetting that it was something beyond their individual capacities - beyond the ego - that was truly behind it all.

This delusion of the devas symbolizes the state in which the ego dominates, making one believe that achievements and successes arise solely from personal effort. Whenever we accomplish something, there is often a tendency to think, "I did this; this is my success." This identification with the ego creates separation from the truth, the Oneness. The ego convinces us that we are the doer, and this is where the illusion begins.

Tad dhaiṣāṃ vijajñau tebhyo ha prādurbabhūva –To dispel their delusion, the Ultimate manifested as a mysterious divine being, called a yakṣa, before the devas. This yakṣa appeared to remind the devas of their true place, to help them understand that their victory was not their own but was due to something more.

Tanna vyajānata kim idaṃ yakṣam iti—but the devas could not understand who or what this yakṣa was. They were perplexed, unable to comprehend the nature of this divine presence. The yakṣa was an embodiment of the Supreme in a manifested form, appearing to the devas as something beyond their comprehension, beyond the limited understanding of their ego.

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमिदं यक्षमिति तथेति ॥ ३॥
te'gnimabruvañjātaveda etadvijānīhi kimidaṃ yakṣamiti tatheti ||3||

The devas said to Agni, the god of fire, also called Jātaveda, "O Agni, find out who this yakṣa is." The devas approached Agni because they thought that his power, his ability to see and know all things, would help them understand the nature of the mysterious being standing before them. Agni represents knowledge, fire, and the energy that brings light. He is the one who is supposed to "know everything," which is why he is referred to as Jātaveda, meaning "the knower of all births."

The devas, still caught in their pride and their belief that they could understand everything with their own abilities, thought that Agni could reveal the true nature of this yakṣa. They asked him to find out who or what this divine being was.

Agni responded, tatheti - "So be it." He agreed to go forward to investigate the nature of the mysterious being. The story here represents the idea that the ego always seeks to understand everything through its own faculties and knowledge. The devas sent Agni, believing in his capacity to know everything, not realizing that this yakṣa was beyond ordinary comprehension. They were still relying on their pride and sense of superiority, believing that they could solve this mystery through their own powers.

This part of the story teaches us that even the highest forms of knowledge, the brightest flames of intelligence, have their limitations when it comes to realizing the ultimate truth. The supreme reality cannot be comprehended merely through intellect or knowledge. Even the powerful Agni, representing knowledge and the element of fire, will soon find that his abilities fall short when trying to understand the yakṣa.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा
अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४॥
tadabhyadravattamabhyavadatko'sītyagnirvā
ahamasmītyabravījjātavedā vā ahamasmīti ||4||
tad abhyadravat tam abhyavadat ko'sītiagniḥ vā aham asmīti abravīt jātaveda vā aham asmīti

The verse describes tad abhyadravat - Agni approached the yakṣa with the intention of finding out who or what it was. The devas had sent Agni because of his great power and knowledge, believing that he could reveal the mystery of this divine being.

Tam abhyavadat ko'sīti - as Agni approached the yakṣa, the yakṣa asked him, "Who are you?" The mysterious being, which represents Brahman, the supreme consciousness, questioned Agni about his identity. This question - "Who are you?" - is not just a simple inquiry but a deeper challenge to the very foundation of Agni's sense of identity, his ego.

Agni responded with pride, "I am Agni." He said it with confidence, emphasizing his identity as Jātaveda, the one who knows everything. Agni was asserting himself, his power, and his role as the fire god, believing that his abilities were sufficient to understand the nature of the yakṣa.

Jātaveda vā aham asmīti—Jātaveda means "the knower of all that is born," referring to Agni's great knowledge and his all-pervading nature. He was stating his pride in being the powerful, all-knowing fire god. This response reveals Agni's sense of self-importance, his belief that his identity and powers made him capable of understanding anything and everything.

This teaches us an important lesson about the limitations of ego and pride. Agni, who represents the power of knowledge and illumination, believed that his abilities were enough to uncover the truth about the yakṣa. However, the supreme reality, Paramaśiva, cannot be understood through pride or the assertion of individuality. The moment we cling to our identities and pride, we create a barrier between ourselves and the realization of the ultimate truth.

The yakṣa, which represents the supreme reality, challenges this notion. It stands as a reminder that the true nature of Brahman cannot be approached with pride or ego. It is only through humility, surrender, and the willingness to drop all false identifications that one can experience the Ultimate.

तस्मिस्त्वयि किं वीर्यमित्यपीदꣳसर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५॥

tasmigstvayi kiṃ vīryamityapīdag sarvaṃ daheyaṃ yadidaṃ pṛthivyāmiti ||5||

The verse continues with the dialogue between Agni and the mysterious yakṣa. Tasmigstvayi kiṃ vīryam iti - the yakṣa asked Agni, "What is your power?" The yakṣa was questioning the extent of Agni's strength. It was as if the Supreme was challenging the confidence and pride of Agni to make him reflect on his own limitations.

Agni responded with pride, apīdam sarvaṃ daheyaṃ yad idaṃ pṛthivyām iti - "I can burn everything that is here on earth." Agni was proud of his power, his ability to burn and destroy all that exists on earth. He was confident in his own strength, believing that his power to consume and transform was the ultimate expression of his greatness.

This verse demonstrates how the ego often exaggerates its abilities, becoming deluded into believing that it is independent and all-powerful. Agni represents not only the element of fire but also knowledge, brilliance, and energy. He believed that his capacity to destroy was his greatness, and he expressed his confidence in front of the yakṣa, not realizing that the yakṣa was beyond anything he could comprehend or influence.

The yakṣa questioning Agni represents the supreme consciousness questioning each of us: "What is your true power?" The only true power is the power that flows through all of existence in Oneness. Without realizing this, any assertion of individual power is incomplete, bound by ego and delusion.

तस्मै तृणं निदधावेतद्दहेति ।

तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६॥

tasmai tṛṇaṃ nidadhāvetaddaheti |

tadupapreyāya sarvajavena tanna śaśāka dagdhuṃ sa tata eva nivavṛte naitadaśakaṃ vijñātuṃ yadetadyakṣamiti ||6||

tasmai tṛṇaṃ nidadhāvetad daheti - the yakṣa, the mysterious divine being representing Brahman, placed a piece of straw in front of Agni and said, "Burn this." The piece of straw represents a simple challenge, something that Agni, the god of fire, should be able to consume effortlessly. The Ultimate, personified by the yakṣa, was not interested in boasting or proving anything - it simply offered Agni a chance to demonstrate his strength.

Tad upapreyāya sarvajavena tanna śaśāka dagdhuṃ - Agni rushed towards the straw with all his power, with all his intensity, but he could not burn it. Despite his best efforts, the great Agni, who had previously claimed the ability to burn everything on earth, found himself unable to burn even a simple blade of grass placed by the yakṣa.

This represents the humbling of the ego when it comes into contact with the supreme reality. The same Agni who boasted of his limitless power was rendered helpless before this mystery. His inability to burn even a small piece of straw highlights the truth that no individual power is independent.

Agni then withdrew, acknowledging his inability. He could not understand the true nature of the yakṣa, nor could he comprehend the source of its power. Agni, who previously saw himself as all-powerful, was brought to humility when faced

with the reality that there is a higher power beyond his comprehension. The mysterious yakṣa was beyond the reach of his understanding, beyond the grasp of his abilities.

Surrender to the divine will, live in humility, and allow the supreme consciousness to work through you. In this surrender lies the key to realizing one's true nature, beyond all limitations of ego and individuality.

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७॥

atha vāyumabruvanvāyavetadvijānīhi kimetadyakṣamiti tatheti ||7||

atha vāyum abruvan vāyu etad vijānīhi kim etad yakṣam iti - after Agni failed to determine the nature of the yakṣa, the devas turned to Vāyu, the god of wind. They asked him, "O Vāyu, find out who this yakṣa is." The devas, even after Agni's inability to comprehend the divine being, still believed in their ability to understand it through their faculties, now turning to the power of Vāyu.

Vāyu is the deity of wind, representing prāṇa, the life force, and the power of movement. The devas thought that perhaps Vāyu, with his immense power to move everything and his all-pervading nature, could successfully uncover the identity of this mysterious yakṣa. The choice to send Vāyu represents the shift from trying to understand the divine mystery through the faculty of fire (knowledge, energy) to the faculty of wind (movement, life force).

After Agni's failure, the devas did not immediately recognize that the mysterious yakṣa was beyond their comprehension. Instead, they persisted, now relying on another power, another strength they possessed, thinking that perhaps Vāyu, with his great abilities, could solve the mystery.

That cannot be comprehended through the powers and abilities of the ego. Whether it is the power of knowledge, energy, or movement, none of these can fully grasp the nature of Brahman. The ego always wants to believe it can understand, conquer, and encompass everything. When one means fails, it simply shifts to another, unwilling to acknowledge its limitations.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरश्वा वा अहमस्मीति ॥ ८ ॥

tadabhyadravattamabhyavadatko'sīti vāyurvā ahamasmītyabravīnmātariśvā vā ahamasmīti ||8||

Vāyu, the god of wind, approached the yakṣa confidently and came close to it. The yakṣa questioned him, "Who are you?" The question is direct and challenges Vāyu's understanding of his own identity. This question is not merely about his name; it is a challenge to his sense of self, his ego, and his pride.

Vāyu replied with confidence, "I am Vāyu." He identified himself with pride, asserting his power and role. He saw himself as a powerful deity, the force behind movement and life, and he was proud of his strength.

He further said, "I am Mātariśvā." Mātariśvā is another name for Vāyu, meaning "the one who moves in space" or "the one who moves in the mother" (where 'mother' refers to the vastness of the universe). It signifies Vāyu's all-pervasive nature and his ability to move freely in all realms, carrying prāṇa (life force) and energy.

This response by Vāyu reveals his sense of pride and his identification with his own power. He believed that his ability to move everywhere, to be present in all beings as prāṇa, made him capable of understanding and confronting the mysterious yakṣa. Like Agni, Vāyu also approached with the belief that his power was sufficient to comprehend the supreme being before him.

तस्मिँस्त्वयि किं वीर्यमित्यपीदँसर्वमाददीय यदिदं पृथिव्यामिति ॥ ९॥

Tasmimstvayi kiṃ vīryamityapīdam sarvamādadīya yadidaṃ pṛthivyāmiti ||9||

tasmimstvayi kiṃ vīryam iti - the yakṣa asked Vāyu, "What is your power?" The yakṣa, representing the supreme consciousness, challenged Vāyu to explain the extent of his strength. This question is to make Vāyu reflect on his abilities and to see whether he understands the true source of his power. The Ultimate challenges us all to reflect on our sense of capability and realize that all power comes from the divine.

Apīdam sarvam ādadīya yad idaṃ pṛthivyām iti - Vāyu responded with pride, "I can carry away everything on this earth." He was referring to his ability to lift and move anything, to be present everywhere, to blow across the entire earth, and to carry all elements. Vāyu's answer was filled with confidence in his power, his ability to be all-pervading, to move things with force, and to be an essential element in sustaining life.

This verse symbolizes the assertion of individual power, and how the ego becomes attached to the abilities it perceives in itself. Vāyu, the god of wind, represents the life force, prāṇa, which is indeed a mighty power. Without prāṇa, there is no life, no movement, no breath. It is easy for the ego to become proud when it feels that it holds such a fundamental power. Vāyu

identified himself with his capacity to move and carry, believing that he had control over all that is material.

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १०॥

tasmai tṛṇaṃ nidadhāvetadādatsveti tadupapreyāya sarvajavena tanna śaśākādātuṃ sa tata eva nivavṛte naitadaśakaṃ vijñātuṃ yadetadyakṣamiti ||10||

The yakṣa placed a small blade of grass in front of Vāyu and said, "Take this up." The yakṣa, symbolizing Brahman, gave Vāyu a simple task to demonstrate his strength. The piece of grass represents a simple challenge, just as it did for Agni. It was meant to test Vāyu's belief in his abilities.

Vāyu approached the straw with all his speed, with all his energy. He was determined to demonstrate his power, his ability to move anything, including this small, insignificant blade of grass.

But Vāyu was unable to move the grass. Despite all his power, he found himself powerless before the yakṣa. He could not lift the blade of grass, which symbolized his inability to comprehend or overcome the mystery of the supreme reality.

Realizing his inability, Vāyu withdrew. He acknowledged that he could not understand who or what this yakṣa was. Even though he possessed great power and was the life force (prāṇa) that moved through all beings, he could not understand the nature of the yakṣa. The divine being was beyond his comprehension, beyond the reach of his individual abilities.

When you realize your ego, your small identity is not the doer, you begin to experience the infinite power of the Ultimate flowing through you.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११॥

athendramabruvanmaghavannetadvijānīhi kimetadyakṣamiti tatheti tadabhyadravattasmāttirodadhe ||11||

After both Agni and Vāyu failed to determine the nature of the yakṣa, the devas decided to send Indra, their king. They said, "O Maghavan"- another name for Indra – "find out who or what this yakṣa is." Indra is the leader of the devas, representing power, authority, and control. They thought that perhaps Indra, with his supreme position and greater strength, would be able to comprehend the mystery of the yakṣa.

Indra responded, "So be it." He agreed to go and investigate the nature of the yakṣa. With confidence in his position and power, he approached the mysterious being. This illustrates how, even after the failures of Agni and Vāyu, the ego of the devas continued to believe that their powers could uncover the supreme reality. They thought that Indra, being their leader and the one with authority over all the other gods, might succeed where the others had failed.

But as Indra approached, the yakṣa disappeared. The supreme reality, represented by the yakṣa, vanished from Indra's sight. It was as if the divine presence chose not to reveal itself to the one who approached with the intent of conquering, understanding, or categorizing it. Indra, the king of the devas, found himself face to face with nothing - he was left with no answers.

The story of Indra's approach teaches us that true realization does not come from power or authority. The moment we approach the divine with the belief that we can comprehend it with our limited identity, it eludes us. The Ultimate cannot be captured, defined, or understood through the faculties of ego and power. It requires complete surrender and the dropping of all attachments to one's identity. The disappearance of the yakṣa also represents the mysterious and elusive nature of Brahman. The divine cannot be confined to any form or concept; it is beyond all limitations. To experience the Self, one must approach with a heart full of surrender, free from pride, and with the willingness to dissolve completely into the unknown.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ १२॥

॥ इति केनोपनिषदि तृतीयः खण्डः ॥

sa tasminnevākāśe striyamājagāma bahuśobhamānāmumām haimavatīṃ tāṁhovāca kimetadyakṣamiti ||12||

|| iti kenopaniṣadi tṛtīyaḥ khaṇḍaḥ ||

In the same space where the yakṣa had disappeared, Indra encountered a divine woman, Umā Haimavatī. Umā, also known as Pārvatī, is the daughter of the Himalayas (Haimavatī), and She is radiant, full of beauty and grace. She embodies divine wisdom and is the consort of Paramaśiva. Her presence signifies the arrival of true knowledge and grace in the life of a sincere seeker.

Indra approached Her and asked, "Who was that yakṣa?" In his humility, Indra realized that his individual power and authority were insufficient to comprehend the supreme reality. He sought the guidance of Umā, recognizing that only through divine wisdom could the mystery of the yakṣa be understood.

Umā, Parāśakti, represents the inner awakening that happens when you surrender and open yourself to the Consciousness.

It is through Her guidance that the mystery of the yakṣa can be understood.

Umā is also symbolic of the feminine energy, the nurturing aspect of consciousness that brings illumination and guides the seeker toward the truth. The divine feminine is essential in the spiritual journey, as it represents the compassion, wisdom, and grace needed to transcend the ego and experience the Ultimate.

Now the 4th Part of Kenopaniṣad

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिततो हैव विदाञ्चकार ब्रह्मेति ॥ १॥

sā brahmeti hovāca brahmaṇo vā etadvijaye mahīyadhvamiti tato haiva vidāñcakāra brahmeti ||1||

Umā said to Indra, "That was Brahman." The divine being that appeared to the devas was none other than Brahman, the supreme reality. Umā, the embodiment of divine knowledge, revealed to Indra that the mysterious yakṣa they were unable to comprehend was indeed Brahman. This revelation signifies that true understanding of the supreme reality can only come through the grace of the divine and the guidance of higher wisdom.

Umā explained, "It was through Brahman's victory that you should feel honored." She was telling the devas that the victory they had celebrated was not theirs alone; it was the victory of Brahman, the supreme consciousness, working through them. The success of the devas in their endeavors was not due to their individual power or abilities, but was possible only because of the grace of the Brahman manifesting through them. The devas should feel honored and humbled by the fact that it was Brahman, the supreme consciousness, that worked through them, granting them victory.

Upon hearing these words from Umā, Indra understood that it was indeed Brahman. It was only after letting go of their pride, their attempts to understand Brahman through ego-driven means, that the devas could truly realize that the mysterious yakṣa was none other than the supreme consciousness.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २॥

tasmādvā ete deva atitarāmivānyāndevānyadagnirvāyurindraste hyenannediṣṭhaṃ pasparśuste hyenatprathamo vidāñcakāra brahmeti ||2||

Thus, these gods, namely Agni, Vāyu, and Indra, are considered to have surpassed other gods. This verse highlights the significance of these three deities among all the other devas because of their encounter with Brahman, the mysterious yakṣa. They came closer to understanding the supreme reality, and through this direct experience, they transcended their earlier state of ignorance and moved beyond the rest of the gods.

Among them, Indra was the first to come to the understanding that the mysterious yakṣa was indeed Brahman. While Agni and Vāyu approached with their sense of pride and identity, Indra moved beyond that, seeking knowledge from Umā, who embodied divine wisdom. It was through Umā's grace that Indra was able to realize that it was Brahman, the supreme consciousness, who had appeared before them.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३॥

tasmādvā indro'titarāmivānyāndevānsa hyenannediṣṭhaṃ pasparśa sa hyenatprathamo vidāñcakāra brahmeti ||3||

Among all the devas, Indra is considered to be the one who went beyond the others in his efforts to understand the supreme reality. He is recognized for his sincerity in seeking the truth and his willingness to let go of his ego.

Indra came the closest to comprehending the yakṣa. Unlike Agni and Vāyu, who tried to understand the supreme reality through their own powers and abilities, Indra approached with a sense of humility and openness to receive divine wisdom. This humility allowed him to come closer to realizing Brahman, the supreme consciousness. Indra's encounter with the yakṣa represents the turning point where the ego begins to dissolve, allowing the seeker to experience the truth.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा इतीन् न्यमीमिषदा इत्यधिदैवतम् ॥ ४॥

tasyaiṣa ādeśo yadetadvidyuto vyadyutadā itīn nyamīmiṣadā ityadhidaivatam ||4||

The Upaniṣad uses analogies to convey the nature of Brahman. The experience of Brahman is sudden and instantaneous, like a flash of lightning. Just as lightning illuminates the entire sky for a brief moment before vanishing, so too is the experience of Brahman - brilliant, instantaneous, and all-encompassing. Another analogy is the blinking of an eye, which is similarly fleeting and momentary. In the same way, these moments provide a glimpse of the infinite, a taste of the true nature of existence, but they are not something that can be controlled or held onto by the ego. The blinking of an eye represents how brief and subtle the experience of Brahman can be. It is not something that you can hold onto with effort; it is a spontaneous revelation, one that requires complete openness and receptivity. The supreme consciousness reveals itself when there is no resistance, no

expectation, and no attachment—just pure being.

Understand that the realization of Brahman is not something that can be controlled or possessed by the ego. It comes in moments of grace, like a flash of lightning or the blink of an eye. Be ready, be open, and let go of all attachments. In those moments of surrender, you will experience the true nature of Paramaśiva, beyond time, beyond thought, and beyond all limitations.

अथाध्यात्मं यद्देतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णँ सङ्कल्पः ॥ ५॥

athādhyātmaṃ yaddetadgacchatīva ca mano'nena caitadupasmaratyabhīkṣṇam saṅkalpaḥ ||5||

As for the adhyātma, the individual aspect, Brahman is like the mind that appears to move swiftly. The verse gives an analogy for the nature of Brahman as experienced internally. It is like the mind that moves rapidly from one thought to another, from one experience to the next. The mind is quick, subtle, and has the ability to move effortlessly between different states. This movement of the mind represents the presence of Brahman within each of us - constantly moving, constantly present, yet beyond grasp.

By this mind, one remembers continuously. The nature of Brahman is such that it exists as the very substratum of the mind, allowing one to continually contemplate and experience the divine.

It is the saṅkalpa, the intention or resolve, that plays a significant role here. The power of saṅkalpa is what drives the mind toward different goals and aspirations. In the context of Brahman, it is the inner resolve, the unwavering intention to know the truth, that helps the seeker stay connected to the supreme consciousness. When the mind is directed towards Brahman with the intention to realize the Self, it moves toward the ultimate goal of enlightenment.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनꣳसर्वाणि भूतानि संवाञ्छन्ति ॥ ६॥

taddha tadvanaṃ nāma tadvanamityupāsitavyaṃ sa ya etadevaṃ vedābhi hainag sarvāṇi bhūtāni saṃvāñchanti ||6||

That indeed is called the "object of adoration." The word vana here means something to be adored, loved, or sought after. Brahman, the supreme consciousness, is the ultimate goal, the highest truth that is worthy of being meditated upon and adored.

Brahman should be meditated upon as "that which is to be loved and adored." The verse instructs us that one should practice upāsana, the act of meditative worship, on Brahman with the feeling that it is the most beloved, the ultimate essence. The term tadvanam signifies not just the greatness of Brahman but also the loving relationship that one should cultivate towards the supreme consciousness. It is not enough to know about Brahman intellectually; one must develop a deep, loving connection with it, recognizing it as the source of all love and existence.

He who knows this truth in this way, who understands that Brahman is the ultimate object of love and adoration, and meditates on it with devotion, achieves a special state. The realization of Brahman is not merely an intellectual exercise; it is a deep, experiential understanding that arises from devotion, surrender, and love.

All beings desire to be in the presence of such a realized soul. When someone understands and experiences Brahman in this way, all beings are naturally drawn to them. This is because the person who realizes Brahman embodies the essence of pure love, bliss, and oneness with all of creation. Such a person radiates peace, harmony, and compassion, and all beings feel a natural attraction towards that energy.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७॥

upaniṣadaṃ bho brūhītyuktā ta upaniṣadbrāhmīṃ vāva ta upaniṣadamabrūmeti ||7||

The disciples request, "Please, teach us the secret knowledge (Upaniṣad) of Brahman."

It is knowledge that is imparted from the teacher to the disciple, and it leads to the dissolution of ignorance and the awakening to the truth of Consciousness. The disciples are humbly asking for this sacred knowledge that will guide them to enlightenment.

The guru, having been asked, conveys the sacred teachings of the Upaniṣad, which are related to Brahman. The guru imparts the essential truth about Brahman, which is the core knowledge of the Upaniṣads. This knowledge is not merely intellectual but is a transmission from guru to disciple as an experiential transfer through initiation.

The Upaniṣads are not just texts to be read but are meant to be lived and experienced through guidance, practice, and deep contemplation. The true Upaniṣad is realized when the seeker, through practice, contemplation, and surrender, transcends the ego and experiences the ultimate Oneness with the Whole. This is the sacred knowledge that liberates, the knowledge that dissolves all ignorance and reveals the true nature of the Self.

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८॥

tasai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam ||8||

For the realization of Brahman, the foundations are austerity (tapas), self-restraint (dama), and righteous actions (karma).

the Vedas, all their limbs, and truth (satyam) are the abode of That.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९॥

॥ इति केनोपनिषदि चतुर्थः खण्डः ॥

yo vā etāmevaṃ vedāpahatya pāpmānamanante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati || 9||

|| iti kenopaniṣadi caturthaḥ khaṇḍaḥ ||

Realizing Brahman leads to the dissolution of all negative tendencies, karmic burdens, and impurities of the mind. The word pāpmānam refers to the limitations and ignorance that bind the soul to the cycle of birth and death. When one attains the knowledge of Brahman, they become free from these limitations, as all ignorance is dispelled by the light of truth.



Kaṭhopaniṣad

Introduction

Śānti Mantra for Kathopaniṣad:

ॐ सह नाववतु।
सह नौ भुनक्तु।
सह वीर्यं करवावहै।
तेजस्विनावधीतमस्तु मा विद्विषावहै॥
ॐ शान्तिः शान्तिः शान्तिः ॥oṃ saha nāvavatu |
Om saha nāvavatu
saha nau bhunaktu |
saha vīryaṃ karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||
oṃ śāntiḥ śāntiḥ śāntiḥ ||

Katha Upaniṣad - The First And Foremost Document About Death

Kathopaniṣad is the last 8 sections of Taittirīya Saṃhitā, Kṛṣṇa Yajurveda. It has 119 verses. When Śrī Rāmacandra lists all the 108 Upaniṣads in Muktikopaniṣad to Hanumān, Rāma lists this Upaniṣad as the third Upaniṣad.

The main subject of the Upaniṣad is death. This Upaniṣad is not a commandment of someone who realized God. No! Even if you realized God, a little bit of it will come from your Enlightenment experience and your brain masala. There is a possibility for corruption, misrepresentation, manipulation or missing it.

So understand, this Upaniṣad contains the direct words from a being who is the Lord of Death. Understand, it is directly from Him. Do not even have doubts about the authenticity of the Upaniṣads, especially this Upaniṣad. This is the first and foremost document about death.

Yama means the natural flow of existence. Dharma means the natural law of existence. Yama–Dharma is the embodiment of natural flow and natural law. Understand: flow is spontaneous; law is systematic. He is the Lord of both - that is why He is called Yama–Dharma Rāja. How everything flows by its very nature - that is yama. The law that governs that flow in life -that is dharma. The Lord of natural flow and natural law (Yama–Dharma Rāja) directly speaks to a brāhmaṇa boy, Nachiketa, the hero of this Upaniṣad. One of the remarkable facts about this teaching is that the Upaniṣad is preserved and kept alive in the Śaiva

tradition. Consider the subtle communal nuance: a Śaivite teaching a brāhmaṇa is almost like Kālābhairava removing the head of Brahmā or Vīrabhadra confronting Dakṣa - yet the Upaniṣad survived beyond ancient sectarian conflicts.

This Upaniṣad is taught by one who is at once most mysterious and most constantly available. Understand the paradox: what is continuously experienced cannot be merely mysterious; what is merely mysterious cannot be continuously experienced. He is simultaneously continuously available, continuously perceived, and yet remains a profound mystery - that is Death. Who is constantly perceived cannot remain a mystery; who is a great mystery cannot be perceived continuously. Here stands the greatest paradox - constant availability and mystery. Any moment, anywhere, anyone can perceive Him. Anyone who perceives becomes "body."

The largest cremation ground in the world is Maṇikārṇikā Ghaṭ. On average it burns about 350 bodies every day; on special days the number rises to 500. In Vārāṇasī, if you casually walk a street and see anything larger than a suitcase being carried, covered with cloth, be certain: it is a dead body.

Even though death is an everyday occurrence and something we repeatedly witness, it remains a profound mystery. Seeing the bodies of those we love after their passing reminds us of death's mysterious nature. This very mystery often diverts our attention and prevents deep contemplation - and that diversion is one of humanity's greatest delusions.

Indeed, many devote enormous energy to exploring outer space and the cosmos, yet they may avoid delving into the deepest mystery that walks among us: Death - the greatest magician. He is ever-present, choosing and taking people, playing through our lives and even our intellects; yet most of us cannot look into His face.

We have penetrated planets, stars, and galaxies; we have explored so much - but this Death, who constantly moves among us, remains unfathomable. He does not allow most of us to gaze into His eyes. The few who dare to look - who refuse to be distracted by His spectacle and drama - become the great ones: Buddha and Śiva.

Buddha did one thing: when He saw the death of someone, He decided to look straight into the eyes of Death and asked, "Who are you? Until I know, I will not move away. This is my first priority." But notice something interesting. He had three questions: Why old age? Why sickness? Why death? He found the solution, but all three still exist in the world. Even now, there is old age, sickness, and death! Then why do we say He discovered the solution? Perhaps He found the solution for Himself. Which means, each one of us has to look into the eyes of Death for ourselves.

And here lies the secret: look into His eyes when He is staring at someone else. Don't wait to look into His eyes only when He stares at you directly. When He is staring at another, it is easier to stare back into His eyes. Yama–Dharma was staring at the old man, and Buddha seized that moment to stare into His eyes. So, jump into Death, dive into Death, and discover the secrets of Death when He is staring at someone else. Don't wait until He fixes His gaze on you. At that moment, you may not have the strength to stare back. Fools are those who wait until Death looks at them and then plan to look back.

Stare into His eyes now. Demystify Him, decode Him, understand Him while He is busy with another. For when you take the first step, when you stare into His eyes before He turns towards you, then when He finally does look at you, His eyes will be most compassionate. If you wait until He looks at you first and only then dare to stare back, it will be terrorizing.

So the question is: Who takes the first step? Will you stare into His eyes first, or will you wait until He stares into yours?

His gaze - whether compassionate or terrorizing - depends entirely on who stares first. Kāla decides the quality of His look. If you take the first step and look into His eyes, His response will be compassion. If you wait for Him to stare at you first, His response will be terror. Never wait. It is foolish to let Death look at you before you dare to look back.

In this Upaniṣad, Yama–Dharma reveals His most compassionate teacher-dimension. And it is astonishing: this is the first recorded instance in history where Death grants the boon of life - completely opposite to His very profession.

Think of it this way: for a man whose only livelihood is his cow shed, if you take away his savings, he may not weep. But if you take away two liters of milk, he will pour two liters of tears. For a farmer, the loss of a few sacks of paddy can feel like his very life is destroyed. Whatever one constantly lives with, one becomes deeply attached to - that becomes the highest value.

Here stands the Lord who always takes and never gives: the Lord of Death. Only when His duty itself was challenged did He bend - for Mārkaṇḍeya and for Sāvitrī. Those are rare exceptions. But here, no one threatens Him. Out of sheer compassion alone, He gives life back to Naciketa. This time, He is not terrorizing; He appears as a loving and compassionate teacher.

In all of human history, this is the only scripture where Death is shown listening - where Naciketa makes Death respect him. Death becomes uncompromising Yama, the embodiment of the natural flow (yama) and natural law (dharma), yet also

descends as Guru, as compassionate God, blessing a Brahmin child.

This Upaniṣad is more than philosophy - it is the Book of Death for Hindus and all who follow the Hindu way. If you want to know Death, here is the text. It is not just about dying; it is about understanding Death itself through Veda.

The beauty of Death is this: you must look into His eyes yourself. No one else can do it for you. And this is the great freedom - because no one else can, you are utterly free. With no bondage, no crutches, no dependence, you are completely naked, utterly liberated, in nirvāṇa with Yama Dharma.

The first taste of liberation comes the moment you dare to stare into His eyes. And the secret is simple: it is easier to look into His eyes while He is looking elsewhere. When you stare at Him first, His attention will naturally shift toward you. Then His gaze will be compassionate. He will ask you softly, "What is it you want?" But if you wait for Him to stare at you first and only then dare to stare back, His answer will be hard: "Shut up."

When your time has not yet come, even Death cannot close your eyes. But once your time has arrived and He fixes His gaze upon you, if you try then to stare back, He will simply say, "Shut." For at that moment, the decision rests entirely in His hands. That is why you must not wait for His time - choose your time. Look into His eyes before He looks into yours. The very act of daring to look into the eyes of Death awakens His hidden dimension as Teacher, as Master.

The story of this Upaniṣad gives us a profound context to understand the deeper truths of life and death. To explore Death through the Kaṭhopaniṣad is to discover a sweetness, a depth, an enlightenment that is at once transformative and liberating.

Thou Shalt Not Die!

Understanding the mystery of death is declared the first and foremost quality for a Hindu. The Kaṭhopaniṣad insists that even an intellectual grasp of this truth is enough to dissolve all fears around death. The first commandment for Hindus can be said in one line: "Thou shall not die!" It is a reminder that those who refuse to contemplate death while alive are denying themselves the most essential part of life's journey.

Death is beyond the words of frustrated poets, beyond the speculations of constipated philosophers, beyond the formulas of brain-dead intellectuals. It stands untouched by all of these. That is why the Lord of Death Himself takes the questions on Death directly from a child. The very fact that He can explain it to a child shows that this truth does not rely on propositions and suppositions. Understand this clearly: anything that is realized without the support of propositions or suppositions is universal truth.

Modern mathematicians and scientists in the West have invented constants, infinities, formulas, and theories. But what do they really mean? Their truths always hide behind an undefined "constant" or an indescribable "infinity." Such truths are only masks - appearances of truth - sustained by assumptions.

But in the Hindu tradition, truth needs no assumptions. Incarnations appear again and again to strip away the propositions and suppositions that creep into spiritual knowledge over time. Their work is to burn away these coverings and reveal the naked reality as it is. The truths of the Upaniṣads do not lean on assumptions. They stand by themselves, self-luminous. That is why even a child can ask, and a child can understand.

Yama was stripped naked by the questions of Naciketa. Naciketa pulled down the very identity of Yama, forcing Him to stand without refuge, without the option of retreating into any green room. When something can be questioned, analyzed, and presented without propositions or suppositions, that alone is reality.

Here, Yama Dharma - the Lord of Death - stands naked before Naciketa, without the coverings of His inner image, outer image, others' image, or life image. He stands exactly as He is. Through this encounter, Yama removes all the layers of assumptions and coverings draped over the idea of Death and reveals the naked truth, the reality of existence, as presented in this Upaniṣad.

Go Beyond Death And Dying

The Kathopaniṣad is one of the most revered scriptures of the Hindu tradition, a dialogue between Naciketa, the young seeker, and Yama, the Lord of Death.

Interestingly, the Kathopaniṣad is considered authorless. Even though Yama imparts the knowledge to Naciketa, he himself is reading from the Akashic Records—the cosmic library that holds all truths of existence. These teachings are not personal words, but eternal revelations flowing through him. Because of this, the wisdom of the Kathopaniṣad transcends any single

author and stands forever as a guide to those who seek to understand the mysteries of life and death.

Death is the very subject of this Upaniṣad. Understand: death terrifies because it signals the end of the known. All that you cling to - people, wealth, good, bad, identity - everything known comes to a standstill at death. That is why you fear it. But pause and reflect: are you really fulfilled with what is known? Are you ready to give it up and move beyond into rejuvenation? Neither happy with the known nor courageous enough to transcend it, you are stuck in a painful Catch-22. This state is not living - it is suspended animation. Understanding death liberates you from this trap.

In truth, you know only two states: death and dying. Death is where the perception of the known ends. Dying is where the same perception continues to torture you.

Here lies the secret: when Death is staring at someone else, dare to stare into His eyes. Even if His attention is elsewhere, your gaze will pull His eyes toward you. That meeting of vision will be the most beautiful moment - slow, spacious, intimate. You will have time to breathe, to align, to settle into the presence of the One you are facing. But if you wait for Him to stare at you first, the intensity will be unbearable. You will not be able to meet His gaze.

Therefore, before Death decides to look into your eyes, decide to look into His. His staring at you is death. You staring at Him, while He looks elsewhere, is dying.

The process of dying and rebirthing is more available to your awareness. Your very bio-memory cherishes and carries those transitions, allowing deep transformation. Enlightenment is nothing but transcending the known while still alive - entering the ultimate truth without waiting for physical death. It is not about a change of location at the moment of death, but a radical shift of perception here and now.

While you are living, you must go through birth, death, and rebirth. Your bio-memory should enjoy this transformation, your muscle-memory should enjoy this transformation. Only then will you taste Enlightenment, only then will you taste Jīvanmukti. Yes, if you die in Vārāṇasī, you will attain liberation. But remember: the one who receives liberation at the moment of death in Vārāṇasī was always liberated. You are Consciousness.

The one bound in suffering - whose bio-memory, mind, and body are caught in bondage - will simply be destroyed. Liberation is not given to bondage. Liberation is the fragrance of freedom that was already alive in you. Understand: the goal of Hinduism is not Videhamukti (liberation after death). That is too small a goal. Too easy to achieve. Just live in Vārāṇasī and when you die there, liberation happens. But even that is not so simple. Kālabhairava does not allow people to die in Vārāṇasī casually. People who live their entire life in Vārāṇasī may step outside the boundary for a small ailment, die there, and miss it. At the same time, someone who has never set foot in Vārāṇasī may take their very first flight, and the moment the plane enters the boundary of Kāśī, they drop the body and attain liberation.

This shows: death itself is not a straight and simple game. There is a powerful energy intelligence – Kālabhairava - that decides who dies within the sacred geography. Viśvanātha does not allow anyone and everyone to die in Vārāṇasī. Therefore, understand: it is not about geography, but about the readiness of your consciousness. The true lakṣya - the goal of human life - is not Videhamukti, but Jīvanmukti: liberation while you are alive.

To live Jīvanmukti is to stare at Death and see that dying is happening in you every moment. What you cling to is leaving you. What you fear is approaching you. What was close moves away. What you resisted comes near. This is the everyday dance of dying. Anyone who consciously embraces this process sees that Kāla is working on you every single moment.

Embrace this transformation. Let every death be conscious. Let every rebirth be conscious. That is when you realize: true liberation is not at the grave, but in the gaze. Not at the funeral pyre, but in the fire of awareness while you are still alive.

The goal is Jīvanmukti. To live Enlightenment, here and now.

There is so much powerlessness and powerlessness-based focus on Death. But if you turn your attention to dying, the powerlessness is removed from Death. If you are waiting for Death to stare at you, you are waiting for powerlessness to overpower you. If you dare to stare at Him while He is staring at somebody else, you strip Death of powerlessness.

By consciously engaging with the process of dying—by letting go of attachments, by facing your fears - you transform your relationship with Death. You reclaim your power. You step into Jīvanmukti, Living Enlightenment. “Thou Shall Not Die” - that is the first and foremost commandment for Hindus. Embrace life fully, enter the process of inner transformation, and strive for Jīvanmukti. This is the true essence and goal of human existence.

Fools are those who die. Stupid are those who plan for liberation after death. Hypocrites are those who never look into the eyes of Death while alive. And criminals are those who distract others from Death with shallow, shady lifestyles. Any lifestyle

that diverts your attention away from Death and the possibility of transcending it is shallow, stupid, hypocritical, and blind. Criminals are those who promote such lifestyles, keeping you away from the only real need of life - the ability to look into the eyes of Death and go beyond.

The Upaniṣad itself warns: the blind leading the blind both fall into the ditch. Blindly following without clarity or awareness is a guaranteed fall. Seek vision. Seek wisdom. Seek Truth. Do not be led by the blind. Do not be distracted by shallow theologies and cheap lifestyles that pull you away from the soul's original need. The true need of your being is to face Death - to stare at Death before He stares at you. If you wait until He looks at you, you will only be terrified. If you look into His eyes first, you will be liberated.

This is the courageous path. This is the only real path. Confront Death, transcend Death, and claim Jīvanmukti - Living Enlightenment. Only then is the purpose of your existence fulfilled.

The Upaniṣad uses the potent word dhīraḥ - one who has the courage to stare at Death before Death stares at him. A dhīraḥ is the one who confronts Kāla with open eyes and does not wait to be terrorized. If you wait for Death to fix his gaze on you and then try to stare back, you will only close your eyes and give up. Closing your eyes at that moment is surrendering to cowardice. Do not be a coward. Be a dhīraḥ.

Embrace the courage of a dhīraḥ: face Death with openness and a steady heart. In doing so you transcend fear and move toward jīvanmukti - living liberation - the highest aim the Upaniṣad repeatedly insists upon. This Upaniṣad is unusually fierce about courage and boldness. Other Upaniṣads speak in tones of maṅgala, cinmaya, chidambaram, and īśa - soft, luminous terms. The Kāṭhopaniṣad is different: it speaks insistently of courage, boldness, authenticity.

Words like śraddhā, viveka, and dhīrāḥ appear prominently here; some of these emphases are first recorded in Sanskrit literature in this very Upaniṣad. Perhaps that blunt insistence on courage comes because Yama is portrayed with a Śaiva intensity rather than a purely Brahmanical coolness. It took a Śaivite voice to speak so directly about daring, about standing naked before Reality.

The narrative also shows Yama's extraordinary integrity. When he attempted to take Mārkaṇḍeya's life, Mahādeva intervened. Yama's response is a model of utter surrender and fidelity to duty. He says, in essence: "O Prabhu, You ordained me to maintain the flow and law of life. If You intervene, who am I to question? I surrender even my own life at Your feet." That surrender is not weakness; it is the highest form of commitment - courage married to authenticity.

Mahādeva receives that surrender, reprograms the situation, and restores Yama with a subtle exception: Yama will continue to uphold the natural flow and law of life, except for those devotees specially protected by Mahādeva. Observe Yama's sincerity: even when Mahādeva intervenes, he does not resist; he simply bows to the higher will and offers his life back in obedience to the law he was given.

This episode reveals the Upaniṣad's core teaching: courage, integrity, and surrender are not contradictory. The dhīraḥ is simultaneously brave and utterly surrendered - brave enough to stare Death in the face, surrendered enough to let the higher Truth decide. That is the measure of true spiritual maturity this text celebrates.

So, Death was killed once in Thirukadaiyur. Death was killed (Yama was killed), then Mahādeva reprograms and gives Him life saying, "Yes, You will maintain the flow of life (Yama) and law of life (Dharma) by exempting My devotees."

Understand the profound significance here: even Death surrenders to the supreme will of Mahādeva. This exemplifies ultimate dedication and authenticity in fulfilling one's cosmic role while honoring divine intervention.

न मे भक्त प्रणश्यति

na me bhakta praṇaśyati

"My devotees never perish"

Understand, this profound truth assures that those who surrender to the Divine and live in alignment with cosmic principles are eternally protected. Mahādeva's grace ensures that His devotees transcend the cycle of birth and death, attaining liberation and eternal bliss. Embrace this assurance with deep faith and devotion, knowing that true surrender leads to ultimate protection and enlightenment.

This same vow, which Kṛṣṇa repeats in the Gītā, arises from the very space of Śivoham. Whatever Kṛṣṇa declared in that state became the Gītā itself. Viṣṇu, as per the Bhāgavata Purāṇa, took twenty-four incarnations, and in every one of them He worshipped Mahādeva. In all those incarnations He performed Śiva pūjā, and the Śivālayas He established remain even today.

As Kapila, He installed Śivaliṅgas in at least three places: one at the Mahānirvāṇī Pīṭha, one at Tirupati, and another in

Madhya Pradesh. In Tirumala–Tirupati, which was one of His tapas-sthalīs, there is a temple below the hills dedicated to Kapileśvara Svāmī. That Śivaliṅga was installed and worshipped by Him. Nearby flows Kapila Tīrtha, a waterfall where He bathed. Kapila lived in Tirumala–Tirupati and consecrated that space with His worship of Mahādeva.

Across incarnations, Viṣṇu lived as a Śiva-bhakta. Even the great akhāḍās, though founded by Viṣṇu's incarnations, remain Śaivite in their devotion. The founders may be of Viṣṇu's line, but the deity they worship is Śiva.

For example:

Jūnā Akhāḍā: Founded by Dattātreya, considered a Viṣṇu incarnation as per the Bhāgavata Purāṇa, yet the deity worshipped is Śiva.

Mahānirvāṇī Akhāḍā: Founded by Kapila Ṛṣi, also an intense devotee of Śiva.

Thus, many akhāḍās may trace their origin to Viṣṇu's manifestations, but the current of worship flows always toward Śiva.

As Śrī Rāma, He consecrated Śivaliṅgas at Rāmanagara, Bidadi, and Rāmeśvaram. When He lived in Rāmanagara with Sītā, He encountered Kākāsura—the demon who came as a crow to disturb Sītā. Rāma slew him, but to cleanse that karma He installed and worshipped a Śivaliṅga there. Thus arose the temple of Rāmeśvara Svāmī in Rāmanagara. Even today, no crows fly over that place. A vast forest thrives there with countless birds, yet not a single crow is seen. Such is the impact of divine action - that nature itself bends to the sanctity of dharma. The presence of Rāmeśvara Svāmī stands as testimony to Rāma's devotion and the sanctity of that land.

Yama Dharma - Lord of the flow of life and the law of life, Yama-Niyama, Yama and Dharma. Whoever dares to stare at Death before He stares at them is a Śiva-bhakta. To be a devotee of Śiva is not merely ritual - it means doing what He does, living what His very being is. Śaivism trains you to stare into Death while you are alive. You are never allowed to turn away or be distracted from Death until you are liberated.

Embracing the principles of Yama and Niyama prepares you to face the ultimate truth – death - with courage and awareness. By living in alignment with these principles, you embody the essence of Śiva, transcending fear and moving towards liberation. This unwavering focus on confronting and transcending death leads to Jīvanmukti - living enlightenment - and fulfills the highest purpose of human existence.

That is why the sacred ash (bhasma) is given such importance. Sacred ash is the symbol of death, the symbol of dying, the reminder that everything ultimately becomes this. From the time you wake up until you go to bed, before eating, after eating, before drinking, after drinking, before sneezing, after sneezing - at every turn of life - you are asked to apply bhasma. Why? So that you never forget: this is where everything ends.

Let your attention remain on death until you are liberated. The good news is, if you put your attention on death, you will be liberated. The great news is, you don't have to do it your whole life. Just a few days of uncluttered, undiverted attention on death is enough to awaken you into liberation. This is the power of the practice. By applying sacred ash, by constantly reminding yourself of impermanence, you dissolve attachment to the temporary and awaken to the eternal. This focused contemplation naturally leads to Mukti - ultimate liberation.

The first and foremost commandment for human beings - not only Hindus but all humanity - is: "Thou shall not die."And even before that: "Thou shall not be born." If the mistake of birth has already happened, at least make sure you do not die, so that you are not caught in being reborn.

If you stare at death while you are still living, your bio-memory and muscle-memory begin to transform. They stop resisting life and start celebrating life. Transformation is not a burden; it is like sipping a cup of fine tea or coffee. Transformation, enlightenment, liberation - all these are meant to be tasted, enjoyed, celebrated while you are still in the body.

Celebrate this journey with trust and dedication. Know that every moment of sincere turning towards death is a step toward enlightenment and liberation. But it is the nature of human beings today - especially in the modern day, raised with arrogance and ego as survival tools - to resist receiving. When something is given, or even when you are told it is given, the ego immediately protests: "What, I can't earn it? Who are you to give me?" That false sense of humiliation turns into anger, and anger into violence.

People are even ready to die for their beliefs - not for reality, but for what they believe as reality. Understand, this resistance is not strength; it comes from deep-seated patterns of insecurity and self-doubt. Grace is offered, but instead of embracing it, the ego feels challenged and lashes out, just to prove it does not need to receive.

Recognize this pattern within yourself. Break free from it. Receive with humility, without resistance. Embrace the gifts of transformation and enlightenment with openness. Grace does not humiliate - it liberates. The willingness to receive with

gratitude is the beginning of transcending limiting beliefs and aligning with the higher truth.

Understand this: your reluctance to change does not come from the outside world; it comes from deep-rooted patterns and beliefs that you cling to tightly. Instead of choosing transformation and liberation, you hold on to your limited perceptions, your borrowed truths, your imagined securities. This is the very prison of your being. Break free from this. Embrace the possibility of change. Open yourself to new realities through spiritual practices and inner work. Only then does true growth happen. Only then does the fragrance of enlightenment begin to flower within you.

The teachings of the Kathopaniṣad are not just philosophy; they are a mirror. They guide you to face death directly, to stand naked in front of it without fear, without pretense. When you confront and comprehend the reality of death, all illusions drop. Fear dissolves. You move into ultimate freedom. This confrontation with death is not destruction; it is transformation. It is the doorway to a deeper understanding of life itself. By passing through this profound process, you begin to see both life and death as they are - not as threats, but as truths. When you allow this process, you align yourself with the ultimate truths of the Kathopaniṣad. And that alignment leads you naturally to liberation, to enlightenment.

Embrace this opportunity with an open heart and open mind. Do not hold back. Let the words of Yama, the courage of Naciketa, and the vision of the ṛṣis enter into your very bio-memory. Allow yourself to fully experience and integrate these powerful teachings. By understanding and embracing these dimensions within yourself, you too can realize the secrets of life and death.

Flow And Law Of Your Life

Constant dying is happening to all of us. Every moment, something that you thought was "you" is leaving you. If you approach this constant dying violently, arrogantly, or negatively, it becomes pain and suffering. But if you approach it with passive listening, with openness, with receptivity, then every dying becomes a doorway to transformation. By your very nature, you are Living Consciousness. Yet, for the sake of convenience in your day-to-day life, you frame yourself into certain ideas, identities, and ideologies. These frames are useful only in the external world.

If there is a fire in this hall, you must run out. That framework is perfect. If there is an earthquake, you must go to open space. That framework is perfect. These frameworks, rules, and understandings are useful in the outer world. But the tragedy begins when you start building such frameworks for your inner self. At the age of seven, the first time you felt powerless, the way you responded to that powerlessness becomes your internal framework. Then, until the age of seventy-nine, every time you feel powerless, you respond in the same way. That is a bad framework, an unconscious bondage.

Understand the difference. External frameworks are good - because matter functions by law. Matter has no freedom, no flow. It is already dead. It functions only based on certain rules, on Dharma - the law of life.

But you are not just matter. You are a junction of consciousness and matter (cit-jaḍa-granthi). You carry both Dharma - the law of life, and Yama - the flow of life.

For example: if you drink poison, your body will die. That is Dharma, the law. But Yama-the flow of life-is your ability to excite yourself, enthuse yourself, awaken joy in yourself at any moment. That flow is freedom. That flow is Consciousness.

Dead matter has only Dharma-the law of life. Conscious beings, human beings, can play in both: the law and the flow. But unfortunately, most people collapse into Dharma alone. They mistake themselves for dead matter, binding themselves in rules, structures, patterns, forgetting the flow of life.

The truth of Yama Dharma is this: Yama is the flow of life, the spontaneous joy, the unbound expansion. Dharma is the law of life, the necessary framework by which matter exists. Human life is the meeting point of both. The greatness of being human is that you can choose. You can live only by Dharma, like dead matter. Or you can awaken Yama-the flow of life-and allow Consciousness to shine.

All your pain, all your suffering, comes from one fundamental mistake: you think the flow of life has to be forced into the law of life. You confuse Yama with Dharma. You always feel that the law of life is boring - because it is boring when applied where it doesn't belong. Dharma, the law of life, exists to deal with matter. There is a part of you which is matter, and for that, Dharma is useful. But Consciousness is not matter. Consciousness needs to be lived, remembered, and celebrated in the flow of life, in Yama.

Even food, the sweetest joy, becomes boring when cognized only through the law of life. Many wealthy youth, born with silver spoons, destroy themselves in middle age for this very reason. They have flown across the world for food, drunk the rarest liquors, taken drugs, had countless relationships. They exhaust everything material and then collapse into boredom. Finally,

they feel suicide is the only "new" thing left to do.

Understand this clearly: the law of life is good as long as you deal with matter. But if you project it onto Consciousness, life becomes a dull repetition. No work is the same, no day is the same. Yet society conditions you to believe that every Monday to Friday is the same. Systems reduce you into numbers. Schools, offices, governments - all of them try to push you into Dharma alone, the law of life, making you forget Yama, the flow of life. That is why office feels boring, why work feels tiring. Not because of the work, but because of your cognition. You are trained to see it as repetitive law, instead of flowing life.

Celebration comes only from Yama, the flow of life. Understanding Dharma is useful; it makes external life easier. But celebration, freshness, and enthusiasm come only from Yama. It is the unconsciousness of society that makes you feel your very life is governed only by Dharma. No! Life is Yama. Life is flow. Life is Consciousness.

Look into where you have frozen yourself. Break all those frozen parts - this is what it means to stare at Death. Thou shall not freeze your life by mistaking Yama for Dharma. Thou shall not make your life boring by imposing law where flow is needed.

Yama is like the flowing of the river. Dharma is like water guided through a canal. Both have their place, both have their intelligence, but they are not the same. The canal water may or may not reach the ocean; the river water always reaches. Yama, the flow of life, guarantees fulfillment.

Society feels threatened by people who flow with life. The individual feels threatened when society frames him into law. Both are wrong. The orthodox cling to frames; the rebels try to smash the whole system. Neither succeeds. At best they conquer each other temporarily, but no true victory happens.

The real understanding is this:

Your matter component needs Dharma - the law of life.

Your conscious component needs Yama - the flow of life.

The flow of life brings beauty, grace, and joy. Śiva in you is that very flow. You don't need a warrior's sword to reclaim it. To chase away a cockroach, you just need light. The same way, just a little awareness is enough - look into where you are frozen, where boredom and tiredness have taken root.

One more great commandment for humanity, especially Hindus:

Thou shall not feel bored.

Thou shall not be tired.

Tiredness and boredom are crimes.

Why? Because they happen only when you apply Dharma - the law of life - onto your Consciousness, which is meant to live in Yama, the flow of life. What belongs to the right hand should be done with the right hand. What belongs to the left hand should be done with the left hand. What needs Dharma must be handled with Dharma. What needs Yama must be handled with Yama. When law invades flow, life collapses.

The one who understands Dharma deeply will never mistake it as superior to Yama. He knows his flow of life cannot be touched by the laws of life. He knows the matter part of him is not his essence. The conscious part of you - that is you. Matter is only your instrument. Matter needs Dharma, the law of life. Consciousness needs Yama, the flow of life. Whenever dead rules are forced on living parts of your being, love gets reduced to marriage, and life itself becomes boring. The spirit needs spirit to stay spirited.

Understand, boredom is one of the biggest crimes against individual Consciousness. It is the worst crime society commits against you. And the most dangerous crime is the so-called "solution" it offers—the entertainment industry. Foolish answers to a foolishly created problem.

Look at the root. Imagine you are dreaming that ten tigers are chasing you, eleven lions are attacking you, and an anaconda is slithering behind you. In the dream, you are running, screaming: "Save me! The tiger is coming! The anaconda is coming!" Someone, instead of waking you up, gives you an AK-47 and says: "Come on, defend yourself." What stupidity! You don't even know whom you will shoot. The problem doesn't need an AK-47. It just needs a gentle tap: "Hey! Wake up."

That's exactly what society does. Instead of waking you from the root of your boredom, it supplies the AK-47 of entertainment. Instead of curing, it only drugs the symptom. Don't live in a country where the entertainment industry is booming. Don't live in a village without a temple. Don't live in a place drowned in entertainment. If there is too much entertainment, know for sure:

people there are deeply violent, and entertainment exists only to divert that violence.

Entertainment industries are not antidotes to boredom; they are antidotes to violence. The real antidote to violence is only one thing: understanding the source of boredom and going beyond it. But because industries thrive on diversion, they have to get more and more creative. And where do they lead you? Into fantasies, into illusions, into manufactured violence. Instead of healing, they push you deeper into fantasy and keep your boredom suppressed - never resolved.

Understand this: boredom breeds violence. When life feels stuck, when there is no fresh flow of energy, boredom arises. From boredom comes frustration. From frustration comes violence. Anyone who sees the possibility of a new flow of life - who lives in Yama, the flow of Consciousness—never becomes violent, never becomes a terrorist.

Sanātana Hindu Dharma constantly teaches the possibility of a new energy flow in life. It is a living religion; it is life-based. Its first and foremost teaching is to discern which part of you is matter and which part is consciousness - what needs to be handled by the law of life (dharma) and what needs to be handled by the flow of life (yama).

The same cat's teeth work differently when it catches a rat and when it lifts its kitten. The instrument is the same, but the cognition and context are different, so the action must be different. Catch the matter like a rat; catch the consciousness like a kitten - because consciousness is your own.

Dharma and Yama are distinct. When you know their difference, your whole life will look like the flow of life. When you don't, your life will look like the law of life. Even fresh new food will not satisfy you for long if you are stuck in Dharma only: after a hundred days the novelty fails, and boredom creeps in. Boredom spreads fast - at the speed of death. That is the speed with which poison spreads. Boredom rises when you confuse the law of life with the flow of life.

If you approach yourself with curiosity and passivity - "Let me see what is dead matter in me and what is living consciousness in me; what is the cit-jaḍa-granthi, the knot of consciousness and matter?" - then you will begin to know yourself. You will feel fulfilled when you remember and cognize yourself as the flow of life. That is the primary insight. When you are a combination of matter and consciousness, deal with matter using dharma and deal with consciousness using yama.

There is another category of human beings: those fully awakened, in whom matter no longer determines perception. Though some matter exists in them, they function entirely as pure consciousness. For them there is only Yama, no Dharma. These are the jīvanmuktas - beyond dharma in the ordinary sense; their life itself becomes dharma, and their actions embody dharma. They are the living embodiments of the law.

Whenever you force the game of matter onto the game of consciousness, or vice versa, pain and suffering appear — not as enemies but as alarm reminders. They tell you, "You are confused; you are overlapping." No pain is merely punitive. Suffering signals that you have been applying dead rules to living spaces or vice versa. It is a correction, not condemnation.

Understand the definitions: dharma - the law of life for matter; yama - the flow of life for consciousness. Sit with yourself. Notice where you have applied the rules of matter to the spirit, where you pushed dharma onto yama, where yama was deprived of its rightful domain. The moment you look inward with honesty, vast problems will reduce to ashes. You will learn how to die constantly and to be reborn - and in that continuous death–rebirth, you will taste liberation.

All the laws of life that suffocate the flow of life must be destroyed. In every space where the flow is disturbed by the law, death must happen to you. Wherever your living stream is blocked by rigid rules, you must be reborn. Keep the flow of life alive - love, excitement, enthusiasm, laughter, living itself - keep it alive.

Do not do any spiritual or religious practice - kriyā, yoga, prāṇāyāma, or anything - unless it opens extraordinary powers (siddhis) in you within a few days. Powers are not the ultimate purpose of practice, but they are the measuring scale: the test of authenticity, whether the practice is truly mandated by Mahādeva, or whether it is only the madness and confusion of some guru.

Anything ordained by Mahādeva begins to open Mahādeva in you. The first signs are always miraculous - extraordinary powers, experiences, happenings. If a practice is authentic, within days it will reveal powers and breakthroughs. Only then can you be sure it is from Mahādeva. And anything from Mahādeva has no expiry date.

Never do practices out of pride or stubborn loyalty. If you cling to techniques that bear no fruit, you are caught in the chaos of the teacher's branding, not in the mandate of Mahādeva. Do not waste your life in the madness of men. Let only the command of Mahādeva guide your practice.

Remember: Yama Dharma is the ṛṣi and reciter of this Upaniṣad, not its author. The first listener is Naciketa. Even Yama appears pale in front of Naciketa. Yama is only the second hero. Until Naciketa enters, Yama stands as the hero. But when

Naciketa appears, he becomes the unquestionable, uncontested hero.

Though he is only a disciple, a listener, he rises above even the teacher. Only the true calf knows how to draw milk from the cow. Only the true seeker knows how to draw truth from the master. Naciketa knew how to make Yama release the milk of wisdom. It is because of Naciketa that the nectar of the Kathopaniṣad reached humanity. That is why Naciketa stands as the superhero of this Upaniṣad.

Let Śiva Sculpt You From Death To Divine

Every moment that is happening in you is your life. You may be marching towards a goal in the outer world, or you may be working to achieve something in the inner world, or you may simply feel confused and stuck. Whatever it is - life is happening to you.

Understand, even being confused or feeling stuck is still life happening. For example, a ship is most safe and secure in the port when it is docked. But was a ship created just to stay in the port? No. The purpose of a ship is to sail, to explore, to move. Similarly, if you always decide only by the law of life, you may remain secure, but you will miss the adventure, the excitement, the possibility of the flow of life. The law of life teaches security and structure. The flow of life brings adventure, innovation, new openings.

First statement: Life is happening to you every moment - even when you feel stuck. Second statement: When you confuse the games of law and flow - when you push law into flow or flow into law - what you experience is pain. Whenever the flow of life is restrained by a rigid misunderstanding of law, pain arises. And whenever you recklessly break the laws of matter because of over-enthusiastic flow, suffering arises. Third statement: The constant life happening in you is a process of purification. When you approach it with agitation, purification feels like pain. What is purification? It is the growing clarity about what belongs to law and what belongs to flow. Dharma is to protect. Yama is to enjoy. Let law protect, and let flow be.

Bringing more and more clarity about Yama (the flow of life) and Dharma (the law of life) is what life itself is. That process is constant death and constant rebirth. Many things in you will constantly die. Many things will constantly be reborn. But when you hold on with attachment or arrogance, refusing to let things move, you clash with the law of life.

For example: If you try to bind or possess the person you love, the love will die. This is the law of life. But your denial says, “No, no, the flow was so powerful - how can it be destroyed?” Understand: however powerful the flow, it cannot break certain fundamental laws.

Delusion blinds you. You say, “We were in love, we romanced, we enjoyed so much together - how can that end?” Yes, you did enjoy the flow. But the moment you try to possess or suffocate the other, the love loses its power. That is the law of life. And yet, you overlook it. You argue, “No, no, that’s not how it should be.” But life does not wait for your approval. The laws of life move on, indifferent to your denial. That is why He is called Dharma — because He simply moves. Your inability to see reality does not stop reality. Fortunately so. Otherwise, you would be stuck forever.

Understand, this is one of the most important prayers you should carry in your heart: “Mahādeva, even if I don’t understand, whatever needs to be removed from me, please remove it — even by force. Whatever purification I need to go through, let me experience it - even by force - because if You are waiting for my ‘yes,’ it will never happen. If You wait for my consent, it will never happen.”

This is surrender and bhakti in its essence. It is giving the GPA, the General Power of Attorney, to Mahādeva, saying: “Whether I understand and appreciate or not, whether I am ready or not, let what my life needs to experience - the flow of life and law of life in Your ultimate intelligence - happen through Your third eye. Let it become reality, whether I understand or accept it or not. I give You the full authority now. Do it.” That is surrender. And when He enacts His intelligence in your life, enjoying it is bhakti.

Understand: the constant death that is meant to happen in you, if cherished with bhakti, transforms into celebration and liberation. The very process that could be painful becomes a space for joy, awakening, and freedom.

Carry this Truth in your heart as the context of life. Each of us is like a stone in the Ganga, rolling in the flow of life that emerges from His head and washes His devotee’s feet. This is what enriches life. The Sahasrāra, the space of Enlightenment in Mahādeva, is where the Ganga originates - a space from which His grace flows, releasing people from sin, lifting them into consciousness, and granting Enlightenment. Ganga comes there to wash the feet of Kapila, Śiva’s devotee, and release people from sins and give them Enlightenment. This is the journey of Ganga Mata.

First, rise into the head of Mahādeva, into the Sahasrāra - the ultimate space of Enlightenment. From there, flow into the world. Understand, the Purāṇas do not depict Ganga as simply flowing away; She flows intimately across His body, enjoying the

very flow of Mahādeva. She is very romantic. She merges with the divine, delighting in the sacred current that nourishes and transforms all beings.

The Gomukh is the space where Gaṅgā touches Planet Earth, and Har-ki-pauri is the space of Śiva's feet. Up to that point, the whole expanse is Śiva's body on the physical plane. Then She descends to Gangasāgar to release the sins of Bhāgīratha's ancestors and wash the feet of Kapila, Śiva's devotee.

Kapila is older than Gaṅgā because it is due to Kapila's curse and as a śāp vimocana (atonement from sin) that Gaṅgā was brought to Planet Earth by Bhāgīratha.

Understand: just as the stones in Gaṅgā roll, all of us are like stones moving in the flow of life, the flow of Gaṅgā. Many unnecessary parts of us are chipped away, and we are polished. In this flow, if you appreciate what life is doing to you, you will experience constant rebirth. If you do not, you will continuously experience death.

When a stone rolls in Gaṅgā, it is gradually shaped and polished and eventually becomes a Śiva Liṅga, left on the banks for people to worship. A stone that allows itself to flow with Gaṅgā becomes God and is worshipped by everyone. In the flow of life, we are also like stones moving and rotating in Gaṅgā. Many corners that need to be chiseled get chiseled; parts that need to be removed are removed; areas that require polishing are polished. Understand: cleaning, chiseling, polishing; cleaning, chiseling, polishing.

The stone can perceive this cleaning, chiseling, and polishing either as death or as rebirth. You have the freedom to choose. You can approach life every moment as death, saying: "Oh God, life never gives me what I want. I am always tortured, deprived, depressed. No matter how much I struggle, it never gives me what I want. It never supports me. I am the only one tortured every time by life. Why me? Why me? Why me?" The "why me?" perspective views life as death. If you see life this way, you will constantly feel that only you are dying. Understand the most dangerous thing: perceiving life constantly as death. You will identify with the small pieces of stone that get chipped off and never be worshipped.

Instead, associate yourself with the main part, the portion that will be worshipped as Śiva. That part experiences: "Wow! I did not do anything; life simply moved me in its flow. I am polished, cleared, and now I am worshipped as God."

This is what is called Brahmanyam Bahuputratām - the favorite inheritor of the Cosmos.

If you view life as constant rebirth, you will identify with the main stone, the portion destined to become a Śiva Liṅga and be worshipped. If you cling to the "why me?" mentality, you will be like the small corner, the chip, the fragment removed in the flow of life. The danger is that you will never become a Śiva Liṅga; you will merely lie there in depression.

A cunning person is essentially a powerless criminal - a criminal without the courage or power to commit crimes. He has potential but lacks the strength or audacity. He is cunning, not innocent, but he does not have the guts or power to act. The broken parts of the Śiva Liṅga - the chiseled parts - remain stuck in cunningness. They do not even have the power to act.

Constantly appreciate, enjoy, and celebrate life, even when it forcefully removes some part of "you" - whether it is a person, a pleasure, wealth, or part of your mind, desired or undesired. Even if forcibly removed, celebrate life and understand that life is a constant rebirth.

Anyone who carries the understanding that life is bliss is constantly reborn. Understand: this is the greatest gift any Guru can give to a disciple. Take this understanding, this appreciation of life, even when you feel something is being forcibly removed from you, even when you cannot perceive the larger vision that life has for you. Sometimes, you may not be able to see the grander vision life holds.

Do not be like a tantrum-throwing manager who needs constant reassurance about the entire vision of a company just to move one file from one table to another. If a CEO has to sit with you and all the Directors repeatedly to explain the entire vision of a company for such small tasks, then you are behaving like a tantrum-throwing fool. Perhaps once or twice this can be tolerated; after a few days, they will proceed without you. You are forcing that situation upon yourself.

Similarly, with life, do not repeatedly drop the context and throw tantrums. Do not miss the larger vision of life again and again by indulging in tantrums. Life will not respond to your tantrums. Instead, rise above, retain, and remain aligned with the larger vision of life, and appreciate what is happening to you every moment.

Many things that you yourself may not renounce are being renounced, forcibly taken away. Many polishing processes that you may not undertake on your own are happening naturally. All of this is ultimately for you to be worshipped as a Śiva Liṅga.

The recipient of the worship is you.

A person who celebrates life is worshipped. A person who constantly complains is worshipping his complaints. Whoever constantly asks, "Why me? Why me? Why me?" and sees life as a series of deaths suffocates himself and perceives only death. Whoever understands that life is constant rebirth celebrates life and feels like the favorite inheritor of the Cosmos: Brahmanyam Bahuputratām.

A sannyāsī declares this to the Cosmos during the Virija Homa, to the whole world: "I retain the context of brahmanyam bahuputratām in my heart." This means you must constantly keep yourself in bliss and carry the understanding that life is a constant rebirth, not death. You have no right to feel suffering. You are not the small part being chiseled; you are the larger part being polished.

You are not the fragment being chipped away—you are the main portion being refined. If you identify with the small part that is being chipped - asking, "Why me? Why me? Why me?" - you will suffer. But if you identify with the larger part that is being polished - saying, "Wow! Wow, me! Wow, me! Wow, it's me! Wow, it's me!" - you will celebrate life.

Life is essentially a movement from "Why me?" to "Wow, me!" Understand: life is supremely compassionate - only the minimum chipping is done, and maximum polishing occurs. It removes only what is absolutely necessary.

You may feel, "No, others get chipped only a little, but I am being chipped so much!" No! You are in the hands of the most compassionate sculptor, Mahādeva, especially when He Himself comes as Guru.

Understand: some people receive His land, His property, His gold, His organizations - whatever they desire, they take for themselves. But those who stand empty-handed, with folded hands or holding His feet, He lifts onto His shoulders.

Blessed are those who receive Him as Guru. Those who grasp everything with both hands will not have Him as Guru; that is the greatest punishment. They need no other punishment than being deprived of Him as Guru throughout their life. The best thing that can happen to you has already happened - having Him as Guru. Whoever harbors negativity toward life perceives constant death. Whoever looks at life with understanding and reverence perceives constant birth.

Awaken The Ability to Reinvent Yourself

The constant unfolding of life can be perceived as either constant rebirth or constant death. If you perceive it as constant rebirth, you will experience the beauty of life. If you perceive it as constant death, the perception does not change the reality. Please understand: reality does not wait for your acceptance.

Whatever needs to be taken away from you will be taken away, regardless of your hue and cry, non-acceptance, screaming, shouting, or cursing. These reactions will neither stop nor slow the process. Similarly, whatever is meant to be showered upon you - blessings, grace, or gifts - will not multiply simply because of your praise or gratitude. Praising God, Life, or Guru is not meant to please them but to keep yourself in a pleasant space. Be very clear: praising God, Guru, or life is for your own pleasantness, not to bribe Mahādeva. If you are in the mood of praising, you remain in a space of joy and contentment. That is the result; that is the fruit of chanting Sahasranāma (the thousand names of Gods), performing ārcana, vandana, bhajana, pūjā, seva, or any act of worship, chanting, service, or praise - it is all for you to remain in a space of pleasantness.

Bribing Mahādeva is impossible. No bribery works. You cannot manipulate Him.

Sit with yourself and observe all aspects of your life where you feel rebirth and all aspects where you feel death. In terms of health, ask yourself and record: Am I experiencing rebirth every day, or am I dying every day? In my relationships - my relationship with my mother - am I reborn every day or dying every day? With my father - reborn or dying? With my spouse - reborn or dying?

Reflect deeply and honestly on these questions. Even this simple awareness shift is powerful. Observe your body, your movements: Are you experiencing rebirth every day, or are you dying every day?

Consider how you handle the shocks of life: even if it is a small tremor, do you magnify it into an earthquake? Or even if it is an earthquake, do you stand firm like Pāśupatināth?

Hindu temples are constructed in harmony with the pañcabhūtas (five primal life-sustaining elements), so these elements do not destroy the temples. The sixth element, human ignorance, is what can damage temples. Yet even this cannot destroy South Indian temples. Take the Kailāsaṇātha temple in central Bharat as an example. Aurangzeb deployed a huge army, and after working on it for almost two years, they could only damage it, not destroy it. Around 10,000 people labored for two years, and finally, exhausted, they left. They were unable to demolish it, only partially damage it. This resilience demonstrates the strength

and divine protection of our sacred structures.

In every aspect of your life - whether it is health, wealth, joy, bliss, contentment, completion, relationships, or Enlightenment - life itself is the science of reinventing yourself. If you know how to reinvent yourself in the same body, you will know how to reinvent yourself when you leave the body.

The essence of the Kaṭhopaniṣad is awakening your ability to be reborn and to reinvent yourself. This simple shift in awareness naturally inclines you toward rebirth. You will notice the areas where you are unconscious and dying, and automatically, you will plan for constant rebirth.

Constantly reinventing yourself means letting the past remain in the past and embracing each moment with fresh awareness and consciousness. This conscious planning for rebirth in every moment leads to Enlightenment while in the body and Conscious Birth when leaving it. This understanding and practice form the path to true transformation and liberation, as taught in the Kaṭhopaniṣad.

The past has no power over you. The past has no place in your life. Do not desire to learn from the past. Do not believe that brooding over your past can produce anything good. Do not imagine that your future can grow from the past. Completely discarding the past creates far more space and possibility within you than attempting to extract lessons from it. It is like a village scene where hens and chickens run around in the dustbin, trying to pick up worms and scraps. Just as the hens play in the dirt, do not play with your past—it is like a dustbin. No matter how much you try to pick something up from it, the only meaningful action is to dump it and go live your life. That is all the past can give. The ultimate lesson your past can give you is: Leave me and go live. The ability to discard the past is crucial. When you let go of the past, life becomes possibility itself - the greatest possibility.

The moment when enlightened sages decided and declared that they would reinvent themselves is considered their Enlightenment moment. That single moment is attributed as the instant when God gave darśan (vision) to them - when they were awakened or had a spiritual enlightenment experience. It is simply the moment they decided to reinvent themselves.

Please understand: the decision to reinvent yourself is the essence of the Kaṭhopaniṣad. When you leave the past behind, your life becomes a feast, not merely fast-paced. A fast-paced life implies restlessness. When you truly drop the past, life becomes a grand celebration - a feast of endless possibilities and joy. The ultimate lesson your past can give you is: Leave me and go live. The ability to discard the past is crucial. When you drop the past, life becomes pure possibility - the greatest possibility.

Constantly reinvent yourself. The first requirement for reinvention is the ability to let the past remain in the past. The past has no meaning other than to teach you that it has no meaning. The decision to reinvent yourself is the essence of the Kaṭhopaniṣad.

The first step is dropping the burden of the past. The second step is having the courage to keep your possibility alive in the face of any impossibility perceived by you due to your SDHD (self-doubt, self-hatred, self-denial). It is not necessary to live with the same current of thoughts or patterns throughout your life simply because you created them once accidentally. The good news is that patterns are matter - they can be conquered. They are not more powerful than you.

Look closely at your life. In many instances, matter is given far more importance than consciousness. Often, your entire problem in life arises from something as simple as early morning laziness in bed.

All your suffering, ignorance, and SDHD - self-doubt, self-hatred, self-denial - stem from the illusion of freedom. A disease, accident, breakup, or other severe shock can wake you up and force you to decide to reinvent yourself. Most people make this decision only when confronted by a rude shock. Rude shocks do not give you time to ponder; you must immediately decide to reinvent yourself.

All the problems in your life often originate from cherishing that early morning laziness in bed. This same attitude is reflected in other aspects of life. For example, in alcohol consumption, when one thinks, “I have to stop drinking,” the mind often justifies having a single glass for the day, questioning whether it will cause any harm.

After consuming one glass, control begins to slip as subsequent glasses seem to drink themselves. The first glass is consumed by you, but thereafter, you lose control. Reflect on how alcohol and poetry share similarities. While alcohol can cause harm, poetry has a healing effect. Although their outcomes differ significantly, their flow is akin: just as with alcohol, where the first glass leads to loss of control, in poetry, the first verse sets the tone for the subsequent ones.

The simple laziness that you cherish, thinking things are not urgent, must be broken to reinvent yourself. It is urgent! The moment you are born, looking into death, every moment is urgent, because anything can happen at any time. The good news is that your consciousness is more powerful than any patterns or matter. The greater news is that all you need is to feel the urge to act urgently. The key lies in awakening this sense of urgency within yourself. Do not delay by questioning whether a small

action - like smoking one cigarette after years - will harm you. Embrace the urgency to transform and break free from limiting patterns and beliefs.

The urge to reinvent yourself must become urgent. It is crucial to recognize that delaying this reinvention is akin to perpetuating harmful patterns, starting from simple habits like smoking and extending to the deepest patterns of innate violence within oneself.

The urge to reinvent oneself is inherent in all conscious human beings, which is indeed good news. However, it is crucial for this urge to transform into a sense of urgency. Repeatedly reinventing yourself with urgency is essential for personal growth and evolution. This continuous process of self-reinvention aligns with the essence of the Kaṭhopaniṣad, emphasizing the importance of transformation and renewal in one's life journey.

In the Hindu tradition, individuals aspiring to be Enlightened Beings are encouraged to undertake the Parivrajaka Yātrā, which involves changing locations every three days and traveling. This practice is designed to facilitate the process of reinventing oneself by exposing individuals to new environments and experiences.

Whether one chooses the path of Gṛhastha (householder) or Sannyāsī (renunciate), spending time in Parivrajaka Yātrā during the period of Brahmacarya is seen as a valuable opportunity for self-reinvention. It allows individuals to break free from familiar surroundings and routines, opening new possibilities for personal growth and transformation. The essence lies in the ability to reinvent yourself - that is all.

Gurukul - The Future Of Education

Śānti mantra of Kaṭhopaniṣad:

oṃ saha nāvavatu |
saha nau bhunaktu |
saha vīryaṃ karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||
oṃ śāntiḥ śāntiḥ śāntiḥ ||

The concept of the Śānti Mantra is unique to the Hindu education system before the influence of Macaulay. Anything post-Macaulay is not part of the original Hindu education system. British colonial rule led to cultural genocide, where Hindu traditions were disrespected, destroyed, and deemed unworthy. This instilled deep-seated self-doubt within us - a condition from which we have yet to fully recover. The impact has been profound, deeply ingrained within our societal structure. The self-doubt, self-hatred, and self-denial imposed upon us continue to affect us even today.

The beauty of the Śānti Mantra lies in its practice, where both student and teacher come together, sit in harmony, and recite it:

"Let there be no enmity between us."

The Śānti Mantra embodies the principle of harmony between student and teacher. By reciting, "Let there be no enmity between us," both parties express mutual respect and a shared commitment to the pursuit of knowledge and spiritual growth.

Why do the student and teacher pray to Lord in this manner? Understand: often, a student denies the possibility of his own ignorance and clings to what he believes is right. The Master's role is to guide the student towards self-awareness. The Master must expose the student to himself, a process that can create pain and shake deeply held incompletions.

In the student–teacher dynamic, it is essential for both to come together and pray for harmony through the Śānti Mantra. Students may struggle to acknowledge their ignorance and may cling to their perceived knowledge as truth. In such instances, the Master guides the student toward self-awareness, which can be challenging and may bring up pain, insecurities, and subtle anger.

This journey of self-exploration can lead the student to perceive the teacher's corrections or guidance as a personal attack or an attempt to undermine them. Students who are not yet mature in their learning may react with resistance or defiance, repeating words without understanding their depth.

It is part of the Master's responsibility to break down these barriers and misconceptions, even if it challenges the student's preconceived notions about the Master. This process of breaking down barriers and addressing misunderstandings is an integral part of the spiritual journey for both teacher and student.

In the Hindu tradition, the educational process is designed to awaken individuals rather than merely impart knowledge

in the form of words, ideas, concepts, theories, or theologies. It serves as a transformative journey toward self-realization and Enlightenment.

Sometimes, you may hold certain facts to be true, but if the context in which you perceive these facts is incorrect, even those facts lose their validity. It is crucial to understand that while the facts themselves may be accurate, if they are viewed within an incorrect context, their relevance diminishes. Therefore, it becomes essential to reevaluate and, if necessary, adjust your context for the facts to hold true significance and utility in your life.

Until you address and align your context with truth and clarity, the factual knowledge you possess may not serve its intended purpose effectively. Take time to reflect on your understanding and perspective before revisiting the facts for deeper realization and application in your life's journey.

In the Upaniṣads, the Master often gives seemingly simple tasks to the disciple to cultivate patience, perseverance, and deeper understanding. For example, the Master may give the disciple two cows and instruct him: "Go, and come back after they become 1,000 cows." When the disciple returns after achieving this, the Master still tells him: "No, go and come back."

This process is not about the task itself but about the transformation and growth that occur within the disciple during the journey. It teaches the disciple to develop qualities such as patience, dedication, and the ability to transcend superficial achievements, ultimately leading to profound inner awakening and realization.

The disciple, puzzled by the Master's instruction, wonders: "It has already become 1,000 cows; why is he not accepting me?" In his confusion, he sits in deep meditation. As he meditates, his mind begins to dissolve, and he experiences a profound inner transformation, realizing the deeper context of the Master's words. He himself becomes one with the cows, transcending his limited understanding.

When he returns with the 1,000 cows, having grasped the true essence of the Master's teaching, the Master acknowledges his realization and says: "Come on, receive the 1,001 cows." This signifies the disciple's attainment of a higher state of consciousness and the Master's recognition of his spiritual growth and awakening.

When the context is incorrect, even correct facts lose their relevance and value. In the process of spiritual awakening, immense patience is required from the student. The student must cultivate a deep understanding and willingness to embrace the journey, recognizing that true growth often comes through overcoming inner challenges and aligning one's context with the higher truths imparted by the Master.

The Śānti Mantra encapsulates the essence of the Hindu education system, where there is no hierarchy of superiority or inferiority between teacher and student. In this system, the teacher is not considered higher than the student, nor is the student regarded as lower than the teacher. Both teacher and student engage in a mutual process of learning and enrichment through their interactions.

If a teacher is not enriched by his teachings, do not listen to him. If the teacher has been prescribing the same meditation, kriyā, prāṇāyāma, or yoga practices for the last twenty-five years without evolving, save yourself. It is essential for a teacher to be enriched by his teachings. A teacher who continuously evolves and shares new truths, techniques, and methods - tailored to various groups and levels of students - demonstrates true enrichment and commitment to growth. Stagnation in teaching practices over an extended period may indicate a lack of personal enrichment and innovation, urging individuals to seek teachers who embody continuous evolution and fresh insights in their teachings.

The whole context of the Hindu education system is beautifully introduced in this one Śānti Mantra. In the Hindu education system, the foundational principle set at the outset of education is mutual respect and harmony between teacher and student. This ensures that both teacher and student engage in a process of mutual enrichment, learning, and growth. Education is not merely the transmission of knowledge; it is the awakening and transformation of both parties involved.

In the Hindu education system, the first context set about education is: "Let both of us be together and be protected. Let us not hurt each other. Let us not cherish enmity towards each other. Let us not cherish anger towards each other."

Understand that the Master cannot harbor any anger toward the disciple. So why does the Śānti Mantra include the line, "Let both of us not cherish anger"? It signifies the possibility that the disciple may harbor self-doubt. The disciple might think: "Maybe my ignorance is being exposed. Maybe because I am ignorant, the Master is not only teaching me but also constantly pulling me down."

The presence of ignorance is always accompanied by pain. When the Master sheds light on the disciple's ignorance, it can create discomfort and a sense of vulnerability. The disciple may feel criticized or belittled, even though the Master's intention is

purely to guide and elevate.

The Śānti Mantra, therefore, seeks to dissolve potential misunderstandings and foster a space of mutual trust and respect, ensuring that the process of learning and awakening is smooth and harmonious.

Pain serves as a method to measure the presence of ignorance. Pain indicates the existence of ignorance, as ignorance inherently leads to suffering. It can be viewed as a scale: anything that does not cause pain is not rooted in ignorance, while anything stemming from ignorance inevitably leads to pain.

When one is confronted with internal or external wounds caused by ignorance, even if the Master advises applying the medicine for healing, there may be resistance or hurt felt by the individual. This reaction often arises from a sense of vulnerability or discomfort in acknowledging and addressing one's wounds, leading to a perceived focus on shortcomings rather than genuine guidance toward healing and growth.

The Master's job is the most difficult job - He must cut your ego without causing you unnecessary pain. First, He helps you discern which part of you is the tumor and which part is the muscle. This means identifying the aspects of your being that are rooted in ignorance and causing suffering, versus the aspects that are healthy and essential for your growth.

This delicate process of guiding you through self-awareness and transformation requires immense patience, compassion, and precision. It involves not only exposing areas of ignorance but also nurturing the parts of you that are ready for enlightenment and expansion. The aim is to dissolve ego and ignorance without creating unnecessary suffering, leading you toward holistic well-being and spiritual awakening.

In the journey of spiritual growth, individuals often struggle to identify their inner "tumors" - areas of ignorance that they mistakenly perceive as strengths or essential aspects of themselves. This attachment to a false identity can hinder progress toward enlightenment.

Understanding the distinction between what is a "tumor" and what truly embodies your strength or "muscle" is a profound task in the spiritual journey. Arrogance tends to hold onto memories of pain caused by others while overlooking the benefits bestowed by the Guru. This imbalance can impede growth and the realization of the Guru's teachings.

The role of a teacher is indeed challenging, as they navigate their students' conflicts, controversies, and confusions on the path to enlightenment. The fluctuations in a student's surrender and commitment can be testing for both teacher and student. It is essential for individuals to cultivate genuine surrender, patience, and trust in the transformative process guided by the Guru, allowing true growth and awakening to unfold over time.

In the profound Hindu education system, teaching is not merely about imparting information without concern for the individual. It is a deeply transformative and powerful system designed for awakening. This awakening entails a high level of involvement between Guru and disciple. Traditionally, the Guru and disciple were expected to live together, fostering an environment where the disciple continuously absorbs the teachings of the Guru - not merely observing but fully integrating the Guru's presence and wisdom.

Unlike the modern-day scholar method, which often lacks deep involvement and personal transformation, the original Hindu education system emphasizes a holistic approach to learning that requires constant absorption and internalization of spiritual truths. By immersing oneself in the sacred relationship between Guru and disciple, one can experience profound growth, awakening, and evolution on the spiritual path.

The concept of non-involvement in education - where interaction between teacher and students is minimal - can lead to a lack of deep engagement and personal transformation. In contrast, the original Hindu education system upheld the Gurukul model, where the Guru and disciples shared a close bond, living together and engaging in continuous learning and observation.

This immersive approach fostered a profound connection between teacher and student, allowing for holistic growth and awakening. As we move forward, it is essential to recognize the limitations of non-involvement systems that have prevailed for extended periods. Embracing the Gurukul model can pave the way for a more enriching and transformative educational experience, one that aligns with the deeper principles of traditional Hindu education.

The Gurukul system is the future. The future of education envisions a setting where teachers, students, and even parents reside together in one place. It is understood that children primarily emulate the actions of their role models rather than simply following verbal instructions. They mirror what they observe, not merely what they are told. Therefore, the Gurukul system - where learning happens through immersive living and direct example-setting by teachers and mentors - is not only the future

of the Hindu education system but also the future of any intelligent education system worldwide.

Embracing the traditional Gurukul model holds immense potential for transforming how knowledge is imparted and received. Its immersive learning environment can pave the way for a holistic and profound educational journey that nurtures both intellectual growth and spiritual development.

In the Gurukul education system, complete involvement is required from both teacher and student. The student is encouraged to study the teacher, while the teacher also studies the student. Through this mutual observation and understanding, the teacher identifies the right subject in which the student will excel. While certain foundational teachings - such as the science of Completion and Enlightenment - are essential for all, beyond these universal principles the teacher selects specific subjects tailored to each student's strengths and interests. The training provided thus becomes individualized, while always rooted in the overarching context of Enlightenment as the foundation of true learning and growth.

Understand, in the Gurukul education system, the context of Enlightenment permeates every field of study. Whether it is archery, administration, business, plumbing, house-building, or sculpting, Enlightenment remains the underlying foundation. This system emphasizes the transmission of knowledge rather than the mere transfer of information. It is about experiential learning and deep realization.

Modern educational institutions attempting to teach Hindu knowledge systems - such as sculpting or Sthāpatya Veda - within the framework of contemporary schools and colleges often fail. A student with multiple degrees in sculpting may still struggle to create even a small Gaṇeśa, whereas a child growing up under the guidance of a Guru, like his own father, can create wonders in stone by the age of six. This is the power of the traditional Gurukul system, where learning is immersive, hands-on, and rooted in living transmission.

Understand, the Western education system is based on updating. The longer you wait to purchase an IT product, the cheaper and better it becomes, because it follows a constant updating model. In contrast, the Gurukul education system is based on specialization. The more years you dedicate to a craft - whether weaving, carving, agriculture, or building - the more specialized and perfected your skill becomes.

This is why, in our traditional education and social systems, it was emphasized that sons would follow in their fathers' footsteps. Unfortunately, this system was questioned, criticized, and eventually dismantled. As a result, we have lost both our sense of identity and our self-sustainability, leading to societal instability.

Earlier, we had a stable societal framework where it was possible to predict how many engineers, agriculturists, and other professionals would emerge each year. This predictability ensured a self-sustaining society. Understand, the stability of society directly influences the value of its currency. It is not merely economic factors, but also the societal framework and its stability, that determine the true strength and value of a nation's currency.

In a very cunning and systematic way, under the guise of destroying untouchability - misrepresented in ways far from its original context—the traditional Gurukul system was dismantled. For example, in an incident from the Upaniṣads, a boy approached a Guru and said, "I want to join your Gurukul." The Guru asked, "What is your community?" The boy replied, "I do not know. My mother is a dancer in the court, and I do not know who fathered me. I do not know my father's name, so I cannot say my community." Immediately, the Guru said, "This level of integrity means you are a Brāhmaṇa. Come, join the Gurukul - you are of the highest order of society."

Understand, the societal order was not fixed, nor was the ladder based solely on birth. One could always rise to the next level by one's integrity and authenticity. The true spirit of the system was to achieve equality by uplifting those on the lower rungs, not by pulling down those at the top.

Unfortunately, Hinduism has faced a cultural attack in which the caste system has been deliberately misrepresented. Instead of being seen as a dynamic framework for upliftment and specialization, it has been weaponized as a tool for division and destruction. It is essential to distinguish between those who misuse the concept of caste to perpetuate harm and those who sincerely strive to elevate individuals based on their inner qualities and contributions to society. The distortion of this system has created unnecessary strife and conflict within communities, diverting it from its original purpose of fostering harmony, cooperation, and growth among all sections of society.

Understand, Hinduism has a rich history of valuing human dignity and never engaged in the practice of slave trade. The notion of untouchability has been greatly exaggerated and misunderstood, often used as a tool to attack and undermine our cultural and social systems.

The true essence of our society emphasizes integrity, authenticity, and the upliftment of individuals based on their inner

qualities and merits, not on superficial factors such as skin color or birth. It is extreme hypocrisy and ignorance for those who have historically engaged in practices like slavery to criticize and misrepresent our traditions.

Our focus should be on reclaiming and celebrating the true values of our culture, ensuring equality, respect, and growth for all individuals based on their inner potential and contributions. Human beings naturally form small groups and societies; we are social animals who create our own structures of belonging. Classification and division exist everywhere—even in the West, where they are primarily based on money. In Hinduism, however, classification was traditionally based on knowledge and skills.

This system allowed for a beautifully balanced society in which different roles and responsibilities were respected and valued. Each group contributed uniquely to the whole, creating a harmonious and stable social structure. The focus was on specialization and the transmission of knowledge, ensuring that wisdom and skills were preserved and passed down through generations. Recognizing and reviving this balance is essential to maintaining the stability and richness of our culture.

Understand, the ancient Hindu society was structured around four major powers: knowledge, weapons, wealth/treasury and land. These were distributed among four distinct groups, creating a balanced and interdependent social framework. One group was empowered with knowledge, another with weapons, another with wealth, and yet another with land. This thoughtful distribution ensured that all aspects of society were managed efficiently, harmoniously, and without the concentration of power in a single group.

Untouchability, as it is often portrayed, is a misrepresentation and exaggeration propagated by anti-Hindu theologists. It is an invention aimed at distorting and undermining the true essence of our social structure. The Vedās, far from being a recent invention, are ancient and timeless scriptures that have guided our society for millennia.

The balance and interdependence created by the distribution of powers in traditional Hindu society enabled stability and flourishing. Each group played a vital role in the overall harmony and prosperity of the community. It is crucial to recognize and honor this balance, understanding that the structure was designed to ensure sustainability and cooperation.

It is important to discern truth from misinformation when it comes to historical narratives. The misinterpretation and distortion of ancient texts like the Vedās and the Manusmṛti have often been used to support false claims regarding the origins of untouchability in Hinduism. To prevent such misconceptions, it is essential to approach these scriptures with discernment, respect, and critical thinking, ensuring that their true essence and context are accurately understood.

It is unfortunate that the Hindu tradition has been abused and misrepresented by those who lack understanding and authenticity. Such actions only serve to spread misinformation and disrespect towards a profound and ancient spiritual heritage. Discussions about the Hindu tradition must be approached with integrity and a genuine desire to understand its true teachings and significance.

The Hindu civilization is one of the world's most ancient and sophisticated, with a remarkable education system. It is disheartening to see modern historians express guilt or remorse over the supposed inadequacy in recording history or maintaining a perfect calendar. The truth is that our civilization has meticulously preserved its history for at least the last 100,000 years, safeguarding it with unparalleled precision and care.

Unfortunately, there has been a growing trend of discarding and undermining the wealth of wisdom present in the Hindu education system. This disregard leads to the selective appropriation and misuse of certain aspects, while neglecting the holistic depth of our traditions. It is essential to recognize, honor, and revive the profound contributions of the Hindu tradition to humanity's collective knowledge, well-being, and spiritual evolution.

Our ancient education system, if revived in its true authenticity, has the potential to once again make Hinduism the Jagatguru - the Guru of the world. In the past, we held this esteemed position as the guiding light of knowledge and wisdom, and now we have the opportunity to reclaim this role on a global scale. Let us revive our authentic traditions and knowledge systems so that we may once again shine as the beacon of enlightenment for all humanity. Understand: we were the Guru of the world, and we will once again become the Guru of the world.

The context set by the Śānti Mantra regarding the Hindu education system is truly remarkable and holds immense potential for dispelling misconceptions. It is essential to keep sharing this context in order to educate and enlighten others about the profound wisdom and authenticity of our system of learning.

Removing misconceptions about the Hindu education system is a noble endeavor that requires dedication and perseverance. By laying a strong foundation of understanding, you pave the way for deeper exploration - first into the Śānti Mantra, and eventually into the Upaniṣads themselves. The journey may take time, but your commitment to this cause will bring greater clarity and insight. Stay steadfast in your efforts, for every day spent spreading awareness brings us closer to unveiling the

timeless truths embedded in our ancient traditions.

The Great Hindu Way of Education

oṃ saha nāvavatu |

saha nau bhunaktu |
saha vīryaṃ karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||
oṃ śāntiḥ śāntiḥ śāntiḥ ||

Education, in its true essence, is the process of awakening your inherent potential and manifesting it into reality. It is about realizing and actualizing the possibilities within you. The Hindu education system emphasizes this transformative approach, where learning goes beyond mere theoretical knowledge and becomes a way of living - integrated into one's daily life.

Unlike the non-involvement narrative style of education, where students passively receive information, the Hindu way of education encourages active participation and real-life application of teachings. It calls for living boldly and courageously, embodying the values and principles taught - not just in words, but by example.

By integrating theory with practice and instilling courage, discipline, and boldness in students, the Hindu education system empowers individuals to manifest their fullest potential and contribute meaningfully to society. This holistic approach fosters not just intellectual growth but also personal development, character building, and ultimately, spiritual awakening.

The non-involvement narrative method, in contrast, is responsible for students developing phobias, psychological disorders, insecurity, and a deep sense of insecurity about life. Since teachers in such systems lack the maturity, energy, and stamina to live with their students and demonstrate what they teach, they cannot serve as true role models or "24-hour heroes." This method was never designed for enlightenment or transformation, but merely for superficial and utilitarian aspects of human life.

Understand, the original Hindu education system was rooted in the Gurukul tradition, where students and teachers lived together under the same roof. This immersive environment ensured that education was not merely about theoretical knowledge but about practical life science.

Take the example of Vaśiṣṭha, the Guru of Lord Rāma. He did not simply teach archery from morning to evening and then hide when danger approached. No! If a demon or a wild animal attacked in the middle of the night, Vaśiṣṭha would be the first to stand with bow and arrow in hand, ready to protect his students. This kind of living example instilled courage, fearlessness, and practical wisdom in the students.

When students and teachers live together, education transcends theory and becomes a holistic life science. The teacher is compelled to address real-life problems, demonstrating solutions and embodying the teachings in daily actions. This creates a powerful and transformative learning experience, where knowledge is not only learned but lived.

A teacher in such a system cannot say, "I don't know about this" in front of students. That is why the Hindu education system - the Gurukul - was designed to provide everything necessary for life. Teachers were expected to impart a comprehensive education that encompassed all aspects of living: basic knowledge of Āyurveda for health, archery for self-defense, business skills for administration, critical thinking and decision-making abilities, and ultimately the essential truths about enlightenment and life.

The holistic approach of the Gurukul system ensured that students received a well-rounded education that prepared them for every aspect of life. If someone wished to specialize or master a particular subject, they had the freedom to do so within the framework of this comprehensive education.

Reviving the Hindu education system is a noble endeavor aimed at reinstating this holistic approach to learning and knowledge transmission. By reintroducing these ancient principles and practices, we can create a balanced and enriching educational experience for individuals seeking both personal growth and academic excellence.

The non-involving narrative style of education is sheer stupidity, as it is limiting and ineffective. It is essential for teachers to embody the teachings they impart by living in a state of completion and enlightenment. When teachers serve as role models of authenticity and inner fulfillment, they naturally inspire students to expand their possibilities and strive for excellence.

Creating a nurturing environment where children see parent-teachers living in completion has a profound impact on their growth and development. When students are consistently supported, encouraged, and guided by individuals who embody

enlightenment, they flourish - academically, emotionally, and spiritually. This immersive experience not only fosters holistic growth but also strengthens family bonds, creating a supportive environment for lifelong learning and transformation.

Understand, true education extends far beyond the confines of traditional schooling. Those who are educated only within the four walls of schools remain, in truth, uneducated - for real learning encompasses life experiences, practical knowledge, and inner growth. The essence of education is not merely the acquisition of information but the transformation of that knowledge into wisdom through application and self-realization. The Gurukul system epitomizes this holistic approach, where learning is seamlessly integrated with living, and students are nurtured to develop their full potential in every dimension of life.

By embracing this comprehensive vision of education, we can cultivate individuals who are not only intellectually capable but also emotionally resilient, spiritually enriched, and practically skilled. True education prepares one for the entirety of life's journey, making them truly educated in the fullest sense.

Education, in its true essence, is about providing the tools to awaken one's inherent possibilities and encouraging individuals to explore and unlock their full potential. Through self-discovery and sustained practice, students gradually uncover the multitude of talents and capabilities that lie within them.

By focusing on mastering one tool at a time and delving deeply into its practice, students in the Gurukul not only acquire a specific skill but also develop a broader understanding of how to refine and apply their abilities in multiple ways. This approach fosters holistic growth, empowering individuals to awaken different facets of themselves through dedicated exploration, practice, and inner awakening.

For example, in KAILASA's Nithyananda Gurukul, the science of Completion was taught to the Gurukul kids. They began playing with it and taking it to the next level. There was a mango tree outside the Gurukul where many kids would fight and jump to pluck mangoes. When Bhagavān was walking by, He said, "Hey, you are not beggars. You are kings. Just tell the tree to give more mangoes, and whoever wants, go and eat." Immediately, the tree began yielding at least four times more mangoes. When the children wished to climb the tree, they would first go and speak to the red ants living on it: "See, we want to have mangoes, please move aside." The ants would move away, giving them space. This is the power of just one tool of Completion that Bhagavān gifted them. They used it for needs as simple as a mango and as profound as enlightenment - for mango and enlightenment mango!

Creating a laboratory where children can explore and experiment with ancient Hindu knowledge such as flying machines and batteries described by sages like Agastya, made with Āyurvedic herbs is a noble vision. By providing tools and resources for research and development in these areas, we can empower young minds to rediscover and build upon the rich heritage of our civilization.

Through hands-on projects and demonstrations, children in the Gurukul gain the opportunity to engage with this wisdom in a practical, experiential way. This approach not only nurtures creativity and critical thinking but also instills in them a deep reverence for our Hindu tradition.

By establishing a large laboratory equipped with the necessary knowledge and technical support, we can inspire a new generation of innovators who remain deeply rooted in their cultural heritage while also exploring cutting-edge technologies. Such an initiative will not only enrich their educational experience but also contribute to the revival of the Hindu tradition in a modern context.

Understand, the revival of the Hindu education system goes far beyond awakening the science of Enlightenment or the science of Completion. While these are vital components, they represent only one part of the larger vision of holistic education.

In the true essence of Hindu learning, students are encouraged to explore and manifest extraordinary possibilities. Demonstrating abilities such as blindfold reading, communicating with plants to alter their behavior, or increasing the yield of a mango tree are not mere spectacles, but natural manifestations of one's inner potential and profound connection with existence.

The ancient Masters of our tradition harnessed both inner powers and outer technologies to bring immense comfort, prosperity, and luxury to humanity. By reviving teachings such as the science of sound and its application in advanced weaponry like Nāgāstra, Agneyāstra, and Varuṇāstra, we can empower the next generation with unique knowledge and skills that seamlessly

integrate timeless wisdom with modern innovation.

The essence of true education lies in the transmission of knowledge from bio-memory to bio-memory, rather than merely from muscle memory to muscle memory. This deeper connection between teacher and student - at the level of fundamental cognition and lived experience, rather than just external action and words - creates a space for profound transformation.

When teachers embody the truths they impart and live in alignment with their core beliefs, students are naturally inspired to learn authentically and absorb knowledge at the deepest level. This approach transcends superficial learning based on imitation or repetition, which often reduces education to manipulation and mechanical conditioning.

The Gurukul system exemplified this holistic approach to education. Teachers and students lived together in an immersive, harmonious environment where knowledge was transmitted experientially. By living with their Gurus, students like Arjuna and Rāma absorbed vast wisdom in a remarkably short span of time through the direct transmission of bio-memory.

How did Arjuna, who stayed with Droṇa for no more than ten years, master everything Droṇa had acquired over a lifetime? How did Rāma, who entered Gurukul at the age of seven and was prepared for coronation by eighteen, absorb all that Vaśiṣṭha had to offer within just eleven years? Such mastery was possible only because their education was not limited to word-to-word or action-to-action transmission. It was a direct transfer from bio-memory to bio-memory.

This level of education can be revived only when teachers and students live together, with the teacher embodying and radiating the very truths they seek to impart. Only then can true transmission take place - not just of skills, but of consciousness itself.

It is time we establish Gurukuls where students and teachers live together, reviving the ancient centers of learning such as Sarvajñapīṭha, Śāradā Pīṭha, Nālandā, Takṣaśilā, and Naimiśāraṇya, and bringing forth a transformative vision of education. In such sacred spaces, knowledge is not merely transferred through words and actions but flows directly from the bio-memory of the teacher to the bio-memory of the student.

This deeper level of transmission ensures that wisdom is imbibed at the very core of the student's being, shaping not just intellect but consciousness itself. By creating an environment where teachers embody eternal principles and students experience those truths firsthand, the sacred connection between Guru and disciple is revived - one that transcends intellectual learning and awakens the inner potential of the seeker.

Embracing this holistic approach can usher in a new era of authentic learning and personal transformation - living embodiments of timeless truths, capable of radiating wisdom in every aspect of life.

Astrology, Vāstu, the various aspects of the Vedās, Jyotiṣa, Āyurveda, and more will be thoroughly studied, simplified for easy understanding, and experientially demonstrated to the world. The essence of the authentic Hindu education system lies in practical demonstration and experiential living, where breathing life into matter is the very process of Prāṇapratishṭhā.

Prāṇapratishṭhā goes beyond mere consecration; it is the infusion of life into inert matter, the recognition and reverence of the divinity inherent in all of existence. When a stone is transformed into a deity through Prāṇapratishṭhā, it is the honoring of sacredness in creation. Understand; when life is reduced into matter, it becomes pattern, engram, incompletion. But when life is breathed into matter, it is Prāṇapratishṭhā. When you make a stone into God, it is called Prāṇapratishṭhā. When you make God - which is you - into stone, it is called incompletion.

By embracing the profound science of Prāṇapratishṭhā and realizing the sacred interconnectedness of all existence, we awaken to the divine presence within ourselves and in everything around us. This holistic approach cultivates reverence, harmony, and oneness with the cosmos, ultimately leading to inner transformation and spiritual fulfillment.

Understand, the revival of the great Hindu way of educating is essential for manifesting the true essence of the Śānti mantra in our lives. Let us delve into the profound meaning of the Śānti mantra:

"Om Saha Navavatu
Saha Nau Bhunaktu
Saha Viryam Karavavahai
Tejasvi Navadhitamastu Ma Vidvishavahai
Om Śānti Śānti Śāntihi"

May we be protected together.
May we be nourished together.
May we work together with great energy.
May our intellect be sharpened.
Let there be no animosity amongst us.
Om, peace, peace, peace.

This sacred mantra invokes blessings for unity, protection, nourishment, collaboration, intellectual growth, and harmony among all beings. By reviving the ancient Hindu educational system rooted in holistic learning and experiential wisdom, we can pave the way for a harmonious existence where peace and prosperity prevail for all.

The Śānti mantra says:

Aum may we both (the guru and disciples) together be protected. May we both be nourished and enriched. May we both bring our hands together and work with great energy, strength and enthusiasm from the space of powerfulness. May our study and learning together illuminate both with a sharp, absolute light of higher intelligence. So be it.

May we both not have enmity or incompletion with each other – that is mā vidviṣāvahai. May we both not have enmity or incompletion with each other.

This shows the kind of space the student was given by the teacher. Once education is complete, the Guru does not withhold anything for himself; he gives everything to the student. Therefore, he prays in advance: "Do not turn your arrows against me, because I am going to teach you everything. I will not keep anything reserved for myself."

Only if we understand this Śānti Mantra and the context of the Kaṭhopaniṣad can we even begin to enter into the Upaniṣadic truth. Here, the student is not just requesting but demanding knowledge - from whom? From Death itself, the most terrifying and awe-inspiring figure in the world!

Understand, Naciketā declares: "Because I am established in authenticity, I have the right to your knowledge. Therefore, teach me!" The story of Naciketā exemplifies the extraordinary power of authenticity and trust in the Guru-śiṣya relationship.

Naciketā proclaims: "I trust my authenticity, my ability, my inspiration, my śraddhā as a student. On the strength of that, I demand and command you to be my teacher." With this language of unwavering faith and authenticity, Naciketā demands, and Yama Dharma responds.

By embodying authenticity, ability, inspiration, and śraddhā , Naciketā was able to stand before Yama Dharma and command him to be his teacher.

When the teacher expresses, "Let both of us be illumined," it does not imply that the Guru lacks knowledge or illumination. Instead, it reveals a profound truth: illumination is ultimate but never final - it eternally expands, deepens, and evolves.

By recognizing that enlightenment is ultimate yet ever-expanding, both teacher and student enter into a dynamic exchange of wisdom, creating a sacred space for learning and transformation. This reflects the very essence of Hinduism, where the pursuit of knowledge is inseparably woven with spiritual evolution and self-realization.

Understand, when you open your enlightenment to a disciple and seek to transmit it, the process not only benefits the disciple but also refines, sharpens, and enriches your own enlightenment. Transmission is not a one-way act; it is a living, breathing exchange.

When you share your inner space and lived realizations with a disciple, the very act of giving deepens your own understanding. In this sacred dialogue, both teacher and student grow together. The disciple is elevated by receiving, and the teacher is elevated by the very act of giving. Thus, the consciousness of both is continuously expanded and polished through this divine exchange.

Education Based Ganges-Sarasvati Civilization

auṁ saha nāvavatu |
saha nau bhunaktu |
saha vīryam karvāvahai |
tejasvi nāvadhītamastu mā vidviṣāvahai ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

Aum. May we both together be protected, may we both be nourished and enriched, may we both bring our hands together

and work with great strength, energy and enthusiasm. May our study and learning together illumine us both with the sharp absolute light of higher intelligence. So be it. May we both not have enmity or incompletion with each other. Let there be peace, peace, peace. Let there be peace in my inner space, peace in nature, peace in divine forces.

Only when education is producing the human beings of higher Consciousness, can it be called education. Just some set of skills and talent does not make you educated.

Please understand, in any civilization, culture, country, or society, where there is peace, there is tremendous research and development. Fortunately, our civilization was naturally protected on all sides: three sides by the ocean and the fourth by the great mountains, which could never be crossed by ordinary human effort. This natural protection provided immense peace to the Ganga–Sarasvatī civilization - the civilization between the Sarasvatī and the Ganga. That is why war was never a mainstream activity in this land. Please understand, in every civilization, whatever people consider their greatest achievement - the essence of their lifestyle - they build monuments to commemorate it. If they believe waging war and conquering others is the highest purpose, they build monuments for victorious kings or for soldiers who died in battle. War memorials and statues of conquerors stand as their pride. Whatever human beings believe to be the peak of their civilization, they immortalize through monuments, so that the future remembers them by it.

Please understand, waging war was never the mainstream activity of the Ganga–Sarasvatī civilization, the Indus Valley civilization, or the Hindu civilization. War was only for defense and self-protection. Look at the monuments across our country: not even 2 percent are war memorials or symbols of military victory. Nearly 95 percent are dedicated to education, and the remaining to great teachers and educators who shaped the civilization.

Understand, our temples are not monuments of war victories; they are centers of education built in memory of great teachers and educators. They are samādhis of siddhas, not memorials of kings. Only about 2 percent of temples can be considered monuments of victorious kings or war memorials, while nearly 98 percent were dedicated to education and great educators.

In the Gaṅgā–Sarasvatī civilization, the Indus Valley civilization, and the broader Hindu civilization, waging war was never a mainstream activity. It was always reserved for defense and self-protection. This truth becomes evident when we look at the monuments across the land: around 95 percent were dedicated to education, and another 3 percent to great teachers and educators.

Temples in these civilizations were never erected to glorify conquests; they served as living universities, places where knowledge was transmitted and preserved. They were dedicated to revered teachers and siddhas, embodying the civilizational focus on wisdom and spiritual growth. This emphasis on education is also reflected in the Āgama Śāstras, which prescribe that villages and cities must be designed around centers of learning and the pivotal role of teachers.

While wars were not absent in these civilizations, they were never the central focus of daily life. Instead, the culture placed its highest value on peace, research, development, knowledge creation, and exploration in every field of existence. Educators were deeply revered, and knowledge dissemination was considered the noblest contribution to society.

It is important to recognize that these observations are not rooted in ego or pride but are factual reflections of the values and priorities upheld by our ancient civilizations. By understanding their emphasis on education and reverence for teachers, we gain profound insight into their societal structure, aspirations, and enduring legacy - a legacy that continues to inspire humanity even today.

There was so much peace, so much exploration: of the skies and space, of the oceans, of the depths of the earth, and even of the mysteries of fire. So much knowledge was created, preserved, and shared. Even after centuries of destruction and plundering by invaders and colonizers, what remains today is still unimaginable and unmatched. Humanity may need at least 5,000 years to catch up with this vastHindu knowledge, and perhaps 10,000 years to fully grasp the depth of the Hindu education system.

We often highlight how Arjuna emerged as the greatest warrior from the Gurukul, but we overlook the fact that Sahadeva became the greatest astrologer in the very same Gurukul. The entire department of astrology was flourishing there. Yet, our attention remains captivated by Arjuna's mastery in archery and Bhima's strength as the greatest wrestler, while forgetting Sahadeva's brilliance in astrology. Understand, even to excel as the greatest archer, one required knowledge from multiple disciplines - strategy, astronomy, psychology, and more. The Gurukul system provided this integrated learning, where diverse fields of knowledge complemented each other.

When we look at the monuments of our civilization, we realize they reflect what we built, what we revered, what we respected, what we aspired to be, and how we wished to be remembered by future generations. All of these aspirations were centered on the Gurukul system of education. Our culture valued not only warriors but also astrologers, physicians, philosophers, and seers. The knowledge preserved and transmitted through the Gurukul covered physical health, mental health, consciousness, and the

extraordinary powers of consciousness. Above all, it focused on making human beings complete. This Gurukul system must once again become the mainstream education system, so humanity can rediscover the wholeness and balance that made our civilization thrive.

Please listen, when I read this Śānti Mantra, I can see very clearly the context of the Hindu education system which was always towards higher and higher intelligence.

auṁ saha nāvavatu |
saha nau bhunaktu |
saha vīryam karvāvahai |
tejasvi nāvadhītamastu mā vidviṣāvahai ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

"May we both be protected together. May we both be nourished and enriched. May we both bring our hands together and work with great strength, energy, and enthusiasm. May our study and learning together illuminate us both with the sharp, absolute light of higher intelligence. So be it. May we both not have enmity or incompletion with each other. Let there be peace, peace, peace."

Nowhere in this mantra does the Guru claim, "I am going to teach you; you are the student." Nowhere does He demand obedience from the disciple. Nowhere is the disciple made to feel that he is a newcomer. In fact, there is no psychological ragging here at all. In most modern educational systems and institutions, ragging originates with the teachers themselves. It is the teachers who, feeling insecure about the fresh, vital energy of new students, create the first divide. By their behavior they send the message: "You are down there; we are up here." This very attitude sets the trend, influencing senior students to imitate their professors, teachers, and principals. Thus, ragging becomes institutionalized.

Not even one iota of ragging exists here. Yama beautifully declares: "May our study and learning happen together." Even if a teacher has been teaching the Vedās for fifty years, in the fifty-first year when he opens the manuscripts - when he opens the palm leaves and reads the very same line - he may suddenly click with a new meaning. Why? Because he knows it is from the Akāśic records.

So the teacher teaches with that humbleness: "May our study and learning together illumine us both - please understand, illumine us both - with the sharp, absolute light of higher intelligence." This is the context the teacher should hold, this is the space from which he should teach. Each line of this mantra introduces the essence of our education system and the sacred context in which it evolved. The next statement is: "May we both not have enmity or incompletion with each other." This is vital because Guru and disciple are going to live together. When you live together, not having incompletion is essential. In modern, non-involving narrative education systems, there is no such living together, no involvement, so the very possibility of incompletion does not arise. But in the Gurukul system, where teacher and disciple share their lives, the absence of incompletion is indispensable.

Understand, a teacher may try to establish superiority so that the disciple does not feel incompletion. But know this clearly: by authority you can never make another complete. Only by your authenticity can you bring about completion in others - never by authority. Whether it takes months or years, it is only when the disciple realizes the Guru's authenticity that true completion happens. Completion cannot be forced through authority; it can only blossom through authenticity.

How Enlightenment is Delivered

Understand, all you need to do in life - all you need to do to make what you want into reality - is to look at the right past. That gives you the courage and hope to relive it and recreate the real future. Here, the word past should not be understood in the context of your personal past, but in the context of our collective past.

You have nothing to learn from your personal past other than this: nothing needs to be learnt from it. The only lesson your personal past gives is that nothing needs to be learnt from it. What we are speaking of here is the glorious past created by our civilization of Ṛṣis.

How the Hindu education system was, and how it should be - the entire context is set in this one Śānti Mantra. The very subject that is about to be taught in this Upaniṣad is the essence of the Hindu education system.

Please understand, the Hindu education system prepares you for death. Using those very same principles, it also prepares

you for life. First, it prepares you for death, and then, from that same context, it prepares you for life. Because life is an option, but death is not. Life is a possibility, but death is not. Death alone is a fact, a truth, a reality. Therefore, the Hindu tradition first educates you to face death. And from that space, with those principles, it prepares you to live life.

Yama Dharma, the Master who read the Akāśic Records about death in this Upaniṣad, and Naciketā, one of the greatest disciples ever to be born on this Planet. Please understand, such was the power and authenticity of the disciple that the Master Himself chose to serve him, grant him boons, and bestow upon him this sacred knowledge. Nowhere in this Upaniṣad is there a reference that Naciketā served Yama Dharma. On the contrary, there are clear references that Yama Dharma and even his attendants served Naciketā. It is recorded in this very Upaniṣad that Yama's staff attended to him.

Understand, the authenticity of the disciple is so profound that the Master feels compelled to serve the disciple, to teach, and to share the highest knowledge.

By taking away countless lives and carrying out his cosmic responsibility with absolute precision, Yama had lost sensitivity to the ordinary foolishness of human beings. He was untouched by their tears, emotions, struggles of acceptance, or inability to accept. He was no longer concerned with these fleeting responses. Yet, one of the essential requirements of a true teacher, a genuine Master, is to ensure that the disciple's very being becomes reality. Sometimes, in the process of transformation, the disciple may scream in pain, unable to accept or immediately realize the truth. But still, the Master stands committed - to see the disciple through, until realization dawns.

There is a beautiful story in the Śiva Purāṇa. Viṣṇu took the Varāha Avatar - the body of a pig - to retrieve the Vedās. Once the purpose was fulfilled, instead of returning to Vaikuṇṭha and his original form, he chose to remain in the pig body. He married another female pig, had offspring, and fully immersed himself in the joys of pig life - playing with his children, running around, and enjoying a cozy, simple existence. As the Yuga passed, Viṣṇu still did not return to Vaikuṇṭha.

The Devatās, perplexed, ran to Kailāsa and asked Mahādeva, "Oh Mahādeva, what is happening?" Mahādeva replied, "Go and remind him - he is Viṣṇu, not a pig." The Devatās went, but Viṣṇu, in the pig body, simply drove them away. Despite being in a pig body, he possessed all the powers of Viṣṇu and used them to keep everyone at a distance, wanting to remain in that cozy, mundane life without realizing his true identity.

Finally, Mahādeva sent Devi to intervene. Yet even she could not succeed. She returned, reporting, "He is not recognizing me. He is not even willing to look into my eyes." Seeing the seriousness of the situation, Mahādeva personally intervened. Without any negotiation or warning, He lifted the Varāha Avatar by the neck and kills him.

The moment the consciousness emerged from the form, Viṣṇu realized, "I am Viṣṇu! I am Paraṁdhamā Viṣṇu! I must return to Vaikuṇṭha." Standing before Mahādeva, he humbly said, "I am truly sorry that You had to come down from Kailāsa to free me."

Please understand: when Śiva was tearing the body, it seemed that the pig was crying, calling out every name. But if Mahādeva cared for the pain of the pig, would Viṣṇu have manifested? At some point, the Master must make the disciple stand.

Here, the entire subject is Death. Death Himself is speaking about Himself. He has already become insensitive to the stupidity of human beings. He simply stands tall before the truth of human beings - their possibilities and realities - because he has already attained insensitivity to human folly through his intensity.

The Kaṭhopaniṣad presents such a direct and uncompromising revelation about one of the most important realities of human existence: death. Because of the disciple's authenticity, Yama Dharma does not need to compromise. The authenticity of Yama Dharma, the intensity of Yama Dharma, and the sincerity of Naciketa together created a space for the delivery of reality, for the transmission of Enlightenment.

Gurukul - The Education Centric Family of Guru

auṁ saha nāvavatu |
saha nau bhunaktu |
saha vīryam karvāvahai |
tejasvi nāvadhītamastu mā vidviṣāvahai ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

This verse explains the context of the Gurukul. Gurukul literally means the "Guru's home." Please understand: in the Hindu tradition, the family is the nucleus. You can demolish thousands of temples or burn countless scriptures, but as long as the family system remains alive, we will endure. We will return. This is because the values of Sanātana Hindu Dharma are transmitted and

preserved through the family tradition.

One may either become a Sannyāsi (renunciate) and reside in the Gurukul - which is essentially a large joint family of the Guru's home - or live within a large joint family to the fullest extent possible. It depends on your heart: how many people can it accommodate without judgment.

Wherever you live within a large joint family, dharma thrives. Sanātana Hindu Dharma continues to exist. It is in large joint families that these values can be practiced repeatedly. Each of you will be guided and supported to live according to these Hindu Sanātana Hindu Dharma values.

Gurukul means the Guru's home, the Guru's family. Even if you wish to become a Sannyāsī, you must become part of the Guru's family, which may include Grihastas (householders). Many great sadhus (holy men), monks, monastic members, and Sannyāsīs have studied under Grihastas. Even if you aspire to become a great sādhu or Sannyāsī, you need to be in the Gurukul.

Even the great incarnations, such as Rāma and Kṛṣṇa, studied in Gurukul. In the Hindu tradition, even incarnations like Rāma or Kṛṣṇa attend Gurukul. You cannot say, "What? I am a great incarnation; why should I go to Gurukul?" No. Even if you are consciously born, even if you are endowed with all experiences and spiritual powers, you must study the shāstrās (scriptures) to validate your experiences. This is especially necessary when you wish to reproduce those experiences and powers in others - when you wish to share them. In such cases, Gurukul is essential.

Gurukul is a crucial factor that makes incarnations complete. Without it, you can never fully know the authenticity of your experiences. You will never be able to reproduce the same experiences in others as science. Gurukul is compulsory for anyone within the Hindu tradition. The context for Gurukul is set clearly in this verse.

Our Gurukuls are not teacher-centric; they are education-centric. Please understand: our Gurukuls focus on education, not on the teacher. Students are encouraged to develop and invent things that even their Guru may not know. They are given that freedom. Only the basic formulas and the fundamental tools to awaken knowledge are taught; beyond that, the student is left free to explore independently.

Gurukuls do not operate with rigid rules or fixed frameworks; they exist to support people in exploring their highest creative potential. Gurukuls are not like dams that block the flow of your inspiration and energy - they are more like embankments for a wild river. An embankment guides the river, but unlike a dam, it does not block or restrict it.

This is why many disciples of Advaita (non-dualism) Gurus were Viśiṣṭādvaitis (qualified non-dualists) or Dvaitis (dualists), and many disciples of Viśiṣṭādvaiti or Dvaiti Gurus were Advaitis. This illustrates that only the basic analytical tools were given, yet the student was free to analyze on their own. They were provided with a spoon, but not spoon-fed. You are given the means, not the answers.

You were given complete freedom. Otherwise, you would be surprised to learn that Rāmanuja's Guru was a great Advaiti. Despite being an Advaiti, Rāmanuja was able to think in the language of Viśiṣṭādvaita, which demonstrates the freedom available in the Gurukul. Similarly, many Advaitis studied at the feet of Dvaitis or Viśiṣṭādvaitis.

Chaitanya comes from the school of Nyāyāyikā, the Nyāya Śāstra, which emphasizes logic. He is regarded as the greatest devotee ever to appear on the planet. Chaitanya's origin in the school of Nyāyāyikā - the school of logic from Mayapur. Mayapur was the greatest university for the Nyāyāyikā thought current, which encompasses Nyāya, Vedānta, and Vaiśeṣika. Nyāya is one of the shad-darśanas, and Vaiśeṣika is a furtherance of Nyāya.

Sanātana Hindu Dharma provides only the tools to explore; it imposes no rigid frames, restrictions, or dams. When you read the Śānti Mantra, you will see that it is education-centric, not teacher-centric. Unfortunately, in modern times, because teachers have not fully embraced being education-centric, education has often become more teacher-centric. The verse states: "may we both together be protected," showing that the teacher is praying alongside the student. It is because of this education-centric approach that students are able to explore and reach new heights in their pursuit of knowledge. This is also where the concept of Iśṭa Devatā has emerged. The Guru encourages disciples to travel, discover, reinvent, and invent their own paths and methodologies. The Guru inspires disciples to explore independently, providing support and guidance without being overbearing. The uniqueness of our Gurukuls lies in the freedom they offer to explore and create - they foster constructive freedom.

Pure Seeking of Hindu Tradition

Upaniṣads are the essence of Vedās. Among the Upaniṣads, Kaṭhopaniṣad is Upaniṣad śiromaṇi means it's one of the best

Upaniṣads because the subject it deals with is Death.

Please understand: with the right understanding, death can become a source of rejuvenating energy - an energy that revitalizes you. Do not think of death as always a curse; it becomes a curse only when it is misunderstood. In fact, even Cirañjīvatva, or eternal life, can be a curse when it is not understood.

Do you know about the Cirañjīvis of the world, such as Prahlāda, Mārkaṇḍeya, Hanumān, and Aśvatthāmā? Among these Cirañjīvis, Aśvatthāmā was cursed to be immortal. It is important to note that Aśvatthāmā's Cirañjīvatva was not a boon; the fact that he will never die is a curse, not a blessing. Just imagine never dying: if you do not understand life, you would likely end up overwhelmed by boredom and despair.

When life is not understood, life itself becomes a curse. Similarly, when death is not understood, death becomes a curse. However, if both life and death are understood, every encounter with death presents an opportunity to rejuvenate and inhabit a new body. The Kaṭhopaniṣad discusses death in depth and reveals many secrets about it, guiding one on how to live so as to understand death and attain liberation at the time of natural death.

Understand Yama Dharma's unique way of radiating both fear and compassion - how he instills trembling in those who do not comprehend death, yet showers compassion upon those who seek to understand it. Yama Dharma must have been the loneliest being, with no friends, no one willing to converse with him, and no one desiring to understand or listen to him. Perhaps Naciketa was the first person genuinely interested in speaking to him, listening to him, and understanding death firsthand.

We, as Hindus, should have taken the Kaṭhopaniṣad more seriously. It is unfortunate that it is not integrated into our daily lives; it is often recited only at the time of death rather than studied as a guide for living. If the Kaṭhopaniṣad were treated as a book for everyday life, the understanding of death it imparts would profoundly transform one's energy, consciousness, and way of living. A person who truly comprehends death experiences an unending, inexhaustible excitement and enthusiasm for life.

Three characters appear in this Upaniṣad: Naciketa's father, Vājaśravas; Naciketa himself - the hero of the Upaniṣad; and Yama Dharma, the Rishi of the Upaniṣad whose words form the major portion of this text. Understand that Rajas, Tamas, and Sattva are the three guṇas (qualities) inherent in human beings. Everything in the world is composed of these three qualities: Sattva, Rajas, and Tamas. Sattva represents pure seeking; Rajas is powerful but often confused, complicated, and contradictory; Tamas symbolizes inertia or death.

Naciketa embodies pure seeking (Sattva), while his father, the king, represents Rajas - powerful yet confused. Observing Vājaśravas in this Upaniṣad, one sees a wealthy, rich king who seemingly possesses everything. Yet, he still does not feel complete or fulfilled. The absence of fulfillment is one challenge, but not understanding why one feels incomplete is an even greater problem.

Vājaśravas, Naciketa's father, not only lacks completeness but also fails to comprehend the reason for his incompleteness. This is a significant issue faced by many wealthy individuals. Unless one is spiritually rich, one may feel incomplete without understanding the cause. This lack of insight can lead to confusion and disturb one's life. When the root cause of incompleteness is unrecognized, one may mistakenly label it as insecurity. Insecurity arises when the reasons for one's incompleteness and the patterns sustaining it remain unidentified.

Naciketa's father makes a similar mistake - Vājaśravas embodies Rajas and confusion. He realizes that he is incomplete but fails to comprehend the reasons for his incompleteness because he lacks an understanding of the science of completion. He mistakenly believes that his fear of losing pleasures and status is the cause of his incompleteness. Consequently, he attempts to retain all his pleasures even after death, projecting the idea of heaven.

Heaven, in this context, is nothing but a simple and illusory construct of an incomplete mind, compounded by confusion and complications. Understand the concept of heaven: it is your confused mind attempting to extend whatever you perceive as important in life due to insecurity. Because of this insecurity, you try to preserve what you consider security even beyond death, creating the notion of heaven. True heaven, however, is completion, which can be experienced here and now.

Vājaśravas, embodying Rajas, is unable to guide Sattva toward enlightenment because he himself is confused. How can one guide others when one is lost? Driven by his desire for heaven, he gives away his possessions. He fears that in the future, all his wealth and possessions might be taken away. Therefore, he wishes for everything to remain permanently with him. When the Vedās instruct him to give away what he has in charity, promising that he will receive everything in heaven, it signifies that by letting go and giving generously, his insecurity will dissolve. Through this process, he attains completion, and only then can he reside eternally and permanently in heaven.

However, without understanding the context behind why the Vedās prescribe charity, Vājaśravas mistakenly views charity

and heaven as a transaction or bargain. It is crucial to realize that it is not a bargain. Often, your insecurity and inauthentic identity are rooted in what you perceive as "I" and "Mine." These two concepts lie at the core of all your incompletions. People commonly believe that "I" comes first, followed by "Mine," but in reality, "Mine" comes first and shapes your sense of self - who you think you are is based on what you consider yours.

Many times, that "Yours" and "Mine" become the source of "I." Therefore, if you give away all of them, the incompletions will also disappear. You will evolve a new "I" that can be reinvented and rebuilt from a place of completion. A poor man is someone who has never truly faced poverty. If you have never experienced poverty even once, you will lack the inner space needed to reinvent yourself.

This is why, in the science of enlightenment, at some point, you must break free and renounce everything. You need to be on the streets empty-handed, until you do not own anything; nothing should influence your sense of "I." Your "I" should depend solely on "I"; the mind cannot serve as the foundation of your sense of self. To truly grasp this concept, one should spend at least one year in life empty-handed - without possessions, without relationships, without friends, without money - just nothing. That one year provides the strength to reinvent yourself and rebuild a new "I" from a space of completion.

Fasting can rekindle and awaken your entire immune system. Many Jain monks fast and live only on hot water for an entire year. They do not die unless they consciously decide to give up the body. Jain sadhus are among the healthiest and longest-living monastic Sannyāsīs. Whether in terms of longevity or the quality of their activism, they are incomparable. The secret lies in fasting: it rejuvenates the immune system because, when there is no load on the body, the system gains space to reinvent itself.

Sometimes, wealth becomes a stinking burden on your consciousness. It prevents you from reinventing yourself. In such moments, charity is the best solution. At least for one year in your life, step away from everything - friends, family, contacts, wealth, anything that weighs you down. Suddenly, you will witness natural, spontaneous completions occurring within you. You will intuitively know how to reinvent yourself.

If you are feeling stuck, confused, or disturbed like Vājaśravas, remove yourself from all that is familiar for one year. Your very sense of "I" will be altered. Because of "Mine," you built "I." When that "Mine" is removed, the "I" can be rebuilt. Many wealthy individuals have shared: "There was a time I declared bankruptcy; I had nothing. No food, no friends, no support. I was homeless and begging on the streets." That period of life is a blessing, whether they recognize it or not. It is the time when "Mine" is taken away, the "I" melts down, and all incompletions vanish. You will gain an inner space from which you can reinvent and rebuild yourself from a place of completion.

Blessed are those who have experienced utter poverty at least once in life. Such an experience creates a space within you to reinvent yourself. This is the context for which charity has been prescribed by the Upaniṣads and the Vedās. They clearly state: whatever you truly value, give it away; whatever you consider your wealth, offer it in charity. Unfortunately, Vājaśravas is thoroughly confused and does not understand this context. He believes that if he gives now, he will earn puṇya (merit), which he can then use as a form of currency in heaven to acquire luxuries - such as a suite room, spa access, swimming pool access, or the food he desires. Because he is confused and lacks the patience to look within and grasp the true reason why the Upaniṣads prescribe charity, he regards giving as merely a moral lesson.

When the context is missed, life is inevitably mismanaged. Vājaśravas misses the context entirely and performs charity as if it were a transaction. In any kind of bargaining, naturally, the one who cheats is considered brilliant or successful. Thus, when he loses sight of the context, he begins "cheating." He gives away cows that have already borne calves, drunk sufficient water, eaten enough grass, and produced all the milk they can offer - essentially, cows that are no longer fully useful except for cow dung and urine. He engages in charity with what is no longer valuable to him, giving away only things that are no longer useful.

Even though Rajas gives birth to Sattva, when Rajas can no longer guide Sattva, Sattva turns to the Master, Yama Dharma. Yama Dharma is not the embodiment of Tamas; he is the embodiment of the Master. Please understand: if you do not comprehend the Master, he may seem like the embodiment of Tamas. When misunderstood, he may appear as Tamas, but when truly understood, you will realize that he is the embodiment of Tapas.

The first rebel in this Upaniṣad is Naciketa, who perceives his father's lack of understanding. Observing that his father cannot guide him, Naciketa does not simply rebel; he does not hesitate to stand up or begin seeking on his own. In the Upaniṣads, Naciketa is the first hero we encounter. Even in the Bhagavad Gītā, many lines are repeated from the Kaṭhopaniṣad - not only the concepts but the actual expressions. This shows that Śrī Kṛṣṇa was profoundly imbued with the Kaṭhopaniṣad in His inner space.

Remember: whatever resides in your inner space naturally manifests when you speak. For instance, when advising or counseling someone, the words you speak reflect the fullness of your inner understanding. Similarly, by repeating lines verbatim

from the Kaṭhopaniṣad, Bhagavān Śrī Kṛṣṇa demonstrates that He is entirely full of the Kaṭhopaniṣad.

The Kaṭhopaniṣad is an earlier literature than the Bhāgavatam, predating Kṛṣṇa's time. Naciketa is senior to Rāma, Kṛṣṇa, and all other known incarnations and heroes.

There was a time when aliens were not considered aliens by us. Please understand: when the mind divides and fragments, even people from other countries are labeled as aliens. This is extreme foolishness. Some so-called developed countries refer to foreign citizens as aliens, reflecting an abusive and arrogant mindset. In the past, however, our hearts were vast and expansive. In the Satya Yuga, even aliens were not seen as outsiders; they could move freely, and we could visit their space and return without difficulty. It was during this time that the story of Naciketa unfolded - a seven-year-old child who could walk directly to Yama's abode, where Yama appeared clearly in his form.

This story begins with Vājaśravas, a king who had grown very old. He had a son named Naciketa, a child of only seven years or perhaps even younger. Driven by insecurity about life and desiring heavenly pleasures after his passing, the king consulted a Hindu priest who recommended a certain ritual from the Vedās to attain heaven. Unfortunately, this greedy king, unable to comprehend the context of the ritual, began performing it as if it were a mere business transaction. Instead of offering the best of what he had, he started giving away cows that were practically useless to the recipients - they could no longer produce milk or bear calves and had become very old.

In Hindu tradition, cows are never killed, even when they become old; they are maintained and cared for. Yet Vājaśravas gave away cows that were truly aged and in need of care. The Upaniṣad poetically describes this: "The cows have drunk enough water and have no more power to drink; they have finished eating grass and thus have aged; they cannot eat anymore, their milk has been extracted, and they cannot yield any more; they have lost the power of their senses and organs to give birth." Without understanding the context, the king attempted to perform the ritual by giving away such cows.

Naciketa, his son, who fortunately had not yet developed any deep-rooted patterns, approached his father and questioned him about this entire situation. This is the scene described in the Upaniṣad. The space in which the Upaniṣad narrates this story is profoundly beautiful. Even though human society has deeply divided itself and moved far away from Advaita, the notion that people from other planets are "aliens" reflects a significant departure from the space of Oneness. Similarly, considering people from other countries as aliens constitutes another major deviation. Furthermore, labeling members of other communities or religions as aliens deepens this separation. This progression leads humanity toward lower and lower states of existence. Despite humanity's distance from the original Advaitic space, the story of Naciketa remains profoundly relevant to us.

First, Naciketa, the hero of the Upaniṣad, filled with Sattva and pure seeking, is a child of less than seven years who has not yet developed any deep-rooted patterns. Vājaśravas, the king, on the other hand, has mastered all the tactics of rulership, conquered many smaller kingdoms, and understands the nuances of governance and business. A king is meant to establish authority through power, not through business practices that exploit citizens or drain wealth from them. When these two aspects overlap, it constitutes an abuse of power. The Hindu tradition clearly defines four major powers of human society: knowledge, weapons, wealth (money), and land. These four powers were deliberately kept separate in different groups to ensure the decentralization of authority. There was no centralization or autocratic governance; rather, a democratic approach was maintained. Even a king had to be a benevolent ruler, exercising authority without autocracy. He could not act solely based on personal desires, because knowledge belonged to one group, wealth to another, weapons to a third, and land to yet another.

However, when a king attempts to play the role of a businessman, he not only compromises his own life but also the lives of his citizens. Vājaśravas, in this story, develops a foolish business mentality. Perhaps, despite his position, he still feels empty inside and unfulfilled. In attempting to encroach upon the space of wealth, he cultivates this misguided business mindset. One must look deeply within to discern whether knowledge, wealth, weapons (power), or land can provide true fulfillment. A clear decision is required.

But Vājaśravas is a typical king who is confused. He himself is uncertain about what will truly fulfill him. He is not clear about what brings real satisfaction. A king developing a business mentality is the cheapest form of error. He should understand that he "owns" people who, in turn, own wealth, land, and political power. When one is fulfilled with knowledge, one naturally understands that one has authority over those who possess wealth, land, and political influence. This is the true power of knowledge. Similarly, when one is fulfilled with the power of weapons and political authority, one naturally recognizes dominion over those who possess knowledge, wealth, and land.

When one feels empty inside and insecure, thoughts arise such as: "Who controls these individuals with wealth? I am not sure they will heed me. I am not sure I truly own them. Perhaps I should take ownership of the wealth directly." This is when the mixing of castes occurs, as Kṛṣṇa mentions in the Gītā - when insecurity drives an individual to appropriate domains that

belong to others' mental setups.

Varnāśrama Dharma is one of the most misunderstood and abused concepts in Hinduism. Many anti-Hindu forces have exploited this and other principles - such as Sati, the practice of widows committing suicide to protect themselves from barbaric Islamic invaders who would rape them even after death- to attack Hinduism and distort its teachings. However, a careful examination of history shows that there is no record of a Hindu king, even after conquering another kingdom, disrespecting women, raping them, imprisoning them, abusing them, or using them.

Our women carried the finest DNA, carefully cultivated by our Ṛṣis. The Gotra system is essentially a code for these special DNA layers. Our Ṛṣis mastered the science of embedding specific bio-memory into these genetic layers. When a child is born into a certain Gotra, this knowledge is inherently present - they merely need an appropriate environment to recover and express it fully.

Stealing our women was the worst crime committed. That is the worst conspiracy against Hinduism because it targeted the best DNA that our ancestors built with so much sacrifice. This is what is described in the Bhagavad Gītā:

adharmābhibhavāt kṛṣṇa praduṣyanti kula-striyaḥ |
strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ || 1.40 ||

By prevalence of impiety, O Kṛṣṇa, the women of the family become corrupt, and women becoming corrupted, O Vārṣṇeya, there arises intermingling of castes.

saṅkaro narakāyaiva kula-ghnānāṁ kulasya ca |
patanti pitaro hy eṣāṁ lupta-piṇḍodaka-kriyāḥ || 1.41 ||

Confusion of caste leads to hell of the slayers of the family, for their forefathers fall, deprived of the offerings of the Piṇḍa, the rice ball and water.

There are many verses in the Gītā addressing this concept. Although these words are uttered by Arjuna to Kṛṣṇa, they reflect the common understanding prevalent in those times. Please understand: we need to examine the entire community system with an attitude of investigation, not with judgment or abuse. Be very clear - our civilization was created for Enlightenment. When an individual is not complete in this janma (birth), they will take birth in the next janma within the same family and environment, resuming their journey from where they left off. This is the fundamental purpose of our civilization. Those invaders who do not believe in the concept of next janma - who are they to critique our civilization? Anti-Hindu forces are among the most dangerous on the planet because they lack knowledge and have no interest in investigation. Their only tools are brute force and weapons, used to suppress those who contemplate and seek understanding.

However, when human society broadly begins to seek and investigate, it is the age of knowledge for humanity. The era of controlling people through weapons is coming to an end, thanks to a new generation that seeks knowledge. Today, even a middle-class person can easily access information on topics as simple as where to buy organic vegetables or as profound as awakening the third eye, all through the Internet. Humanity has begun moving toward investigation, inquiry, and understanding. This is the most promising development for the future of human civilization.

Please understand: this discrimination within the community system was imposed upon us by invaders. Consider the Gāyatri Mantra, chanted by all Brahmins - it was revealed by a Kṣatriya, Viśvāmitra. Vyāsa, who is revered by all Brahmins, was born to a fisherwoman, a Śūdra.

If there had been any intent to establish Brahminical superiority, we had more than enough intelligence to alter history. Instead of stating that Vyāsa was born to a fisherwoman, we could have simply said, "A great Brahmin lady, a Brahmin virgin, was sitting in the boat; Vyāsa was born to her." How quickly could history have been rewritten in just two lines? We were not interested in Brahminical supremacy. Understand, our intention was never to establish authority or superiority; we were straightforward and truthful.

Please understand that in every temple, Ādi Śaivas are required to perform worship. Ādi Śaivas are considered the purest Brahmins and are respected even by Brahmins as higher than Brahmins. The Ādi Śaiva Brahmins are esteemed by the entire Brahmin community because they take care of and maintain the temple, performing seva to the gods and goddesses directly. In this sense, Ādi Śaivas hold a status higher than the Brahmins - they are a step above within the Brahmin hierarchy. Every day, they worship the saints of Hindu tradition, among whom at least twenty are Dalits.

Dalit brothers and sisters need to understand that Hinduism never alienated you. You have been taught distorted history and poisoned with false narratives. This entire issue needs to be revisited with clarity. The practice of Sati was not our tradition; it was forced upon us. Why would a Rājput queen - who until yesterday lived as a respected and revered queen, honored even by

the king - suddenly choose to burn herself? In the saptapadī (the seven steps that represent the seven vows in a Hindu wedding), the fourth vow is: "You will not force yourself on the other person, physically or psychologically, whenever the other is not ready." This is the very fourth vow of marriage. When she had been living with such dignity, treated with sacred respect even within marriage, why would she suddenly choose a life of being brutally tortured, raped, abused, and tormented by a fully drunk invader? For her, burning herself was the only option left to escape a lifetime of humiliation. Sati was imposed upon our women by rapist invaders.

Hindu women are embodiments of grace. In Rājput history, there is a clear reason why they chose burning themselves over drinking poison, which could have been a less painful death. Burning is one of the most excruciating forms of death, yet they embraced it so that even after death, no one could violate their bodies. Rājput women knew these invaders, driven by lust and uncontrollable violence, would go to any extent - even desecrating the dead. Therefore, they chose to burn themselves, ensuring that their dignity remained untouchable even in death.

Please understand: Sati was forced upon us. Caste discrimination too was forced upon us. The Gotra system, in its original form, was never meant for discrimination. It was created to properly preserve and protect the Y-chromosome, to prevent genetic disorders, and above all, to safeguard the transmission of major branches of knowledge. Much of this knowledge was carefully preserved in our very DNA, carried forward through generations.

It is now time for us to cultivate a new humanity, a new generation, by offering all the best practices and knowledge that we possess. Only then will the world truly understand the significance of our community system, the purpose of the Gotra system, and the reason why marriages traditionally occur within certain Gotras and not across others.

These matters are not separate from the subject of the Kaṭhopaniṣad. On the contrary, this is precisely the context in which the Kaṭhopaniṣad unfolded. This is the stage upon which this līlā took place, because only when the stage is set can the līlā itself be understood. Without the context, the depth of the Upaniṣad will be missed.

In truth, many foreign invaders came to Bhārata not merely for gold or material wealth—those were secondary. They were drawn by our DNA, particularly preserved through our women, who serve as the custodians and repositories of our most refined genetic memory. They sought the best-developed, most advanced DNA, and this became one of the deeper reasons behind the repeated invasions of our civilization.

In this story of Vājaśravas, he is a king who, feeling insecure, was advised to perform a fire ritual from the Vedās. However, he began without understanding the context. His son, Naciketa, questioned him. Firstly, the king immersing himself in the mindset of business or bargaining reflects a deep identity crisis. Please understand, a king is expected to embody power and generosity, to give constantly and contribute abundantly. If he fails in this, he risks faltering and fading away. A king is not meant to be eternal, but while he reigns, he must wield authority and power with clarity. He cannot afford to adopt the mental framework of a Vaiśya, a businessman. In the same way, a person of knowledge is not expected to give charity in the worldly sense; rather, they are expected to embody and uphold the highest standard of consciousness. Their responsibility is to live, remember, and share spiritual wisdom continuously. Even a small mistake in this role cannot be afforded.

During times of war, a king may inevitably cause harm to innocents not directly involved in the conflict. Because of the nature of war, such casualties do not bring the same weight of sin. But for a Brahmaṇa - a person of knowledge - even the harming of an ant is unacceptable. Their very dharma is ahiṃsā, non-violence in thought, word, and deed. Thus, each role within society carries distinct expectations and responsibilities. When one strays from this authenticity, collapse of identity occurs. This is what the Gītā refers to as jāti-naṣṭa - the intermingling of castes, the confusion of roles, leading to impurity.

It is crucial to understand that in ancient times, jāti was determined by one's mental disposition, not merely by birth. For instance, Viśvāmitra, though classified as a Kṣatriya(warrior) by jāti, is revered as the highest Brāhmaṇa - honored as Brahma Ṛṣi by none other than Vaśiṣṭha. This shows clearly that it is the mental state that define one's role, not mere lineage. Each individual must authentically uphold the role expected of them within society.

Here lies the first misstep - the initial plunge into collapse: Vājaśravas, instead of standing tall in the strength of a Kṣatriya, slips into powerlessness and adopts the mentality of a Vaiśya, a businessman. For a Kṣatriya, this fall is catastrophic. If a Śūdra falters, the damage is largely limited to himself or, at most, his family. If a Vaiśya falters, his collapse affects him and his community - those who depend on his wealth and livelihood. But when a Kṣatriya falters, the entire society, the whole nation, is shaken. The weight of collective stability rests on his shoulders. Therefore, if a Kṣatriya abandons his rightful mental state and slips into transactional thinking, society faces collapse. Such a Kṣatriya, in truth, forfeits his very right to exist.

Likewise, if a Brāhmaṇa falters, the consequences are also grave - the loss of knowledge, the corruption of wisdom. A Brāhmaṇa cannot afford even a minor lapse. In this case, Vājaśravas abandoned the essence of Kṣatriya-dharma and embraced

the mentality of a merchant, rooted in bargaining and give-and-take transactions. From this fall was born his deep insecurity. That insecurity dragged him further down, and the further he fell, the more insecure he became. Thus, he was caught in a vicious cycle of collapse.

One of the greatest dangers is not the act of falling itself, but the inability to rise again. Falling is not as detrimental as refusing to investigate the cause of the fall. Vājaśravas not only stumbled but also failed to look into why he stumbled; instead, he hastily drew the wrong conclusion. If he was truly feeling insecure, the right step would have been to seek guidance from his Guru, not to attempt a self-diagnosis. Trying to resolve such a fundamental issue on one's own is like relying on over-the-counter medication without a proper diagnosis. It is like saying, "I have a headache; let me just pick up some tablets from the pharmacy," without investigating the root cause. After two years, one may suddenly discover it was not a simple headache but a brain tumor. Such is the risk of prescribing solutions for oneself without proper guidance.

Vājaśravas made precisely this mistake - he diagnosed his problem superficially, without delving deeper into its roots. A Guru would never deny guidance to a receptive seeker. The only reason a Guru withholds is when the disciple lacks receptivity. Whether Vājaśravas lacked receptivity, or whether he neglected to approach his Rājaguru altogether, is uncertain. What is clear is that he chose to resolve his sense of incompleteness independently. He assumed his insecurity was merely due to aging and uncertainty - whether his pleasures and joys would remain with him for the rest of his life. Based on this shallow diagnosis, he devised his own misguided solution.

Please understand, in any field, having more than what is required - an opulent or luxurious lifestyle - diminishes your strength. It is vital to grasp that possessing more than what is necessary to sustain life, whether you are a Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, or belong to any other category, inevitably destroys your power, intelligence, and capacity to reinvent yourself.

Imposed poverty or minimal living awakens many of your hidden possibilities and capacities to experience life in its fullest potential. Self-imposed poverty, or minimal living - the lifestyle of aparigraha - is, in fact, the most luxurious life you can live. In such a state, nothing external is needed to entertain, excite, or sustain you. Your very breathing will be sufficient for you to enjoy your existence and celebrate your being.

The lifestyle of aparigraha, which means living with the least, is the most profound luxury available to a human being. It constantly keeps you alive, alert, and active at your peak potential, with both mind and body vibrant. The sannyāsis from two traditions in particular - the Jains and the Madhwa Sampradāya - demonstrate this truth by embracing simplicity, living with minimal possessions, yet radiating the most active, energetic lifestyles.

Here, Vājaśravas was, unfortunately, burdened with excessive luxuries. He lost the knowledge and sense of how to remain truly alive and active. When luxury becomes a lifestyle, it inevitably diminishes your possibilities. It erodes your inner strength, weakening both body and mind, and crippling your ability to adapt and evolve with the flow of life. Living a life of luxury for as long as twelve years can extinguish every positive quality within you. You become heavy - not only in body but also in mind. Heaviness makes it difficult to accommodate others in your inner space, and gradually all avenues for expansion - whether in business, career, profession, or even personal life - begin to shrink.

On the other hand, individuals who share their wealth through giving and charity remain light, active, and expansive. This is why many modern multinational companies encourage their employees to give, even matching their donations. Though it may look like generosity, these companies are actually nurturing themselves - because giving keeps their people active, engaged, and in the space of growth.

A person who truly gives up is the most active individual. The rigidity and heaviness born of a luxurious lifestyle can completely suffocate your ability to reinvent yourself. Vājaśravas must have been immersed in luxury and alcohol for forty to fifty years, occasionally seeking pleasure with women, yet always circling back into the same cycle of indulgence. In this endless loop, he lost the originality and the power of reinvention that are essential for a king's role.

Please understand, luxury should be reserved only for rare occasions - moments of celebration or festivals. Indulging once in a while is acceptable, but when luxury hardens into a way of life, you begin to lose the very qualities necessary for your dharma. By this stage, Vājaśravas may have already lost the ability to engage in warfare, make sound decisions, preside over court proceedings, or even wield a sword with strength. When a king begins to adopt the mindset of a businessman, it does not happen overnight - it signals a slow decline that has been eroding him for years.

It is important to understand that all collapses unfold gradually over time, never in a single moment or a single day. Collapse happens only after a prolonged gap - when one is not reminded of one's true identity, not encouraged to remain authentic. Unfortunately, Vājaśravas collapsed; otherwise, he would never have engaged in such a cheap act. A king, whether in a sacrifice, a yājña, a spiritual or religious ritual, or even in ordinary acts of giving, should ensure that neither his hand nor the receiver's

hand can hold onto what is given. That is true giving. Real giving means that both the giver and the receiver cannot cling to what is given - it transcends mere material exchange. A king should give in such a manner, on such a scale.

In truth, to be a giver you require only one thing: powerfulness - not material objects. It is this inner powerfulness that forms the essence of true giving. Consider the Mahābhārata: Karṇa, the greatest giver, was only the king of a small kingdom, Aṅga Deśa - a fraction of the vast empires of Duryodhana or the Pāṇḍavas. Yet, Karṇa was able to give abundantly because he grasped the sacred secret of giving. Giving itself keeps you active and alive; it ignites a fire in you to create more. And when you are active and driven to create more, your creativity flows endlessly.

Creativity is an infinite resource; it unfolds without limit in the life of one who gives generously rather than hoards. This is how human beings are meant to live - rich not because of the zeros in a bank account, but because they have tapped into the inexhaustible reservoir of creativity. True richness comes from this boundless resource, not from wealth that sits dead in numbers. If you think of yourself as a hero simply because of the zeros in your bank balance, then understand: you are nothing more than a Vājaśravas. You are just a Vājaśravas. Without the spirit of Naciketa within you, your path will inevitably lead to Yama.

Vājaśravas became numb and desensitized by the self-imposed punishment of luxury. A luxurious lifestyle is a prison you build for yourself, and within it you slowly lose your sensitivity. The ability to confront a crisis, to respond sharply, to adapt with flexibility, to rise to new circumstances - all of this is eroded by the slow poison of continuous luxury.

Please understand: if you are wealthy, do not punish yourself with luxury. That is the greatest punishment you can inflict upon yourself. Do not destroy yourself simply because you are rich. Once your muscle memory and bio-memory are trained into luxury, they lose the very power to reinvent themselves. They become inactive, fragile, incapable of crisis management, unable to expand.

Those who have punished themselves with their wealth, as opposed to those who have not punished themselves with a luxurious lifestyle, belong to two distinct groups. Only the latter group can sustain their spontaneity, crisis-management skills, and creativity. Their muscle memory and bio-memory remain active, enabling them to sustain their lives, manage their affairs, and expand the empires they have built.

If you wish to harm someone, simply lead them into an addiction to a luxurious lifestyle; thereafter, they will self-destruct. By glamorizing luxury for them, you effectively rid yourself of adversaries. Anyone ensnared in the mental trap of luxury need not instill fear in you, for they will ultimately bring about their own downfall. You must understand this fundamental truth: your very identity begins to crumble the moment you abandon a lifestyle of minimalism (aparigraha).

In the Āgamas, Mahādeva extols the aparigraha lifestyle. The essence of aparigraha lies in living with minimal possessions so as to remain vibrant, active, and to preserve brilliant muscle memory and bio-memory. Conversely, a life of luxury desensitizes individuals and gradually draws them toward negativity. It impairs metabolism, diminishes one's capacity for joy, and distorts their overall approach to life. Luxurious individuals often find themselves among the most frustrated people on Earth.

The primary issue in developed countries is not depression, but frustration - a frustration born of self-inflicted torture through indulgence in luxury. Possessing wealth in itself is not wrong, but tormenting oneself with an extravagant lifestyle is a grave mistake. It is crucial not to punish yourself with luxury; such a lifestyle is obsolete and no longer aligned with the spirit of modern living.

Embracing Mahādeva's lifestyle is truly fashionable, modern, and cool. The contemporary world should recognize and adopt Mahādeva's way of living as the very epitome of coolness. To create as one desires and to celebrate freely - without punishing oneself through luxury - must be prioritized over outdated practices that inevitably lead to self-destruction.

Returning to Mahādeva's fashionable lifestyle includes embracing arranged marriages facilitated by mature parents who possess balanced judgment. This approach allows for a more successful and stable selection process compared to outdated methods driven by hormonal imbalances, which often result in dating mishaps, depression, and divorce. Choosing a life partner through parental guidance, far from being old-fashioned, is in fact a more fashionable, modern, and reliable approach.

Luxury kills you while you are still alive. It makes you insensitive and pushes you into an identity crisis. Luxury is the breeding ground for Self-Doubt, Self-Hatred, and Self-Denial (SDHD). A continuous indulgence in luxury creates deep-rooted SDHD. Worse still, it develops into SSDHD - Strong Self-Doubt, Self-Hatred, and Self-Denial. Having wealth is not a problem, but because you possess wealth, you need not abuse yourself with a luxurious lifestyle. Remain as simple as possible so that you retain the freedom to reinvent yourself. Individuals who chase after luxury are, in truth, the weakest and most insecure, lacking

strength and trust in their own lives. Luxury kills you even as you live.

You can easily be put into pain if you are of a business nature. Please understand: if you are a business-natured person, even the attack on one of your shops is enough to make you withdraw from politics or power games. Always try to understand your nature based on your root pattern and fulfill that. This alone will bring a tremendous sense of having truly lived. Please understand: the feeling that you lived, the fulfillment that you lived, is the very first step toward Enlightenment. There are extraordinary Paramahaṃsās who do not even need to enter into life; they can simply exhaust all their patterns internally and directly attain Enlightenment. But 99% of us are not like that. We step into regular life, experience its ups and downs, and work through our root patterns. It is about the fulfillment of having lived.

Self-actualization is the first step toward Self-realization. The feeling of having lived is a basic requirement. In the Hindu tradition, this is called Pratyakātma Caitanya Jāgrat - the awakening of Individual Consciousness in the body. The Individual Consciousness, which you perceive as ultimately conscious, is not truly individual; it is Cosmic. Yet, the Individual Consciousness that you perceive as individual, when awakened within your body, is the very first step. When this awakening happens, you will experience a profound sense of fulfillment. A Vaiśya should live as a Vaiśya, a Brāhmaṇa as a Brāhmaṇa, and a Kṣatriya as a Kṣatriya.

It is not that the Hindu tradition does not allow the growth of the individual. It certainly does, but through inner transformation. When you transform within, you can evolve. There are countless examples of those born as Śūdras who came to be worshipped as Brāhmaṇas by brāhmaṇottamas. Kāśī stands as a living testimony to this. Ādi Śaṅkara, the greatest architect of modern-day Hinduism and the establisher of all the Brāhmaṇical sampradāyas, fell at the feet of a Caṇḍāla - not even a Śūdra, but one considered lower than a Śūdra. Later, his disciples, unable to digest the fact that he bowed to a Caṇḍāla, portrayed that Caṇḍāla as none other than an incarnation of Viśvanātha. That is a different matter. But the truth remains: Ādi Śaṅkara bowed at the feet of a Caṇḍāla, and that is a fact.

What does this signify? The Hindu tradition never blocks growth; it insists that true growth must arise from within - propelled, initiated, and ignited from inner space. You cannot seek to ascend for the sake of external comforts while merely pretending to climb the next rung of the ladder.

Take the case of Vājaśravas. He was not even rising; he was falling. A Kṣatriya - a ruler, a king - is meant to be constantly giving. Please understand: in the Hindu tradition, only two communities are permitted to hold wealth. Vaiśyas are allowed to hold. Śūdras are allowed to possess and hold. A Kṣatriya may only control resources on behalf of the country but cannot personally hoard them. A Brāhmaṇa, even more so, cannot do so at all.

The definition of Artha - wealth and possession - is very clear in the Hindu tradition. Vaiśyas and Śūdras alone are permitted to have personal wealth. A Kṣatriya may protect and administer wealth, but only on behalf of the country, the community, or the society he rules. He has no right to personally own or possess it. At most, until his coronation as king, the prince or princess may retain some wealth - gifts received from parents or elders. This is why, in the Mahābhārata, you see that Duryodhana had a small amount of personal wealth - a few lakh gold coins, which is insignificant - but Dhṛtarāṣṭra, as king, could not possess any. Until coronation, a royal heir may have a little, but once enthroned as king or queen, personal wealth is no longer permitted. From then onward, they may only manage resources on behalf of the kingdom or the community, never as their own personal property.

A Brāhmaṇa, even more strictly, is forbidden not only from personal possession but also from administering wealth on behalf of the state. Here, Vājaśravas falls into the cheap mentality of personal possession. Understand: the very moment you develop the mentality of personal ownership, the seed of business arises within you. That is the beginning of a "business mentality." In this fall, Vājaśravas descends from the level of a Kṣatriya to that of a Vaiśya. Worse still, by committing fraud in the act of giving - offering useless cows - he falls below even the Vaiśya level. His authenticity collapses in what can only be described as a free fall.

Understand: most of the time, simply recognising the problem is enough to solve it. Ask yourself: what authentic identity do you want to inhabit? That is your goal - the way you wish to exist. It may be Brāhmaṇa, Vaiśya, Kṣatriya, or Śūdra - any is acceptable. From that authentic identity, assess how many steps you have fallen. See the free fall. The moment you perceive it, you will awaken.

The free fall continues as long as you remain unaware of it; it stops the instant you know it is happening to you. It is unfortunate that you are not reminded that the free fall is occurring - the entertainment industry organises distractions so you do not engage with life intensely or live authentically.

Please understand: anything great can be achieved only by keeping the entertainment industry largely out of your life. The common claim - "you will be stressed if you don't get a little entertainment" - is misleading. You indulge, and does it relieve

stress? No; you become more stressed. While the constant free fall continues, you are not allowed to recognise it, to examine it, or to understand it. Take this seriously: in the first week of withdrawing from such distractions you may feel something is missing; that feeling is temporary. Use the internet to read necessary news and information, but restrict it to words - avoid sound and visuals when possible. Treat this as a powerful mental fasting. The Hindu tradition states: āhāra śuddhau smṛti śuddhiḥ - the purity of food leads to the purity of memory. Remember: it is not only the food you eat physically; it is the food you take in through all five senses.

Of course, you must know what is happening in the world; you need information to run your life. Gather everything you need from the internet, but keep it in plain, text-only form - a Word-style document or simple text. Do not allow sound or visuals. Sound and visuals blunt your access to reality; they prevent you from seeing things as they are. Gradually, even in ordinary life you carry cinematic background music in your imagination. You approach situations with imagined editing and soundtrack. Only when human beings begin to see reality without the need for imaginary background music, editing, or embellishment will Satya Yuga truly begin.

You do not realise the damage this does to your system: the imagined soundtrack and the mental editing you apply to every incident distort how you cherish life. All the time you run flashbacks that cast yourself as a victim. Worse, you try to change the facts of your own life and convince yourself of the altered story. Many facts you already know, you nonetheless wish to rewrite and believe the rewritten version.

Can you imagine the absurdity? It's like owning a handkerchief and insisting you don't own it. You tell others, "I don't own this," while trying to force yourself to believe it: "I don't own any of this. Someone else kept it - who knows who will take it away?" You invent justifications for your mistaken beliefs and cast yourself as either life's victim or its villain. The next time you feel intense self-hatred or ask why you are the way you are, remember: your survival and sense of self have often relied on lies and self-deception - words and narratives that your SDHD will feed you. In those moments, simply observe the imaginary background music and the film-editing happening in your mind. You'll then see how much the entertainment-industry way of experiencing life has taken hold.

Avoid altered sounds and visuals, because they become the basis for false memories. Manipulated audio and images that get encoded into your muscle memory are harmful to both a joyful life and conscious awakening. Take this seriously, even if it sounds drastic. You don't need to disconnect from the world - stay informed - but choose your sources wisely. Prefer simple, straightforward formats (a plain newspaper-style feed, for example) and outlets without sensational sound or altered visuals, so you can receive information without being bombarded.

Understand: this tendency to respond to real life with agitation is a curse placed on you by the mixture of altered visuals and sounds that have been infused into your system. Such agitated reactions have become normalized because of the foolish cognitions the entertainment industry constantly pours into you. You no longer care about good or bad; you only seek something that feels spicy or important, and you ignore the larger picture - the side effects and the aftereffects.

Living by Contributing

Your existence is proven by your contribution, not by throwing a tantrum. Understand that people who are unable to contribute often try to prove their existence through dramatic outbursts. As a species, using tantrums to claim being is one of the most foolish mentalities we have accumulated.A free fall from your authentic identity is hell. Wake up to the reality of that free fall inside you - once you see it, you will know you must take decisive action to stop it.

Establish your identity through contribution and enrichment; then you will be a being of light. Do not accept the false theory that "you must throw your weight around to establish yourself." It is wrong. Always establish yourself by giving and creating, not by making a scene. That pattern - proving yourself with theatrics - is one of the most damaging habits you can develop. Just as the body cannot digest raw, uncooked meat, your system cannot assimilate what the entertainment industry feeds you. Violent, sensational films and many television serials are like raw meat for your mind - they do harm rather than nourish. Why consume them?

Agitated decisions, attempts to establish your identity by throwing tantrums, the constant imaginary background music, and the replay of edited flashbacks - all of these are interconnected. They are directly linked to the entertainment industry and the ideas it pours into your head.

In earlier times, only ghost movies carried such background noise and eerie music. Today, it has become standard in nearly every so-called entertainment show. Avoid watching crime dramas and television serials that pollute your cognition and distort

your thought process; they push you into approaching life with illogical information.

Consider the difference between reading three lines in a newspaper - "A bomb blast occurred; these many people were killed" - and watching the visual of the same scene with dead bodies on display. The image imprints suffering in you for the next four or five days. But are you the decision-maker in such situations? No. You should receive information relevant to areas where you are the decision-maker. Yet, foolishly, we waste our time on things over which we have no influence. Understand: your time is not money. That is a false idea. Your time is your life. The notion that "time is money" is a deceitful concept propagated by corporations. Vaiśyas make you believe "time is money," Kṣatriyas convince you that "time is power," but Brāhmaṇas reveal the truth: time is your life.

Time is neither money nor power; it is your life. Contemplate this truth of the "free fall from your authentic identity." See how Vājaśravas undergoes such a fall. A Kṣatriya who once lived as a king, by the time he aged, should have ripened into a Brāhmaṇa like King Janaka - an enlightened being. Yet this foolish man not only failed to attain enlightenment, but also fell from his authentic identity. From Kṣatriya he declined to Vaiśya, from Vaiśya to Śūdra, and finally, by cursing Naciketā, his own son, he degraded himself to a Caṇḍāla. In his blindness, he cursed the very son who was striving to make him authentic, declaring, "I give you to Death." Reflect on the free fall of Vājaśravas and recognize how such a fall happens within you - from your authentic identity. Simply becoming aware of it is enough to stop it, for you are intelligent and capable; just knowing the truth will halt the fall.

It is indeed strange: a king, educated and resourceful, with wealth and people under his command, ends up in utter foolishness. Meanwhile, his child - not even seven years old, still in school, with no money or followers - emerges as a hero. Such is the strange drama of the Cosmos. The deeper truth is that what society or a nation respects may be completely different from what the Cosmos values and honors.

Naciketā - a real child, not merely portrayed as one - became the source of enlightenment for billions across time. The Kaṭhopaniṣad is truly the Hindu "Book of the Dead and Death."

If you have read the Tibetan Book of the Dead, you will see that every idea expressed there originates from this source. This is the Source Book. Any research, insight, intuition, sacred secret, or revelation about death ultimately traces back here. Many conclusions humanity has yet to reach are already revealed within it. It is the Book.

In the Kaṭhopaniṣad, for the first time, the power of innocence is so profoundly revealed through the authenticity of Naciketā. Innocence is not ignorance. Innocence means staying with the simple truth to the very end. Ignorance, on the other hand, is learning how to manipulate truth for one's vested interest. Vājaśravas had learned the truths, but, sadly, he began using them for manipulation.

Innocence means to remain with the truth, to stand with the simple, straightforward reality forever. The ability to remain established in truth is authenticity. Truths themselves are never complicated; the real achievement is the strength to stay and root yourself in them. Innocence becomes truly fearless only when it turns ferocious. Understand: innocence that is weak can be easily bullied, manipulated, or absorbed by vested interests. But innocence that stands ferociously becomes an extraordinary quality - especially before one enters the pressures of society. It is the ability to uphold your innocence even when the only source of your life - your own father, the king - denies you.

When a father plays multiple roles, the child often becomes the most abused, for there is no one else with whom the child can share feelings or experiences. If the child develops incompletion with him in his role as a father, that incompletion persists. If incompletion arises with him as a teacher, it remains in the dimension of the teacher. The result is suffocation. This becomes especially intense when the father is a king. Then it turns into the worst punishment for the child, because he absorbs every dimension the father carries, with no alternative source of support. The father becomes everything - food, knowledge, moral guidance, strength, protection, and more. He is Annadātā (the giver of food), Jñānadātā (the giver of knowledge), and the provider of every essential fulfillment.

In the case of Naciketā, even his mother's name is unknown; it is not mentioned anywhere in the Upaniṣad. All truly great books focus less on the author and more on the central theme, and this tradition was set by the Hindu scriptures like the Upaniṣads. The theme so thoroughly occupies the text that not even two or three words are given to introduce Naciketā's mother. We do not know how many queens Vājaśravas had, nor to which queen Naciketā was born. From what we can understand, it is safe to conclude that the father was Naciketā's only source for everything - food, protection, love, and education, since he had not yet gone to school. Everything he learned up to that point came solely through his father's guidance. This means the father was quite literally the source of all fulfillment for him: physical nourishment, mental clarity, emotional support, and

psychological stability.

Even before the very source of all his fulfillment, Naciketā stood for the truth. Remember, your source of fulfillment is your very source of life. Yet, even in front of his source of life - his father - he stood uncompromisingly for truth. He lived his innocence ferociously. Hindus, unfortunately, missed one essential point: they preserved innocence but forgot that innocence must be coupled with ferociousness. Because of this, vested interests were able to bully and terrorize them. Naciketā, however, combined innocence with ferocity. Even in front of his only source of life, his father, he stood his ground, staring directly into his eyes.

What power of innocence! Truly, his ability to stare into the eyes of death makes him only the second hero. His ability to stare into the eyes of the source of life - that makes him the first hero. The ability to stare at death is not extraordinary; once death comes, you are gone. But the ability to live while holding on firmly to truth - in that stands Naciketā as a hero.

Here, Naciketā does not merely rebel; he gazes directly into the eyes of the source of his life. Understand: if you only know how to stare into someone's eyes, you are not a hero - you are a tantrum-throwing child, rebelling against everything. Everyone carries that tantrum-throwing child inside and mistakes its defiance for heroism. But that is just stupidity wrapped in more stupidity. True heroism is not throwing tantrums. And Naciketā was not throwing tantrums.

In the entire Upaniṣadic story, not once is Naciketā shown as hurt. His father - the king, the Annadātā, the source of his food, life, protection, and political authority - declares, "I am giving you unto Death," yet Naciketā is neither shaken nor depressed. Immediately, the Upaniṣad presents an extraordinary verse: śraddhā-viveca.

Authenticity fills Naciketā; he is completely possessed by it. His father, Vājaśravas, however, out of greed, does not perform genuine charity aimed at attaining svarga and higher fulfillment. Svarga means being in completion with oneself. Sva-arga - to be settled within oneself, established in the Source of one's being. Instead of responsible charity, Vājaśravas simply discards unwanted things under the guise of giving.

Understand this distinction: discarding what is useless to you and passing it to someone who can make use of it may be a charitable act, but it is not true charity. Vājaśravas was, in reality, cleaning his garage in the name of yajña. In a vast kingdom, unused or unmaintainable items inevitably accumulate. Unable to care for them, he decided to hand them away, pretending it was sacred giving.

When Naciketā witnessed this inauthenticity, he did not remain silent. Most of us, in such a situation, would keep quiet because our vested interests outweigh our integrity. But Naciketā questioned his own father - not rudely, not with tantrums, but with authenticity. He neither sought to hurt his father nor was capable of being hurt himself. Grasp this clearly: when you do not hurt the world, the world cannot hurt you. This is a law of life. Only when you inflict hurt upon others do you grant them the right to hurt you.

Only when you criticize do you give others the right to criticize you back. This is the Kālabhairava Rakṣā: never hurt others. That is the greatest protection. By the very law of life, when you do not hurt others, you cannot be hurt; no power can touch you. This is Kālabhairava's commitment.

Now look at this child - barely seven years old, without the slightest vested interest. He stands before his father, the sole source of his life, and looks straight into his eyes - without hurting him. He does not confront his father with aggression, saying, "Hey! What are you doing? You are wrong!" No. Instead, he gently reminds him. Understand: the Ājñā cakra, the third eye, is also the seat of ego. Any harsh word only ignites the ego; it will never listen. The beauty of Naciketā's innocence lies precisely here.

His innocence is so extraordinary that no improvement is possible upon what the Upaniṣad records. He approaches his father and asks, "Father, to whom will you give me?" This question is not rebellion; it is a gentle reminder of the original instructions of the Vedas. The injunction of the Yajña is: all the best things you have, all that you most deeply love, must be given away. And Vājaśravas did love Naciketā.

Anyone who desires svarga naturally cherishes their children, for through them they seek continuity after death. Heaven itself is only an effort to extend one's existence, and the son or daughter is a physical extension of oneself. What one could not fulfill in life, one tries to complete through children and grandchildren. Naciketā was reminding his father, gently but firmly: "You are supposed to give away not what you don't want, but what you love most - the best things you have."

Understand how beautifully the Upaniṣad presents this: whatever society considers your best, and whatever you yourself regard as your most precious possession - both must be given away. Naciketā is reminding his father of this original principle, but without tantrum, without arrogance, and without a sense of being holier-than-thou - śraddhayā deyam. The Taittirīya Upaniṣad, Śikṣā Valli (11), declares: "Whenever you give, give with authenticity. Give with immense love and with sweet words.

Give before a second thought intervenes and makes you feel poor and insecure." This is the true science of giving. The moment your heart feels expansion and joy, the thought of giving arises. Immediately, the Svādhiṣṭhāna cakra, the center of insecurity, jumps up and says, "But what will happen to me? What about my safety?" Before that insecurity from the Svādhiṣṭhāna steps in front of the Anāhata cakra (the heart), stretch out your hand and give. Do it immediately. Finish it. This is śraddhayā deyam. See, inauthenticity is so powerless that even a gentle reminder makes it tremble.

Vājaśravas, before his own son, is shivering. Old age, calculation, exhaustion, powerlessness, insecurity - all of these qualities combine to make him cunning as well. That is the stupidity of inauthenticity: it never grasps the mathematics of life. The arithmetic of the macrocosm cannot be understood by inauthenticity. Vājaśravas loves continuity - both in heaven and on earth. The extension of heaven and the extension on earth is through his children, his progeny. He loves them deeply and performs sacrifices, rituals, and acts of giving for their sake. Yet, in his blindness, he goes mad and virtually commits suicide by uttering the words to Naciketā: "I give you unto Death." The beauty is this: you cannot kill innocence or truth. You can attempt to bury truth in death, but it will rise again, untouched, immortal.

The child who throws tantrums does not hesitate to hurt others, for he is filled with vested interests. Naciketā, however, is not a tantrum-throwing child. He personifies authenticity - authentically authentic. He dares to look straight into his father's eyes, the very source of his life. Everything he knows about himself, his identity, and his future is at stake in that gaze. Yet he chooses not to hurt his father. Instead, he is intent on raising him to authenticity. His only concern is to support, not to wound.

Authenticity never hurts others. Rather, it makes you authoritative without violence. It transforms you into a non-violent authority. This is a profound paradox, because authority is usually associated with power over others. But when you have true power over yourself, any authority you hold over others will never harm them. For Naciketā, his father was also his teacher. The Upaniṣad clearly states that among the disciples, Naciketā stood first. This indicates that he was a student under Vājaśravas as well. Thus, his father embodied both king and teacher for him. Yet even in this dual relationship, Naciketā stood tall with the authority of authenticity.

Naciketa – Embodiment of Śraddhā

Naciketā is the ultimate embodiment and expression of Śraddhā ever recorded in human history. Please understand - authenticity, Śraddhā, is what will take humanity to its next level of existence.

There are books that speak about heroes, celebrating and glorifying them. There are books that speak only of principles. And there are books that become poetry on heroes. But understand: having poetry or stories written about you is not significant; even politicians around the world manage to have that done. What is truly significant is when a scripture that speaks only of principles - the Upaniṣads - records your very name. That is a recognition reserved for the undeniable.

Across all 108 Upaniṣads, not even a hundred individual names are mentioned. Think about this. Among them, we see names like Sadāśiva, Viṣṇu, Devī, Hanumān (as a listener in the Muktikopaniṣad), and a few Ṛṣis such as Yājñavalkya, Maitreyī, and Gārgī. In the Kenopaniṣad, even Devī Pārvatī is mentioned. In such a space of great restraint, where the Ṛṣis are careful to remain Dharma-centric - centered on spiritual truths rather than personalities - Naciketā finds a place. This shows the magnitude of his presence and the authenticity he radiated.

What made him so? His simple authenticity, his ferocious innocence. Innocence that is unwilling to compromise or collapse into ignorance becomes authenticity. Innocence, when bullied by vested interests and reduced to silence, becomes ignorance. But innocence that stands tall, refusing to be crushed, transforms into authenticity.

Understand this subtle distinction: Innocence can be bullied by ignorance. If you protect it, it evolves into authenticity.

And this is Naciketā. The way he stood before his father - not uttering a single unnecessary word, not withholding a single word that needed to be said - he embodied the very definition of a true Upaniṣadic Ṛṣi: neither more, nor less.

Naciketā is not even telling his father, "Dad, what you are doing is wrong. You are not giving away what is truly valuable and precious." He is not accusing, "Dad, you are inauthentic." No! He is far beyond that. He is not just a good son - he is the best son one could ever have. Subtle, graceful, and uncompromisingly authentic. He simply stands as authenticity itself. See, the moment an inauthentic person encounters someone living authenticity, a deep wound opens within. Why? Because their inauthenticity suddenly comes to the surface. All the missing links of their life flash before them. It is not that the authentic person accuses them or points fingers - their very presence is enough to make the inauthentic shiver. When you see someone embodying what you always wanted to become, it hurts. Not because they hurt you, but because you are reminded of your own failure to live that ideal. Inauthenticity always hurts. Nothing external is needed to provoke an inauthentic person; the presence of authenticity is

more than enough.

Look at Carl Jung, the famous psychiatrist. He once came to Chennai intending to meet Ramana Maharishi in Tiruvannamalai. He had traveled all the way from his own country, reached Chennai, and even began the drive toward Arunachala. But midway, he began to suffocate. Sweat poured from his body, and he suddenly said to the driver, "Stop, let's go back to Chennai." He turned around without ever seeing Ramana! Imagine - if that one meeting had taken place, if Jung had unburdened all his junk in the presence of Maharishi, the very course of human psychology and the history of humanity itself might have shifted. But he could not face authenticity. He knew he was about to meet someone who lives the field itself, someone unshakable. And that is terrifying for the inauthentic mind: "Who knows what he will ask? Who knows how he will respond?" An inauthentic person automatically shivers before an authentic presence. And in that fear, they start blurting out - exposing their own stupidity, their incompletions. The danger is, when they blurt out, others can see their foolishness clearly. This is why authenticity is so powerful: it does not need to attack; it only needs to stand.

Naciketa is not hurting Vājaśravas. Vājaśravas is his Guru, Ācharya, Pitā, and Rājā. He is the source of his food, source of his knowledge, source of his home, source of his very life. He is not hurting Vājaśravas. He is only reminding Vājaśravas, "You are supposed to give everything you love, and I know you love me deeply. To whom are you going to give me?" Authenticity is such, it will never hurt, and even if somebody hurts, it'll never get hurt. Understand, it'll never hurt. Even if somebody tries to hurt, it will never get hurt.

Power of Authenticity

See the power of authenticity. The moment Naciketa asks this question, "Dad, to whom are you going to give me?" Immediately the inauthenticity in Vājaśravas is shivering. He is falling into powerlessness and he just wants to avoid answering. It is too much for Vājaśravas and it is coming from unexpected quarters. See, if a Brahmin who receives the Dana, if he had raised the question, "Come on, you are doing something against the Shastras", then Vājaśravas knows how to justify, "Hey! A person who receives the Dhana should not see the quality of the product he receives!" He would have quoted another one Shastra and shut him down. If the opposition is from a minister, he would have said "Follow Raja Dharma! A minister should listen to the Raja." He would have quoted some other Sūtra or Shastra and shut him down.

If the resistance came from any side, he was prepared to handle it. But it came from the most unexpected quarters and the person whom he loves, for whose sake he is doing everything, including protecting all the best things. Vājaśravas knows he is going to leave the body. Then why is he protecting all the things instead of letting them go? He could have lived like, "Let my last cheque bounce." No, he is keeping everything close. Why? For Naciketa! And Naciketa is questioning him. He is not even questioning; he is reminding him. Understand, the moment you don't know how to react, you have lost the game. Be very clear, simply surrender. Don't try to continue the fight; it'll be stupid. If you don't know how to react, it means your inauthenticity has been questioned and you are shivering inside. But it is too much for Vājaśravas.

By now, the eyes of Vājaśravas would have been moving from powerlessness to shivering to non-listening. Please understand, that is one of the most stupid weapons inauthenticity uses to escape from authenticity: non-listening, shutting down. It's too much, too many things are at stake. With inauthenticity, the first response to protect itself from authenticity is non-listening.

Authenticity even when dealing with inauthenticity does not hurt it; it only tries to remind. But inauthenticity straightaway tries to hurt authenticity. Naciketa is not trying to hurt Vājaśravas, but Vājaśravas straightaway is trying to hurt Naciketa. Vājaśravas is acting as if he is not listening. But one funny thing is, when authenticity utters something, inauthenticity even if it tries to cover the ears, it'll be ringing inside. The Upaniṣad beautifully records - Naciketa asks only once, but it echoes in the heart of Vājaśravas three times. Whenever you try to avoid the questions of authenticity and even if you tightly close your ears, the internal echoing goes on.

It's so beautiful, the way the Upaniṣad puts it. Naciketa asked once, "Dad, to whom are you going to give me?" See the dedication, the power of authenticity; just to remind his father about his authenticity; he is ready to be given away as charity. If he was given away to some Brāhmaṇa, he knows for the whole life he has to be a servant for that Brāhmaṇa, serving him and taking care of him. If he was given to some Kṣatriya, he knows his whole life he has to be a soldier for that Kṣatriya. If he was given away to a Vaiśya, he knows he has to be a shop assistant, accountant for that Vaiśya. If he was given away to a Shudhra, he knows for his whole life he has to be a servant of the Sudhra. He is ready even to be given away in charity to remind his father about his inauthenticity.

All the qualities of authenticity are beautifully described - how an authentic man will think, how an authentic man will talk, how an authentic man will cognize, how an authentic man will act, react, ponder over, and respond. Everything is so beautifully

described in these few verses of the Upaniṣad.

A seven-year-old boy is ready to be given away in charity as a slave for a Brāhmaṇa, Kṣatriya, Vaiśya, or Śūdra, just to remind his father about his inauthenticity. What dedication! In front of Naciketa 's dedication, nothing, nobody else's dedication can even stand. He could have straight away asked, "Dad, do you remember the verse you taught me? That you are supposed to give away all the best things you have and all the best things you like?"

Many times, what you think is best may not be exactly what society thinks is best. But a king will have both - what society thinks is best and what he thinks is best. A king will have both.

Naciketa could have just said, "Father, you are supposed to give away all the best things you have and the best things you like." That would have solved the issue. He could have been satisfied that he had done his job authentically. But he is not here, doing it just to justify. Many times, your work is just to justify that you have done it, not to get the result. Look in. Whenever you are working just to justify that you did it without bothering about the result, it is inauthenticity. Naciketa is not interested in that game. "What can I do? I just told my father. I reminded him. After that, what can I do?" Then he would have never become Naciketa and the whole Upaniṣad would not have been singing his glory.

Renouncing wealth, renouncing comforts, renouncing luxuries, renouncing relationships, all that is very easy. But renouncing the recognition and the desire to be described as a hero is literally renouncing life itself. Renouncing the Puruṣartha (the pursuit of goals), renouncing being the center of action, renouncing being described as a hero is hard. These great Ṛṣis renounced even the desire to be portrayed as heroes. Naciketa's renunciation was too much to be denied, to be avoided! Even these Ṛṣis were not able to control themselves; they just sang a Stotra (hymn) on Naciketa. They tried to pen down Shastra (scriptures); but they were so enamored and captivated. They lost themselves in the glory of Naciketa and sang a beautiful song on Naciketa, poetry on Naciketa. Every line described here is subtle but so beautiful, describing Naciketa and his glory.

Naciketa being ready to go and do anything his Master wants, being a slave for his whole life under somebody, just to remind his father about authenticity, seems to be too big a sacrifice for a too small, but important need. When you think something is too important, even if it is too small, you'll be ready to sacrifice yourself. Naciketa's Śraddhā (faith) was non-violent, non-hurting, but able to remind his father about his inauthenticity.

Even the Upaniṣadic Ṛṣis who declared that they will not sing anybody's glory, that they will not make anybody a hero including themselves, were not able to stop singing the glory of Naciketa. They were just enamored, floored by Naciketa and singing his glory in so many verses.

Authenticity does not necessarily have to be egocentric or violent. Not only does it not necessarily be egocentric and violent, actually it should not be egocentric or violent. Our authenticity can be expressed, and help everyone to become authentic without being egocentric or violent.

The Upaniṣad says, Naciketa, a young boy, was given to the Lord of Death as a gift by his father. He was depressed because of his father's curse. Father says, 'Just let you die.' He was depressed. But, suddenly he was possessed with a sincerity, Śraddhā vivecha. He was filled with sincerity, and he says, 'I will face this death. I will go through this process. I will take my father's curse as my life and go into it.'

Understand, whatever you think as a curse happens in your life, be ready, be sincere; you will get into the second level of understanding. When life slaps you with what you think is a curse, you have two options: depression or expression. If you are sincere, it can just lead you to higher consciousness.

Naciketa, fortunately, had a mental set-up that was so sincere that he was able to face, handle, and live through the curse. Suddenly, he opened himself up, and because of his sincerity and openness to the cosmos, he reached the doorway of Yama, the gateway to Yama, Yamadharma, the Lord of Death. For three nights, he sat there with deep patience without sleeping. On the third day, Yama appeared and asked, "What do you want? You came as a guest; what do you want?"

Naciketa asked for the boon of the science of Enlightenment. Yama granted him three boons: first, that when he returned, his parents would accept him; second, a special method of reaching heaven; and third, the science of Enlightenment. This is the story.

If you understand this whole story, you will grasp some deep truths. First, Naciketa is in depression. However, he adds sincerity to his depression; he does not let the depression depress him. By adding sincerity, his sleep disorder is converted into tapas. For three nights, he did not sleep while sitting at Yama's doorway. His sleep disorder, insomnia, was transformed into tapas.

Sincerity is having deep patience and passion to know the truth. Naciketa had deep patience and passion. Because of his

passion, he waited for three days for Yama to come. If he didn't have passion, he would have said, "Oh, he is not there. Let me go back. It's okay. Maybe after a week, I will come back. Or, I will take an appointment and come." No! He sat there, fasting, without sleeping. He had both the patience and the passion to wait.

Sincerity means having deep patience and passion to know the truth. Naciketa was waiting, and his sleep disorder became tapas. Then, the Lord of Death gave him the science of anti-aging, leading to aging reversal. Naciketa is one of the great Chiranjīvīs. Understand that all these three problems - depression, sleep disorder, and aging - were solved by one technique: sitting patiently with patience and passion. This is the technique Naciketa used to move from depression.

When you add this technique - sitting with deep passion and patience to depression, it transforms into yearning. When you apply this technique to a sleep disorder, which is an outcome of depression, it becomes tapas.

Kṛṣṇa says very beautifully, "Yogis do not sleep when normal men sleep." There are three types of people who do not sleep at night: yogis, bhogis, and rogīs. Yogis do not sleep at night because they meditate. Bhogis do not sleep at night because that is the time for them to enjoy themselves. Rogis do not sleep at night because they can't due to their ailments. All three cannot sleep at night.

Kṛṣṇa says very clearly in the Gītā, "Yogis do not sleep when common men sleep." This means that a sleep disorder can become tapas. Similarly, when the same patience and sincerity are applied to facing death, it leads to the science of Enlightenment.

Sitting with patience and passion is a technique to awaken the ājñā cakra, which is responsible for producing the chemical melatonin. What Naciketa experienced was the effect of melatonin. When his sincerity was added to depression, it became yearning. When it was added to his sleep disorder, insomnia, it became tapas. When it was added to facing death, it became a technique for anti-aging.

So, all three are directly connected to the ājñā cakra and to the chemical melatonin. Another important point is that this chemical's color is black, representing darkness and the color of death, the Lord of Death. Once light comes, this chemical evaporates; this hormone evaporates. Therefore, death, the Lord of Death, Yama, never appears in light. If light is brought into your system, he will not be there.

What Naciketa went through is a solution for all these three problems. All three are directly interconnected. Depression brings insomnia, and insomnia makes you age quickly. If you want to engage in the process of anti-aging, live without sleep disorders, and overcome depression, learn the science of creating melatonin by awakening the ājñā cakra. Awakening the ājñā cakra addresses all these issues. It is a direct solution from the Upaniṣads, a direct solution from the Hindu tradition for modern-day problems. When we delve into the inner meanings and deeper significance of each Upaniṣad, we can directly address all our modern-day problems.

Avidyā, which is the source of all these problems, is ignorance. Avidyā is the source of abhiniveśa, the clinging to life. Clinging to life is directly responsible for aging quickly. When you don't take risks, when new opportunities are not happening in your life, when you are not learning the lessons from significant events in your life, and when you want all the laser beams that create illusions in the air to be under your control, aging happens very quickly. Not taking risks and not engaging with life, not allowing life to present itself to you in all its dimensions, accelerates aging.

Not taking any risks, not making any significant changes or shifts in thinking style, lifestyle, or the way in which they exist - that is the mental setup of a safety-based, saving-based civilization. Of course, this attitude of saving does a lot of good for the country; that is different. But saving with intelligence is okay; saving with deep insecurity brings both savings and diseases that require spending those savings.

Clinging to life makes you grow old quickly and takes away the joy of life. The big problem is that the biggest problem human beings face is not knowing that they don't know. The biggest problem with avidyā is that it will not let you know you are in avidyā. It will constantly ensure that you do not feel you are missing something. That is the quality of avidyā.

The Sūtra states, "Ignorance is the field where all problems start growing." Avidyā is the source where all problems are created.

Please understand, the structure and architecture of the cosmos - the macrocosm and microcosm - are one and the same. The architect who created this cosmos also created your body. The same science, same technology, same method, same formula.

When a critical mass is reached, cells become molecules; then on the molecules, the Super Consciousness starts reflecting. Many molecules gathering together become an organ; and different organs put together become a body. The most important thing is that each molecule is independently intelligent. Each organ is independently intelligent. Each part of your body is independently intelligent.

Understand, to every thought you have, all the molecules respond. For example, when you have a thought of anger, all the

molecules will have a quick election. Some parts of your organs will say, "No, this anger should not be expressed!" Some will say it should be expressed. Some will say it should be suppressed. But finally, your decision happens. Your decision cannot satisfy all organs or all molecules. So naturally, those whose voices are not heard are a little hurt.

Just like an election, just like democracy, if your voice is not heard, if you are not successful, if you or your person is not sitting in the seat, you will have that dissatisfaction, grudging, and grumbling. That dissatisfaction is suppressed by the person who makes decisions for you. Your ignorance makes the decision. Avidyā makes the decision. That decision-making authority not only makes decisions but also executes them and tries to suppress all the opposing voices.

If some organs' voices and opinions are constantly not heard, they will eventually decide to go on a non-cooperation movement; that is what disease is. For every thought, each molecule in your body responds, each organ responds. When your ignorance makes decisions, naturally, some parts of the organs' voices are rejected, suppressed, and sometimes condemned.

So, the suppressed and condemned organs and molecules - how long will they put up with it? After some time, they will raise their voices. In any form of abuse, how long will people put up with it? They will eventually raise their voices or at least respond. Even after they respond, if some parts are not attended to by your decision-making authority - which is usually avidyā in all human beings - then they decide to go on a non-cooperation movement or attack back. If they decide to go on a non-cooperation movement, that is the failure of those organs. If they decide to attack you back, that is what cancer is.

Understand, there are certain thoughts. When you make decisions based on avidyā, many of your own organs and molecules do not support, do not respond, and strongly resist. But because of your ignorance and arrogance, you continue with your decision. Persisting with your decision even if your organs are not in agreement means you are heading towards hell. That is what I call "acquiring karma."

What is the solution? Because with any thought, some organ or some molecule will not accept it. Always having elections, always having democracy means chaos. How do we handle this? One important method, one secret, is to make all decisions from a state of unclutching. If you are continuously unclutching, all the organs are handled with friendliness. You see, with no vested interests, any leader can gather all parties together. If everyone knows that the leader doesn't have any vested interests, they will completely surrender all their opinions; they will not go for voting or protesting. They will simply surrender their opinions, knowing that whatever the leader decides will be good for them.

So let your consciousness give that guarantee to all the molecules and organs in your body. By deeply unclutching and infusing friendliness into your system, give that comfort, give that friendliness, give that loving zone to all your molecules and organs. Suddenly, you will see that all the parts have surrendered their votes at your feet and are asking you to make the decision. The decision becomes unanimous. Reaching a state where unanimous decisions are made within your system and making decisions from this state is Living Enlightenment.

Whenever you make decisions unanimously, without contradiction, with all your organs and molecules standing by you, you are living enlightenment. This means you have infused enough friendliness into your system, feeling safe and secure within it. As a result, every molecule and every organ responds the way you want, without opposing, resisting, protesting, or attacking you back.

A person who creates that kind of organism in their body is a Buddha, an Enlightened being. The one who teaches that science to the world is Dhamma; when that science is shared with the world, it is called Dhamma. The one who successfully creates that kind of organic community is Sangha.

Understand, creating a deep friendliness inside your molecules and between your organs makes you a Buddha. The ability to teach the truth, when the truth is expressed to others, is called Dhamma. When the truth is made into an experience for many people, and that kind of organic community is created, it is called Sangha.

All you need to do for all these three is to keep making decisions from the zone of unclutching. As long as there is contradiction within you, unclutch. Let the decision pop up by itself within you; you will see it happens. You are intelligent enough to deliver decisions, to devise strategies, and to express clear understandings. All you need is the passion and patience to unclutch and be in the vidyā zone.

Avidyā is the kṣetra for all conflicts, whether they are dormant or active. This is what Patanjali says. For example, sometimes some of the molecules or organs in your body have dormant resistance because they are afraid to raise their voices. Even if they are able to raise their voices, it may be weak and feeble. He says, "thanu" – feeble - or it may be scattered; the voices and opinions may be scattered.

When the voices are weak, they need amplification. When they are scattered, they need friendliness. Sometimes, even

strongly active voices create conflicts within you and become cancer. That is why you need to make all decisions by infusing deep friendliness into your system. Even if you are defending yourself, you will not have internal conflict and you will not create disease. The decision will be unanimous.

Understand, Kṛṣṇa infused deep friendliness into Arjuna. Even his fight was a unanimous decision of all his molecules and organs. It was a unanimous decision; he did not have internal conflict. Kṛṣṇa cleared everything. Then, anything you do will be good for the world.

Infuse deep friendliness into yourself. Infuse deep energy into yourself. Infuse a feeling of safety and security into yourself. Then, anything you do will be good for the world. You will not be abusive or violent with anything. It is a very powerful truth.

You see, your body is like a mirror reflecting the Super Consciousness. If some part of the mirror decides to separate from the whole, if it breaks away from the main part, then you will have many reflections of the same light. For example, if the mirror breaks in different corners, the same reflection will appear in many places; many reflections will appear in that mirror. Many reflections in one mirror are ugly. Many decisions in one body are dangerous. For example, if your negative karma gathers too much momentum, that part will start taking decisions and doing things independently. That is what is being caught by brahmarākṣas. Being caught by brahmarākṣas means you will think and decide in one way, while one part of you will be thinking and deciding in another way.

Abusing the Master is brahma hatyā doṣā. When you commit brahma hatyā, brahmarākṣas will catch you. This is the exact truth. When a part of you is not in tune with what you are doing, that part gathers momentum and naturally creates diseases, depression, sleep disorders, and, finally, aging, which means quickening the process of death.

Avidyā is the root of all these problems. Vidyā is the solution to all these problems. Continuously make decisions in an unclutched way; not only will your body be making unanimous decisions, but even the people who live around you will be making those unanimous decisions. Living with people who make unanimous decisions in sync with your body language, without you needing to tell them verbally, is heaven. That is what is Sangha.

Come out of avidyā, unclutch, and infuse friendliness and compassion into your being. Make your whole being take unanimous, peaceful, compassionate, and loving decisions with peace and restful awareness. Everything should be practiced, preached, enforced, and entrusted with authenticity. With authenticity, when you stretch the body in the morning, the whole body will become a yogic body. When you sit for Guru Pūjā with authenticity, your whole being will melt down. When you sit with integrity and authenticity, only then is unclutching possible. Otherwise, you will misuse unclutching in the wrong places, like hiding yourself from your own inauthenticities.

When you bring authenticity to yourself, all the five elements in you start expressing authenticity towards you. Vivekananda very beautifully puts it: if you know a handful of clay, you know the clay in the whole world. All of you understand that if you know the handful of clay - what it is, what it contains, what all its different qualities are - you can connect with different things made of any clay from this source.

Once you know something flows within you authentically, you will know anything that flows in the world. Everything aligns with you. It is dangerous to live without being authentic to things happening within you. When you bring authenticity into your eating and living habits, suddenly you may feel that certain beds do not let you sleep properly and bring back pain or certain foods do not let you be healthy and bring disturbance.

Bring authenticity into everything. With authenticity, a very powerful and strong new structure evolves within you. Internalize this truth. You have a certain structure for responding to your life: how you respond when something comes or gets added and how you respond when something is taken away from you. This whole thing is a certain structure. When you bring authenticity, the whole thing will become a new structure.

What is Authenticity?

Only with authenticity do Guru's words become initiation; only then does communion happen, not otherwise. The exact translation of the word "authenticity" in Sanskrit is "Śraddhā." The Kaṭhopaniṣad teaches the science of death and beyond death. Authenticity means being established in responding to life from who you believe yourself to be for others and from what others believe you to be for them.

Understand, even for what others believe you to be for them, you are responsible knowingly or unknowingly. It is your indirect commitment, indirect cooperation. Please understand, unless you also give them certain indirect signals through your

body language, they do not believe what you are in their heart.

Authenticity has three layers. The first layer is what you believe about yourself for yourself. The second layer is who others believe you to be and how you present yourself to others. How you believe yourself for yourself is mamakāra; how you project yourself to others is ahamkāra. The third layer is very important - how others perceive you. Others may perceive you differently than how you project yourself. Even for that, you become responsible. How he perceives you whether you want it or not because you subtly cooperate with it, you become responsible.

Mamakāra means what you feel as yourself. Ahamkāra means what you show yourself to others. Anyakāra means what others believe about you independent of what you project as yourself.

Reflect on all that you consider good or bad that has happened in your life because of anyakāras - which are the ideas others carry about you independently of what you project to them as yourself. Completion with anyakāra is where people miss out. Completion with ahamkāra and mamakāra people always catch because both are in your control.

Reflect on what good and bad events have occurred in your life based on how others perceive you independently of how you see yourself and how you present yourself to others. The second part is understanding how responsible you are even for what others hold about you - their anyakāra.

It is the confusion between your ahamkāra and mamakāra which is responsible for anyakāra.

If you observe the art of making a deity in 5 metals, it is a beautiful symbolic art form. Initially, a wax model is created, followed by the application of mud or clay onto it. The wax model itself cannot be sustained eternally; however, without the wax model, creating the deity is not possible. Subsequently, after applying the clay, metal is poured inside. The wax melts away, and where the metal has been poured, it fills the space previously occupied by wax - thus transforming into a deity.

It's important to understand that while the wax itself cannot be kept alive forever, without it, the deity cannot be brought to life. Similarly, this physical body will not remain alive eternally. Yet by applying authenticity as clay and pouring consciousness as metal inside it - when the body eventually fades away - the settled consciousness will remain as Chinmaya Vigraha. This process mirrors how deities are crafted: starting with a wax model.

The process begins with creating a wax model followed by the application of clay. Only Kaveri clay is to be used; no other clay can form the mold. This is why this art flourishes only on the banks of Kaveri. Once the mould is made with Kaveri clay, the metal is poured. Naturally, the clay melts in the heat of the metal and comes out. The metal then fills the gap left by the melted clay. First, a wax model is created. Then clay is applied all over the wax model. Through a small hole, the metal is poured. As the wax melts away, the metal fills the gap - resulting in a completed deity. Without the wax model, creating the deity is impossible. However, the wax model itself cannot be preserved forever.

Similarly, without this body, one cannot learn the science of eternal life; yet this body itself cannot be sustained indefinitely. Therefore, authenticity is like the clay needed for moulding; it must be used to shape oneself authentically. Pouring consciousness means taking responsibility, pouring your consciousness into being authentic.

By taking responsibility for your authenticity through pouring consciousness into it, you will become alive forever independent of this body. Look at Naciketa 's life - just through authenticity, he transcended death and faced Yama Dharma fearlessly. His entire life was a beautiful expression of authenticity.

The story of Jnansambandar showcases the power of right clearance - he invoked the clearance of Mahādeva within himself. The ash he touched turned into medicine, the leaf he touched transformed into a boat that sailed against the river's current, and even a palm leaf he touched became a stone that remained unburnt by fire. Jnanasambandar embodies more than just authenticity; he is a living example of responsibility and enriching others' lives.

It's truly remarkable to consider the immense responsibility shouldered by a fourteen-year-old standing before a king who did not believe in him - especially amidst 10,000 elderly and highly intellectual Jain monks from a different religion. Despite facing such challenges, like his planetary alignment was not favorable at that time; he was experiencing Shani. Appar, Tirujñānakarasar advised him not to proceed due to this unfavorable alignment. Then he sings that for Śiva's devotees, planets only support and never disturb.

Here Now, let us return to Naciketa 's authenticity is truly remarkable. Initially, he could clearly see through his father's hypocrisy. Naciketa 's father was performing a ritual for longevity where one must give up all their best possessions. This act is considered a technique: when one is elderly and gives up all their best possessions, it triggers a powerful energy to create anew.

By unleashing this energy, one feels wanted, their body and mind become vibrant, leading to longer life spans.

Unfortunately, Vajaisravas failed to grasp the purpose and spirit of the ritual; he believed that giving away all good things would leave him with nothing, so he chose to offer only useless items. Naciketa, with his authenticity, could see through his father's inauthenticity. Naciketa 's authenticity shines through - he does not hurt his father by directly pointing out his inauthenticity. In Naciketa 's position, one might be tempted to confront their father directly and demand the best things; however, this approach may hurt one's parents by using their authenticity as a weapon. Some individuals mistakenly believe that hurting others is an expression of their authenticity when it is actually rooted in arrogance.

True authenticity mirrors Naciketa 's behavior - he does not harm his father even when witnessing inauthenticity. It is essential to understand that real authenticity does not involve causing harm or pain to others. Naciketa exemplifies super authenticity. When he approaches his father, his mere presence conveys authenticity, causing his father to feel inauthentic without a word being spoken.

Naciketa stands before his father with unwavering authenticity, not causing any harm even when witnessing inauthenticity. Naciketa simply stands before his father and gazes at him authentically. Upon seeing Naciketa 's genuine presence, his father would have immediately sensed his arrival and likely felt surprised or frustrated. Father would have thought in his mind that he is a prince I know, but he eats my life. Witness the power of Naciketa 's authenticity: he does not hurt his father in any way. He does not tell him that he is inauthentic. Instead, Naciketa takes responsibility for his father's inauthenticity. He asks his dad, "You are supposed to give all the best things of your life. To whom will you give me?" This shows that he is shouldering the responsibility. Naciketa does not accuse his father of wrongdoing; rather, he simply asks him who will take care of him.

This act exemplifies authenticity - taking responsibility even for others' inauthenticity. If you are authentic and do not take responsibility for your father's inauthenticity, you may feel powerless. You might think, "What can I do? I want to provide all good things, but my dad is not doing that; he is elderly and the scriptures say to respect elders." In such a situation, one may find ways to justify their actions.

You would have been very happy if he was not giving away all the valuable things in the palace. You might have thought, "I can have it after his death or even when he is alive as I am the prince." However, even if you are authentic, you may have felt powerless and thought, "I am just a powerless child; he is inauthentic. What can I do?" The scriptures say one should not disrespect elders, so you may have come up with various justifications.

Being responsible for feeling powerful over others' inauthenticity is crucial. When you witness others' inauthenticity, feeling responsible empowers you to transform them. To transform someone successfully, stand before them feeling authentically responsible for their inauthenticity. Feel that you are accountable for their lack of authenticity - this will empower you to enrich yourself and others naturally and effortlessly.

Enforcing enlightenment, Naciketa asks his dad, "Dad, to whom are you going to give me?" This implies that he takes the responsibility on his shoulders for Vajasravas's inauthenticity. He is prepared to sacrifice himself to bring authenticity to his dad; he is willing to go to any extreme to achieve this goal - not giving up on people! Naciketa 's story encapsulates all these great truths: integrity, authenticity, responsibility, not giving up on people, enriching others' lives - all these values are beautifully portrayed in this single story.

Naciketa does not give up on people even though he knows he cannot directly change his dad. His father is not a loving man who would warmly welcome him with questions like "Oh my son Naciketa, you have come! Please come; do you want to tell me anything?"

Naciketa asks his father, "To whom are you going to give me up?" because he must give up all the best things he has. Vajasravas does not respond because it hurts him. Even though Naciketa does not intend to hurt him, he takes responsibility for his father's inauthenticity without causing harm himself. On the other hand, Vajasravas feels hurt due to his own inauthenticity even though no one is intentionally hurting him.

Naciketa sacrifices himself without causing harm; however, Vajasravas feels hurt by the situation and reacts defensively with ego-driven thoughts like "Are you trying to teach me a lesson?" or "Do you think sacrificing yourself will teach me authenticity?" Inauthenticity breeds feelings of weakness; when one feels weak, one often tries to assert power or energy.

Vājaśravas may have gone through these thoughts due to his inauthenticity making him feel weak. When one truly embodies power, one naturally exudes energy and strength. Understand that when you are inauthentic, you feel weak. Only when you are weak, do you seek to display power. It is only the powerless who try to show they are powerful. Powerful individuals exhibit energy rather than overt displays of power. Vajasravas feels inauthentic and powerless, while Naciketa stands as a hero.

Many people falsely believe they are in silence by putting on a facade of being silent or claiming they are in silence. They may

use this as an excuse to avoid responsibility and commitment - seeking solace in indulgence like eating, sleeping, or idling away time. True silence means there are no words within you that need expression; if there are words inside but remain unspoken, it does not constitute true silence. Vajasravas's silence was more like a subtle withdrawal that typically occurs before a storm erupts. The ocean withdraws slightly before a Tsunami. That silence was akin to Vajasravas's silence.

However, Naciketa now demonstrates his commitment to the next level by not giving up on people. Each one of you should strive to embody Naciketa 's qualities. By living authentically like Naciketa and immersing oneself in the teachings of the Kaṭhopaniṣad, one can transcend death.

The Upaniṣad beautifully describes this state as being "Śraddhā Vivecha - possessed by authenticity." Śraddhā has entered Naciketa as if possessed - his every thought, word, and action is imbued with authenticity. When one experiences Śraddhā Vivecha, one transcends death and becomes a great master. Witness the compassion, love, and authenticity of a 7-year-old child - truly divine! Naciketa 's unwavering commitment to his father despite challenges would have surely stirred Vājaśravas deeply.

Naciketa is a very authentic individual. When you embody authenticity, you can clearly perceive what is happening within others to whom you feel responsible. If you wish to learn the art of mind reading and understand what is truly transpiring in others' minds and hearts, simply take responsibility for them - this will grant you insight into their inner world.

Naciketa 's authenticity and sense of responsibility towards Vājaśravas were evident. Naciketa would have perceived a significant turmoil brewing within Vājaśravas, sensing an imminent explosion. Despite this, Naciketa bravely embraced the responsibility and was prepared to face the potential outburst.

If one is afraid of another person's reaction or explosion, it indicates a lack of authenticity. The story beautifully illustrates how Naciketa persisted by asking again and taking responsibility for his father's actions. "To whom are you going to give me up?" This gesture from Naciketa likely initiated a profound sense of authenticity within his father. The boiling inauthenticity eventually erupted through anger and violence as he exclaimed, "Let you die!"

The usual way inauthenticity expresses is as power but experiences as powerlessness. Inauthenticity expresses power and experiences as powerlessness. Authenticity is experienced and expressed as energy. Authenticity experiences energy and expresses as synergy. Synergy means feeling responsible even for others' inauthenticity.

Inauthenticity typically manifests as power. It's important to recognize that the quality of inauthenticity within you leads to feelings of powerlessness internally while projecting power externally. Anywhere you exert your power - whether at work or at home - if you display authority as the head of the family or team, it indicates inauthentic behavior.

When you are truly responsible, you will express energy rather than power, leading to transformation within yourself and others. In situations of inauthenticity, your Mamakāra (ego) will feel powerless, your Ahamkāra (individual identity) will assert itself as power, and your Anyakāra (collective identity) will manifest as violence.

Vajasravas says, "Let you die" to his own son! It is important to understand the psyche of Vajasravas. He is someone who desires to live long as he is engaged in a yājñā for longevity. Anyone seeking a long life naturally develops a strong attachment to their children because if they cannot live long themselves, they hope to continue living through their children. This explains why many communities have a deep affinity towards their biological offspring.

Even in tribes where individuals may not form strong attachments with their sexual partners, they still exhibit attachment towards their biological children. This attachment serves as a backup plan for extending one's life. While one may have a primary plan (Plan A) to live as long as possible, the existence of a backup plan (Plan B) through their children allows them to fulfill unmet aspirations and potentially prolong their legacy. By going beyond death, one can surpass the need for Plan A or Plan B - instead, embracing Plan E which involves stretching oneself beyond death itself.

Plan A involves trying to prolong one's life through the body, while Plan B aims to extend one's legacy through one's children. Plan C focuses on living on through memorials or charitable acts, such as building temples with statues and names inscribed. However, all four plans - A, B, C, and D - are ultimately ineffective in achieving eternal life. Only Plan E - living authentically - can lead to eternal life by stretching oneself beyond death.

Vajaisravas likely had Plan A in mind but may have also harbored thoughts of Plan B in his heart. In his final moments before passing away, he might have called his son Naciketa and entrusted everything to him. This act symbolizes a desire to continue living through his son by passing on his values and dharma. Vajaisravas may not have been as graceful as portrayed; he might have simply requested his son not to forget him and always remember their bond as father and son.

This individual, for whom his son is crucial as a backup plan (Plan B), callously says, "Let you die!" - a manifestation of unconsciousness. However, Naciketa demonstrates his authenticity not just through words but also through actions. He shows

his readiness to sacrifice anything to enrich others by humbly bowing down and expressing his willingness to journey towards death.

It is unlikely that any child would respond in the same way as Naciketa did. In a similar situation, most children would likely react with anger or defiance rather than acceptance. Naciketa stretches himself to the ultimate authenticity of his father's Anyakāra by sacrificing his life. If your father expects you to burn yourself for his benefit, would you comply? Even if there is no benefit and he is angry with you, the situation changes drastically. If Vajasravas had been humble and silent, requesting Naciketa to sacrifice his life in a gentle manner for his own good, it would not be considered authenticity of Naciketa but rather a sacrifice.

In the Mahābharata, there are stories like that of Yayati where sons and grandsons sacrificed their lives for him. Yayati pleaded with his sons to give up their lives for him - it was seen as a sacrifice in that context. However, in Naciketa 's case, despite his father's violent and angry nature, he is willing to stretch himself to the Anyakāra of his inauthentic father by giving up his own life.

Naciketa, even in the face of his father's anger, was willing to sacrifice for his father's inauthenticity. Even if the father had not been angry and there were benefits involved, sacrificing one's life would have been justifiable. However, Naciketa recognized the anger in his father's words and took responsibility by stretching himself for his father's inauthenticity.

As Naciketa departs, his father feels the powerlessness of his mamakāra, realizing that Plan B is slipping away and worrying about what will happen if Plan A fails. Making a Plan B signifies preparing for the failure of Plan A; it serves as a backup strategy.

Now Vajasravas knows his Plan B is failing. His Plan B, Naciketa, is leaving him to die. He realizes that his Plan A may fail anytime. This realization causes him to feel powerless and shaken even if Plan A is not failing. He pleads with Naciketa not to go, expressing a mix of emotions due to his internal conflicts between ahamkāra (ego) and mamakāra (attachment). His ego asserts that Naciketa is not needed if he does not respect the ego, while his attachment feels powerless without Naciketa's presence.

Despite Vajaisravas' emotional turmoil and plea for Naciketa not to leave out of agitation and irritation, Naciketa remains authentic. He does not harbor anger or violence towards his father; instead, he seeks his father's goodwill and happiness. When Yama Dharma Raja grants three boons, Naciketa 's first request is for his father to have good feelings towards him and live happily together.

In the context of Naciketa from the Kaṭhopaniṣad, he exemplifies not giving up on people and stands for enriching others. His actions demonstrate integrity, authenticity, responsibility, and a commitment to enriching others. Naciketa 's first request upon meeting Yama was to ensure his father harbored good feelings towards him and to remove any ill feelings. This contrasts sharply with an inauthentic individual who may express anger and violence towards their own child. It prompts reflection on how one would respond in such a situation where a parent displays harmful behavior towards their child.

Naciketa walks towards death, leaving for the house of Death Lord Yama. His father is left feeling powerless as his Plan B is departing. The father does not perceive his son leaving; rather, he feels his Plan B is departing. Individuals like Vajasravas, who are inauthentic, will lack love. An inauthentic person may exhibit dependency but will never truly experience love. In contrast, an authentic individual will exude tremendous love without dependency.

Even if you lack authenticity, somehow connect with a person who embodies authenticity - whether it be a father, mother, guru, or god. Just like how a cub gets entangled with a lion and transforms into a lion itself, individuals like Vajasravas can find liberation by connecting with someone authentic.

Regardless of your authenticity level, try to get entangled with someone who embodies authenticity and hold on to them tightly. Whether you are in first class or hanging onto the luggage coach of life's journey, do not give up - keep holding on until you reach your destination.

Vajasravas experiences insecurity and powerlessness as his Plan B represented by his son is departing. He pleads with his son not to go, displaying emotions akin to a bison crying out for its offspring. After his father said, "I'll give you unto death; let you die," Naciketa thinks: "Among many, I stand first; among many, I stand in the middle. What will my father accomplish If I go to Yama on this day?" It was not conceit that led Naciketa to consider his own standing and importance. He was weighing his value as a son and as a person in order to judge whether or not he had merit enough to prove a worthy gift.

Although he realized that his father's harsh reply was only the expression of a momentary outburst of anger, he believed that greater harm might befall his father if his words were not kept. Therefore, he sought to strengthen his father's resolutions by reminding him of the transitory condition of life. He said, "Look back to those who lived before and look to those who live now. Like grain, the mortal decays and like grain, it springs up. All things perish; truth alone remains. Why then fear to sacrifice me

also?" Thus, Naciketa convinced his father that he should remain true to his word and send him to Yama, the ruler of death.

Naciketa then went to the abode of death, but Yama was absent, and the boy waited without food or drink for three days. The whole scene is mystical. Naciketa, who is the embodiment of Śraddhā and authenticity, thinks to himself, "Among many, in many ways I am first. In many ways I am in the middle but never last." Please understand, this is the best mental setup an authentic being can have. When he says, "Among many, I am first," that is his mamakāra. When he says, "Among many, I am in the middle," that is his ahamkāra. When he says, "I am never the last. Then how am I going to prove myself to his words?" That is his anyakāra, his responsibility to Anyakāra.

Understand, in your case you say inside yourself, "Among many I am the last" - that is mamakāra. "Among many, I am the first" - that is ahankara. "Then why should I do anything?" - that is anyakāra.

The right ahankara, mamakāra and anyakāra are described just in these few words. Naciketa thought, "Among many, I stand first" - mamakāra. This means that in his heart he knows he is first; it signifies realization and strong trust in himself. He has not given up on himself, so it is a clear Mamakāra.

The second line, "Among many others, I stand in the middle," means that when he expresses his ahankara, he never puts himself first or last; he is with the whole.

As a team, a right leader will always project himself as part of the team, not as the head of the team. You should feel you are the head of the team but project yourself only as part of the team. Anybody who projects themselves as having the ahankara of being the head of the team is a failure because the greatest enemy of anyakāra is ahankara.

Understand, in this whole scene, only ahankara and anyakāra are fighting. Mamakāra is like a husband, ahankara is like a daughter-in-law, and anyakāra is the mother-in-law. The fight is always between the daughter-in-law and the mother-in-law. The husband is hiding in the bathroom, shutting the door, and turning on the shower as if he is not hearing any sound. He shuts the bathroom door and opens the shower; if you open the shower in the bathroom, you will not hear sounds from outside. Mamakāra shuts all the doors and opens his inner chatter - that's the shower - and acts as if he doesn't hear any sound.

If ahankara projects itself as the head, anyakāra will immediately reject it and escalate the conflict. So a right leader is someone who projects himself as part of the team. Understand that Naciketa's Ahankara says, "I stand in the middle," which means he sees himself as part of the team in many ways.

Now, the next statement: "What will my father accomplish if I go to Yama today?" This is anyakāra, responsibility for anyakāra. Naciketa thinks, "Yes, my father expects me to go to Yama. I should take the responsibility and reach the goal my father wanted to achieve by sending me to Yama. Not just doing what my father said, I'll have to fulfill what my father intended." Here, Naciketa is very clear. He says, "What will my father accomplish if I go to Yama today?" This means he is going to do what his father said, not just in letter but also in spirit. He will follow with the spirit.

With Anyakāra, when you take responsibility for anyakāra, you have to follow both the letter and the spirit. If you try to follow just the letter, it is cheating.

The next line: "It was not conceit which led Naciketa to consider his own standing and importance." Understand that Naciketa is not cunning or egoistic; he does not have conceit. These three statements show very clearly his authenticity in mamakāra, ahankara and anyakāra.

In your case, your mamakāra is always powerless; ahankara is powerful or appears powerful; anyakāra is violent, conflict-ridden. With Naciketa, it is entirely different: mamakāra is powerful; ahankara coexists harmoniously; anyakāra embodies responsibility.

Mamakāra is Satya; ahankara is Ahiṁsā; anyakāra is Brahmacarya, Asteya, and Aparigraha. This means what he feels inside as energy is integrated and empowered. How he projects himself to others shows the possibility for coexistence.

Wherever you stand and whatever you do - your ahankara should make a statement to everybody: 'I am a possibility for coexistence.' If your ahankara says, 'I am the top,' you are not a possibility for coexistence. If your ahankara says, 'I am the bottom,' you are not a possibility for coexistence. Who will want to live with a fool? Ahankara should make everyone understand: 'I am a possibility for coexistence.'

The Rishi of the Kato Upaniṣad is Yama Dharma himself. It was written by the Lord of Death, Yama himself. The Rishi records, 'He was weighing his value as a son and as a pupil, in order to be able to judge, whether or not he had merit, to prove a worthy gift'. Means, by this way of thinking, he was taking the responsibility and committing with his responsibility. Yama records, Lord of Death, Kala records as weighing. He means, 'Naciketa was weighing his value as a son and pupil; in order to be

able to judge whether or not he had merit enough to prove a worthy gift. He realized that his father's harsh reply was only the expression of a momentary outburst of anger.' This line means, Naciketa is not foolishly following his anyakāra as morality or ethics of the society. He's doing it with authenticity.

There are ethics in society that say, 'Literally follow whatever your dad says'. He is not doing it in that way. That is why the Rishi records, Naciketa knows his father is angry and he shouted. It is a momentary angry reply. Naciketa is following authenticity, not ethics.

Understanding what you do and why you do it is also important. If Naciketa had gone to Kala, Yama, just because he had to obey his father's words, he could only be considered the best ethical man, a great person of morality. But the reason he is going to death is not just because his father said so. He is going because of his authenticity and responsibility for the inauthenticity of his father.

When Rāma went to the forest, he took responsibility for the integrity of his father. Just before he was leaving for the forest, even Kaikeyi changed her mind. She begged, "Forgive me Rāma, I made a mistake. Don't go." Kaikeyi was too strongly attached to Rāma. It was actually Kaikeyi who brought up Rāma, not Kauśalyā. So when she asked Daśaratha for those boons, her intellectual mind was convinced; her emotional being was not.

When she saw Rāma in ochre robes going to the forest with Sita and Lakṣmaṇa, she was deeply affected. Sita was very close to Kaikeyi; they had a relationship more like mother and daughter rather than mother-in-law and daughter-in-law.

Kaikeyi was more like a friend to Sita. There are many beautiful poetic renderings of the Rāmayana that record Kaikeyi coaching and educating Sita for life. She was a friend, mentor, and mother. But the moment Kaikeyi saw Rāma, Sita, and Lakṣmaṇa leaving, she couldn't handle it. She went and begged, "Don't go, please." Rāma replied, "No. I take responsibility for the integrity of my father."

Here, Naciketa takes responsibility even for the inauthenticity of his father.

And the next line, "Yet he believed that greater harm might befall his father if his word was not kept." Naciketa takes responsibility for the inauthenticity of his father. You see, his father is inauthentic; that is where he is based right now. He needs to be raised to the level of authenticity. Naciketa says, 'Now, if I don't keep up his word, he will also fall out of integrity. So, at least let me bring him to integrity by sacrificing my life so that he moves to the next step of authenticity.'

Therefore, Naciketa sought to strengthen his father's resolutions by reminding him of the transitory condition of life. Now the father has fallen back to Mamakāra. Only when he was bursting in anger was he in Ahankara.

Understand, whenever you deal with people, see whether they are standing on Mamakāra, Ahankara, or Anyakāra because there are three personalities in each one of you. Handle them based on that. When Vājaśravas said, "Let you die. I gave you to Yama," he was operating from Ahankara. Unfortunately, Ahankara does not get continuously fueled. When emotions burst, a person is naturally pushed back to Mamakāra, sucked into Mamakāra. Now, he is in Mamakāra, the powerless state. He says, "Don't go." Similarly with Kaikeyi, when she asked for the boon, she was working from Ahankara. Then suddenly, she fell back into Mamakāra and begged Rāma, "Don't go." A personality like Rāma would have been the life of the whole palace. A personality like Rāma leaving the palace means that literally the essence of the palace is moving out of it, leaving only palatial buildings behind. The palace moves out of itself when such a personality leaves; only palatial buildings remain.

Mahāvākyās are words that only make sense in context; otherwise, nothing can be understood from them. Thousands of people listen to the phrase "Tat tvam asi." Who can understand it? No one! Only from the right person, at the right time, in the right Muhurta do they make meaning. Life happens from life - not from buildings, not from bank balances, not from anything else. Life happens from life.

Naciketa takes responsibility for his father's inauthenticity and does not want his father to fall out of integrity. So, he decides to convince his father, who has now fallen into a space of powerlessness. The father has succumbed to Mamakāra and is feeling terrified, weak, and powerless at the thought of letting go of Naciketa. Naciketa teaches him by reminding him of the transitory nature of life.

When you become authentic, the first thing you will experience is fearlessness; all fear will disappear. You will understand the transitory condition of life and the temporary nature of all the prefixes and suffixes you attach to it. Prefixes represent preferences, while suffixes represent sufferings. All these prefixes and suffixes are temporary. Life itself is eternal; only the prefixes and suffixes are transitory.

Naciketa reminds his father about the transitory nature of the prefixes and suffixes we attach to life. A rich life is a prefix,

while a life of suffering is a suffix. Life itself is eternal; neither the prefix nor the suffix is eternal - they are transitory.

He says, "Look back at those who lived before and look at those who have just lived now. Like grain, mortals decay and like grain, they spring up." He speaks to his father.

Understand, a seven-year-old child talks to his dad. The father represents Anubhava (experience), while Naciketa represents Anubhuti (realization).The father has seen thousands of people being born and dying like grains. However, Naciketa remembers thousands of people being born like grains and dying at the right time. Remembrance at the right time is Anubhuti; merely seeing without remembering is Anubhava.

Anubhava is fact, 'The World.' Anubhuti is knowledge, realization - 'My World.' The father has experience; Naciketa has realization. The son tells his father, "Dad, don't you see? Like grains, people die and come and go." How many deaths could Naciketa have seen in his seven years of existence? Maybe one or two at most, or perhaps he hasn't seen any but only heard about them. Yet he learned the lesson.

Anubhava means touching every type of fire and learning, "Oh, this fire also burns? Okay, other fires such as charcoal fire burns? Matchstick fire burns? Gas stove fire burns? Firewood fire burns? Kerosene fire burns? Okay." Touching almost every type of fire and learning the lesson that all types of fire burn—by the time you have learned this lesson, your body is ready to be burnt; you are dead. But the moment you touch one fire and it burns or you see someone else touch it and get burned, learning that all fires burn is realization - Anubhūti.

Vājaśravas is supposed to be saying these words to Naciketa : "Oh my son, people come and go. I have seen millions coming and going in my life." But see the irony; the opposite is happening. Naciketa convinces his father about the transitory condition of prefixes and suffixes in life and says, "Everything dies and is reborn; everything comes back. All things perish; truth alone remains. Truth alone remains. Truth alone remains." Then Naciketa says, "Dad, then why are you afraid to sacrifice me also?" He is going to sacrifice himself and is consoling his dad by saying, "Why are you afraid to sacrifice me?"

Courageous, authentic beings are not afraid even when they have to sacrifice themselves; inauthentic beings are afraid even when they have to sacrifice others for their words. Inauthentic beings create violence and then get frightened by the same violence. They shout and then get frightened by the very sound they created. They shout, scream, and get frightened; they start shivering from the same screaming and shouting they did. Naciketa is convincing his father, saying, "Don't be afraid to sacrifice me." With his authenticity, Naciketa takes responsibility for his father's inauthenticity and thus convinces him. This means he completed his responsibility; he did not give up on his father. He fulfilled his commitment to healing him, making him understand that he should remain true to his word, and sent him to Yama, the ruler of Death, Lord of Death. Then Naciketa went to the abode of Death.

See very clearly: Vājaśravas's Anyakāra was asking Naciketa to stay back. But neither did Naciketa stay back nor did he raise himself to fulfill his father's Anyakāra. He took responsibility and showed his father, made him understand about his inauthenticity and lack of integrity; convinced him that doing what he has to do is good for both of them.

Naciketa convinced his father that he should remain true to his word and send him to Yama, the ruler of Death. Then, Naciketa went to the abode of Death. But Yama was absent, and the boy waited without food or drink for three days. This is mystical. With that authenticity, "I want to face Death", he sat without food or water in pure Nirāhāra Samyama; just exhaling without even inhaling. Even if you inhale, it is Ahara (food). Only exhaling means all the collected life-energy from his seven years of life is being sent out; he is releasing it, waiting for death.

If you decide with authenticity, "I want to face Kala, the Lord of Death," then go on exhaling. With authenticity, if you decide this, you will not be inhaling, just exhaling, releasing all the life energy stored in your body and within you until now. You will release everything and not take in anything that is a source of life—food, water, or prāṇa. In three days, you will have a pure death experience. The pattern of inhaling and exhaling will be broken by authentic declaration. Naciketa 's authenticity - he broke the pattern of inhaling and exhaling in just three days.

On the third day, he broke the pattern. That is what they mean when they say he went to the Abode of Yama and Yama was absent for three days. It took three days for Naciketa to come face-to-face with Yama Dharma. Upon Yama's return, one of his assistants tells Yama, "Oh Lord, like a fire, a Brāhmaṇa has come to your house. If you don't do what needs to be done, it can burn and destroy your house. If you do what needs to be done, he can be available for you for cooking and all the enriching aspects of your life." When a righteous Brāhmaṇa comes, if you take care of him, he will enrich your life forever; if not, he can destroy it. So the assistant is telling Yama, "Take care of him; a Brāhmaṇa is here."

Understand this: with these words, the whole problem of the caste system is broken because Naciketa is Kṣatriya by birth - he is the son of a king. But the Upaniṣad records him as 'a Brāhmaṇa waiting.' Understand this: he is the son of a king. What does

this mean? The title is based on the quality of a person, not just their birth.

The next verse says: "The foolish man in whose house a Brāhmaṇa guest remains without food—all his hopes and expectations, all the merit gained by his association with the holy through good words and deeds—all his sons and cattle are destroyed."

Please understand, each one of these words is very, very meaningful. If an authentic person comes into your life and you don't take care of him, whatever you have in your life will be destroyed very soon - you will lose it very soon. You will lose him and everything else in your life. It is very rare to see authentic beings in your life. Blessed are those who do not miss the opportunity when authentic beings come into our lives. Never ever fight with an authentic being because it will always be a losing battle for you. That is why even if you suspect someone is enlightened, do not abuse them.

The foolish man in whose house a Brāhmaṇa guest remains without food - meaning unattended, disrespected, not taken care of - all his hopes and expectations; 'all the merit gained by his association with the holy, by his good words and deeds, all his sons and cattle are destroyed,' meaning everything said and unsaid.

According to the ancient Hindu ideal, the guest is representative of God and should be received with due reverence and honor. Please understand that revering the guest and honoring the guest is not just a social, moral, or ethical responsibility; it is a spiritual responsibility. Whoever has made shelter for their body and food for their body should take responsibility for anybody who does not have shelter or food when they come into your breathing space.

Understand, if you have made provisions for food, shelter, and clothing for yourself, and anyone without these three essentials comes into your breathing space, you are responsible for providing all three to them. Only if there is a danger from the other person to your life or possessions are you allowed not to take responsibility for that person.

Anybody who is established in authenticity will never be a danger to your life. So if you see someone established in authenticity, you should take care of them.

What a beautiful verse: "The foolish man in whose house a Brāhmaṇa guest remains without food - all his hopes and expectations, meaning future plans, all the merit gained by his association with the holy - meaning the Punya he receives from Satsanga (the highest Punya a man can receive) - even that highest Punya is destroyed," declares the Upaniṣadic Rishi.

The merit that a man gains through good words and deeds, along with all his sons and cattle, is destroyed if an authentic person comes to his house as a guest and remains without food.

"The foolish man in whose house a Brāhmaṇa guest remains without food - all his hopes and expectations, all the merit gained by his association with the holy through his good words and deeds, and all his sons and cattle, are destroyed."

Sangatham means all the great things one receives by associating with holy and authentic people - all of that is destroyed if one is not authentic when such people come to their place and if they do not show hospitality. What a high place is given for being authentic! Authenticity has such high power. Just by taking care of them, they will give you boons. Take the example of Kunti. She was taking care of Durvasa; she must have been a small girl of 15 or 16, excitedly running around and washing his clothes. She was so thrilled to be with him. Before leaving, Durvasa asked her, "What do you want, oh my daughter?" She said, "Nothing but serving you." He then gave her a boon: any God she calls will come in front of her and grant her what she wants. She would experience communion with that God! This is not an ordinary power.

Durvasa told her she could summon any Deva and have a child by that Deva. When Kunti asked why he gave this boon, Durvasa said it would be useful in her later life. Although Durvasa is known for cursing, it is recorded that all his curses turn out to be auspicious.

The hospitality of Mangayakarasi to Jñānasambandar is a beautiful example, just like how he healed Goon Pandyan. The Pandya king had a hunchback, and through the hospitality of Mangayakarasi, the queen, Jñānasambandar healed the king's hunchback. Similarly, Sabari received enlightenment just by offering a few fruits! Receiving guests is a fundamental value in Hindu tradition.

"All hopes and expectations, all the merit gained by his association with the holy, by his good words and deeds, all his sons and cattle - everything is destroyed for a man of little understanding in whose house a Brāhmaṇa guest remains without food."

This 8th verse from Chapter 1 of the Katha Upaniṣad emphasizes the importance of hospitality and respect towards guests, particularly those who are holy or enlightened beings.

The Rishi of this Upaniṣad, Yama, the lord of death, starts speaking for the first time. This must have happened after he learned the lesson at Mahādeva's feet. When he was trying to take the life of Markandeya, he was integrated but not authentic. Mahādeva's feet taught him the lesson of authenticity, and he became enlightened. Now, he is both integrated and authentic,

which is why he is teaching this lesson to Naciketa. He realized he cannot be just a mere timekeeper of death.

Yama says: "O Brāhmaṇa! Revered guest! My salutations to thee. See the power of authenticity; it is more powerful than devotion. Understand, Markandeya had deep devotion to Mahādeva, and Mahādeva himself was protecting him. Even then, Yama did not bow to Markandeya; he just left him and went away. But here, he bows down to Naciketa. Can you imagine? The lord of death himself bows down to you!

This scene must be very shocking where Yama says: 'O Brāhmaṇa!' What a beautiful way of receiving. Understand, Naciketa is a Kṣatriya by birth, not a Brāhmaṇa by birth. He is called a Brāhmaṇa because of his qualities; due to his authenticity, he has raised himself to the level of a Brāhmaṇa. Yama says 'revered guest – God!' If this is how Yama behaves, everyone would want to go to his house!

Understand that when you are established in authenticity, this is how Yama has to respond to you. Nobody is inherently bad or good; it is the way you approach that determines how people respond to you. If you approach with violence, you will receive violence; if you approach with authenticity, you will receive respect.

Yama is receiving: "O Brāhmaṇa! Revered guest! My salutations to thee. As thou hast remained three nights in my house without food, therefore choose three boons, O Brāhmaṇa!" It means, "You remained here for three nights without food, respect, or hospitality. Please accept my apologies and take three boons as a blessing. Choose three boons and bless me. I hope you do not hold any anger or curse towards me."

Usually, Yama chases you, death chases you, and you run trying to hide here and there. Anything you consider as security in your life is just a hole in which you are trying to hide from Yama. The simple naked truth standing in front of you is insecurity. Any security you create is merely a hole in which you hide. The money you store in the bank, the wealth you save for the future, and the relationships you build thinking they will take care of you - all these are just holes.

Understand that anything you think of as security is just a hole in your consciousness. Identify all the holes that you have and are building for yourself to go and hide. During war, people go and hide in what they call war shelters. You try to create death shelters without understanding that all death shelters are just useless; at best, they are maximum delay tactics or imaginary delay tactics.

All the death shelters you build in your life - ICUs, hospitals, medical insurances - having them physically is okay, but thinking they will protect you from death is wrong. Have medical insurance and health care so that until your karmas are exhausted, you will be protected in this body. Old age health care should be taken with this attitude: let me have this body protected so that the last pattern is exhausted and leaves my body.

There is nothing wrong with having insurance. but if you think it can delay death, there is something seriously wrong. Do not create death shelters in your mind. When you are living in your old age, have the right attitude. The attitude with which you give medical care to yourself in old age is very important. Context makes things right or wrong. You should provide medical care for your body with the mindset that it should be alive as long as possible. Make every effort to keep the body alive so that every single pattern is exhausted by the time you leave the body, allowing you to directly jump into super consciousness without assuming another body. This should be the reason for giving medical care to yourself in old age.

We should create places for graceful exits like hospices. We should be able to provide medical care, meditation care, and spiritual care not only for people who have become old but also for those suffering from fatal diseases and are nearing the end of their lives.

Usually, you create bomb shelters and death shelters, but death chases you regardless. It is immune to shelters. Jainism has the most thorough and systematic knowledge of graceful exits, so we should follow Jainism's principles in this regard. They have very systematic principles and understandings. Tantra has evolved the best way of giving birth, while Jainism has evolved the best way of graceful exit. Each tradition has concentrated on one science and worked on it extensively. The Hindu tradition has evolved the best way of educating beings towards living enlightenment - the Gurukul system. The power of authenticity is such that you stretch yourself beyond death.

Naciketa says: "May Gautama, my father, be free from anxious thoughts about me. May he lose all anger towards me and be pacified in heart. May he know and welcome me when I am sent back by thee. This, O Death, is the first of the three boons I choose."

The first thing Naciketa addresses is Gautama, meaning highly honored. The way he addresses his father tells Yama very clearly, "Don't think I am going to give up on my dad because he did this to me." Because Yama knows whatever has happened,

Naciketa says: "May Gautama, my father, be free from anxious thoughts."

First, understand that he attends to the mamakāra of his father - the sense of powerlessness. Let him be healed. Let him be authentic.

Second, he wants the ahamkāra to be healed, "May he lose all anger," meaning let him become non-violent; let his ahamkāra be healed.

Third, let his anyakāra - the purpose for which he sent me - be addressed so that he welcomes me when I return from you. Again, Naciketa is straight to the subject. Please understand, he knows his father is a three-piece being and wants to take responsibility for all three pieces of his father so that he has peace. He says:

"Let my father's mamakāra be healed, ahamkāra be healed, and let my father's anyakāra be fulfilled. Let him be free from powerless mamakāra and violent ahamkāra; let him be fulfilled with the anyakāra of me."

Gautama is the word used in our Upaniṣads to refer to someone as "His Highness" or "Holiness" – revered is the right translation. Gautama is the first rishi among the Sapta Ṛṣis. He is the senior-most rishi among the Sapta Ṛṣis and lived in Arunachala when Devi was asked to do tapas by Mahādeva. He sent her to Gautama for training and initiation. According to the Brahmāṇḍa Purāṇa, it was Gautama's ashram where Uma, Parvati, was growing and doing tapas, exactly in the same area where KAILASA's Tiruvannamalai ashram is located. Still, Gautama's samādhi is there just opposite our ashram. You can see his Jīva samādhi. There is a very clear description in the Brahmāṇḍa Purāṇa that he lived on the western side of Arunachala.

Gautama means revered. So, Naciketa says, "my revered father." This means that when you take responsibility for someone, you will not complain about them. If you are complaining about anybody, you are not taking responsibility for their inauthenticity. Take responsibility even for their inauthenticity. When you take responsibility for people's inauthenticity, you become an ideological family. A family happens only when you take responsibility even for the inauthenticity of the other person.

If you take responsibility for the inauthenticity of your blood relatives, a biological family happens. If you take responsibility for the inauthenticity of anybody and everybody, an ideological family happens. Anybody who wants to create a beautiful family should be able to take responsibility for the inauthenticity of the other person.

What a powerful boon Naciketa is asking! He stands by authenticity even after victory. Many times, you use authenticity to achieve a certain goal. The moment you achieve the goal, you throw everything into the air, thinking, "Now I have achieved my goal; I don't need to practice anything." No. When Yama asked what boon he wanted, the first thing Naciketa could have asked for was enlightenment. Who knows, by the time you ask for the first boon, he may take away the remaining two boons. It's like someone asking an attorney, "Sir, how much do you charge?" and the lawyer responds, "$100." When asked why that much, the lawyer asks, "What is your next question?" Who knows, the three boons may get exhausted just like this. It's better to be careful and ask for what you truly want first.

But Naciketa 's first request is for others. Naciketa stands for enriching others. The Kaṭhopaniṣad is the gift of Naciketa 's being dedicated to enriching others. Naciketa proves his authenticity by asking for the first boon to enrich his father, who feels that Naciketa is his enemy. Naciketa wants his father's mamakāra to be healed, ahamkāra to be healed, and anyakāra to be fulfilled. What a beautiful concept! He did not give up on his father even after his victory.

If we were in Naciketa's place, the first thing we would ask for is, "Give me this, this, and this," and then finally, "Take care of my dad because I have to go back and live with him." You might have asked only for your relationship with your dad to be healed, not for your dad himself to be healed. But here is Naciketa.

In the story of Markandeya, Yama looks like a villain, but here he looks like a hero. Yama was kicked by Śiva. Even for kicking, if Guru's feet touch you, the villain becomes a hero. But you have to be a real villain like Yama, who was truly integrated in his villainy.

Naciketa did not give up on his father or the world. The second boon will show that he not only did not give up on his father but also healed him and provided a remedy for the disease from which the world is suffering. He asks for healing for his father and for the science to cure those who are suffering with the same ailment. The next boon he asks for is the technique of transferring souls to higher consciousness.

Yama replies:

यथा पुरस्ताद् भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखँ रात्रीः शयिता वीतमन्युः त्वां दद्दशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११॥
yathā purastād bhavitā pratīta auddālakirāruṇirmatprasṛṣṭaḥ |

sukham rātrīḥ śayitā vītamanyuḥ tvāṃ dadṛśivānmṛtyumukhāt pramuktam ||11||

Actually, Yama surpasses the sweetness of Naciketa. After all, he is the Guru. He surpasses the sweetness of Naciketa because of the authenticity he learned from the sweet, tender kick by Śiva. Even when Śiva was kicking him, maybe in Śiva's eyes and body language, anger was shown, but what was transmitted was sweet energy. That energy would have immediately put Kālā into Mahā Samādhi, into beautiful Nirvikalpa Samādhi, making him authentic. So with that authenticity, he is pouring his sweetness when he gives the boon.

"Through my will Auddalaki Aruni will know you, and be again towards you as before. He will sleep in peace at night. He will be free from wrath when he sees thee released from the mouth of death."

Naciketa first asked for his father's mamakāra to be healed, ahamkāra to be healed, and anyakāra to be fulfilled. Now, Yama goes this way: first, his anyakāra will be fulfilled. He will know you are alive and will be happy and peaceful towards you, meaning his anyakāra is fulfilled. Second, he will sleep in peace, meaning his ahamkāra will be healed. When your ahamkāra is healed, the first thing that happens is you will sleep in peace.

Here, Kālā says he will sleep, which means a complete healing of ahamkāra. Understand that only if your ahamkāra is completely healed will you be able to sleep in peace. The third boon he gives is that he will be freed from wrath, meaning his mamakāra will also be healed. Yama gives the same boon: let his anyakāra be fulfilled, let his ahamkāra be fulfilled, and let his mamakāra be fulfilled.

What a beautiful concept! You see, he will sleep in peace without dreams. Understand that only when the roots of your ahamkāra are healed will you be able to sleep at night without dreams. Yama also makes a beautiful statement: when he sees you released from the mouth of death. Nobody is released from the mouth of a crocodile; once you are caught, you are caught. Similarly, nobody is released from death; once you are caught, you are caught. He says he will be very happy when he sees you released from death.

The next verse shows how Naciketa floors us with his commitment to the world. Not only is he bringing ready-made solutions to his father, but he also takes the formula to the whole world. Because he wants to take responsibility to the core, he takes responsibility for the whole world, not just one person.

Don't give up on you and others. Don't give up on you and the world. Don't give up on people.

The next sloka of Naciketa reminds us of his extreme authenticity and responsibility of not giving up on people. People are life, people are God. Anybody who comes in your space is Kalpataru, who comes to give you something. If you give up on Kalpataru, you are the loser. Don't give up on Kalpataru. Extreme authenticity and responsibility Naciketa is demonstrating in the next sloka, the next boon. Now, in the next sloka, Naciketa says:

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति।
उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२॥

svarge loke na bhayaṁ kiñcanāsti na tatra tvaṁ na jarayā bibheti |
ubhe tīrtvā'śanāyāpipāse śokātigo modate svargaloke ||12||

The translation:

In the realm of heaven there is no fear. Thou are not there, means: death. Yama, you are not there, nor is there fear of old age. Having crossed beyond both hunger and thirst and being above grief, they rejoice in heaven.

Please understand, with this boon, Naciketa goes to the extreme of finding the root cause, finding the solution for the root cause problem. It is not that his father was infected with HIV, goes to Yama and takes medicine only for his father, wishing for his father to survive and be cured while letting all others die. No. He first takes medicine for his father, then asks for the formula of the medicine to cure HIV in the whole world. One of the biggest diseases the whole world is suffering from is the desire to exist forever - longevity. It's unfortunate that people are very inauthentic with this desire. If you are authentic, there is a part of you that exists forever beyond death - if you realize that part, you can be like that. But that is a long route. People don't want that. They want a shortcut and they want the body and mind which they already know, very comfortable, to live forever with them.

The law of existence is simple: you will live forever, but your possessions cannot. Your body and mind are your possessions, not you. If you seek eternal life, know that you are already eternal. Do not cling to the idea that your possessions should be eternal too. In reality, you would feel bored if your possessions stayed with you forever.

svarge loke na bhayaṁ kiñcanāsti na tatra tvaṁ na jarayā bibheti |
ubhe tīrtvā'śanāyāpipāse śokātigo modate svargaloke ||

Naciketa said: In the realm of heaven there's no fear, thou death is not there. Nor is there fear of old age, having crossed beyond both hunger and thirst, above being grief, being above grief, they rejoice in heaven.

There is a solution for the root disease of the desire for longevity. Why was Naciketa 's father inauthentic? His desire for longevity made him inauthentic, as he wanted to perform the sacrifice but did not want to follow all the rules with integrity. If you decide that you will not give up even for hundreds of years, you will have the result in one moment. If you think you want the result in one moment, even in one hundred years, you will not achieve it.

Naciketa 's father had a deep desire to live forever and enjoy the pleasures of life. However, he was inauthentic towards the process through which he could achieve it. He was trying to keep his body alive. Even if he had performed that sacrifice with authenticity, his body would have only lived for a few hundred more years. But Naciketa wants to solve this issue once and for all for the whole of humanity. Only a personality like Naciketa can think of liberating the entire humanity from these kinds of problems.

He continues in the next verse

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम्।
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३॥
sa tvamagniṁ svargyamadhyeṣi mṛtyo prabrūhi tvaṁ śraddadhānāya mahyam |
svargalokā amṛtatvaṁ bhajanta etad dvitīyena vṛṇe vareṇa ||13||

Thou knowest oh death, the fire sacrifice that leads to heaven. Tell this to me, who am full of Śraddhā, they who live in the realm of heaven, enjoy freedom from death. This, I beg as my second Boon.

When you have Śraddhā, you will not feel egoistic when you say you have Śraddhā. In this verse, Naciketa says, "I am full of Śraddhā, tell me this." It means, I will not misuse this science. I am very authentic when I ask you to give me this knowledge and science.

He says, "You know, Oh death, the fire sacrifice that leads to heaven," which means where people live beyond death. The root cause of the desire to live is the fear of death. He is asking, "Give me the science of going beyond the fear once and for all, so that I can share this science with the whole world and liberate everyone from the problem my father was suffering from and behaving inauthentically."

He asks beautifully: "Oh Lord, tell me the science." He says beautifully: "Tell me the knowledge, the science of going to heaven, where there is no death, where people are beyond hunger and thirst, where people are beyond grief." That is why he describes heaven clearly. I want this kind of heaven, the sacrifice for this kind of heaven; not your own version of heaven. He's very conscious about what he wants. And he says, "I am full of Śraddhā, I want this to enrich the world, not for anything else."

So, he uses a very beautiful word, "This I beg as my second Boon." Beautifully, Naciketa floors the whole world with his second boon, his second request. At least, for his second request, he could have asked for enlightenment, and then he could have gone to the third.

"Thou knowest Oh death, the fire sacrifice that leads to heaven, tell this to me, who is full of Śraddhā, they who live in thee, live in the realm of heaven, enjoy freedom from death. This I beg as my second boon."

Yama is also listening. He replies:

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन्।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४॥
pra te bravīmi tadu me nibodha svargyamagniṁ naciketaḥ prajānan |
anantalokāptimatho pratiṣṭhāṁ viddhi tvametaṁ nihitaṁ guhāyām ||14||

Yama replied: "I know well that fire which leads to the realm of heaven. I shall tell it to you, listen to me. Know, Oh Naciketa, that this is the means of attaining endless worlds and their support. It is hidden in the heart of all beings."

Yama gives this boon. He says: "I'll tell you, listen to me. I'll give you the science of endless worlds and receive their support." It is hidden in the hearts of all beings."

It means, there is a part of you - Akshara - that is imperishable. The part of you with which you associate yourself is perishable. Becoming the part of you that is imperishable, which resides in your heart, is the science. The more subtle you become, the more

expansive the space in which you live will be.

If you are in the physical body, it's a hundred years.

If you are in the pranic body and established in it, your life will be a thousand years.

If you are established in the mental body, it will be ten thousand years.

If you are established in the subtle body, it will be twenty-five thousand years.

If you are established in the Kārana Sarira, it will be one Yuga.

If you are established in the ātma Sarira, your life will span one Brahmānda, Brahmakalpa.

If you are established in Nirvāna Sarira, you are eternal forever.

The subtler and subtler space you are established in, the less time deteriorates you. The grosser you are, the more deterioration occurs due to time. The more subtle you are, the less deterioration happens because of time. Time affects you if you are heavy, solid, and physical. It does not affect you as much when you become more and more subtle. The subtler you become, the less time affects you. Time does not work on you when you move into subtler spaces. Time works on you when you are in grosser spaces.

Time itself is teaching this science to Naciketa, as to how you can escape from him. It is like the police teaching you how to escape from them. It is like a thief teaching you how to protect your wealth from him. Kala is teaching you how to go beyond time.

Yama answers beautifully. He first very clearly says, "I know that fire which leads to the realm of heaven." He assures Naciketa : "Yes, I know exactly what you are asking." And the second statement he makes, "I shall tell it to you." Means, I'll give you that. Third, "Listen to me." Fourth, "Know, Oh Naciketa, that this is the means of attaining endless worlds and their support. It is hidden in the heart of all beings."

tvametaṁ nihitaṁ guhāyām

The next sloka,

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५॥
lokādimagniṁ tamuvāca tasmai yā iṣṭakā yāvatīrvā yathā vā |
sa cāpi tatpratyavadadyathoktamathāsya mṛtyuḥ punarevāha tuṣṭaḥ ||15||

From this verse the Chandas, the meter becomes different. Till this verse it is a story, this verse onwards, it is teaching. The meaning is:

Yama then told him that the fire sacrifice is the beginning of all worlds. Please understand the fire sacrifice, which is the beginning of all worlds, including what bricks to use, how many, and how to lay them for the altar. Naciketa repeated everything as it was told to him. Then death, being pleased with him, said again."

This whole verse has so much meaning. Understand, this is the way education is done in the Gurukul system. When a disciple or student goes to the teacher, the teacher should first give assurance, "I know what you want." Second, he should assure the disciple, "I will teach you." It is an authentic commitment so that the disciple does not waste time with the wrong Guru. The disciple goes, asking for what he wants, specifying his need. Then the teacher confirms with authenticity and integrity, "I know it, and I shall teach you."

Then he gives instructions on how to receive that knowledge. He says, "Listen to me." Next, he provides an introduction to knowledge and emphasizes the importance of knowledge. He says, "This is the means of attaining endless worlds and their support." The introduction itself is enchanting. The student is authentically inspired to learn. Then, he removes the fear in the student by saying, "It is not difficult; it is hidden in the heart of all beings." He first asserts, "I know it," and then adds, "I know it well."

pra te bravīmi tadu "I know well, that fire which leads to the realm of heaven, which you asked, as per your definition."

Second, "I shall tell it to you. Don't have any doubt, just because I know, I may hide a little bit, and not tell you." He assures, "I shall tell it to you. I shall teach you, I'll teach you. I am not going to keep that as a secret from you. I'll share it with you."

Then he introduces the knowledge that this is the means of attaining endless worlds and their support. And he removes the

doubt from Naciketa 's heart, "It is not difficult, don't worry. It is hidden in the heart of all beings."

Then, the method of teaching. Yama then told him that fire sacrifice, the beginning of all the worlds, what bricks, how many and how laid for the altar. Naciketa repeated.

You need to understand this word. Yama then told him that fire sacrifice is the beginning of all the worlds. What is the meaning of "beginning of all the worlds"? Understand, only when you comprehend the beginning of all the worlds, you will know how to be endless in all the worlds. If you don't understand the beginning, you will not know how to be endless. He says, "To be endless, you have to know the beginning." You need to know the science of the beginning.

Please understand, anything which has a beginning, which you can calculate with your logic, will have an end also which you can calculate with your logic.

Please understand, your logic will take a quantum leap the moment your body is physically mature. Indeed, in our Gurukuls and Hindu tradition, we recognize the importance of physical maturity in the transformation of one's logic. The division into two sections, Bālak and Yuva, reflects this understanding. Bālaks are kids who are not physically mature, while Yuvas are kids who have reached physical maturity. This distinction acknowledges the quantum leap that occurs in one's logic with physical maturity. If a Bālak's logic can calculate, imagine, and visualize the beginning, it can also visualize the end. That will end within his visualization. If a Yuva can visualize the beginning, the end will also be within his visualization. For example, if you can visualize a hundred years and there is something that began a hundred years before, naturally its end will also be within your visualization. It will be at most two hundred or three hundred years, but it is in your realm of visualization.

Understand the science of beginnings. If you cannot imagine the beginning of something, you will not know its end, and it becomes endless. That is why Yama is saying, "Beginning of all the worlds," meaning he is teaching about the endless worlds. He is imparting the knowledge of which world will end when, by revealing the secret of the beginning of the world. Otherwise, a common man reading this line - "the beginning of all the worlds" - may wonder, "Why? Why teach about the beginning of all the worlds?" Ultimately, Naciketa is seeking deathlessness and endless worlds.

You will not know, something is endless, unless you know its beginning. And one more thing, even if Yama says, "Yes, this world is endless" Naciketa will not believe it. He has to be given logical understanding and proof. By Yama showing, "See, it began millions of years before, still it has not ended. This shows it is an endless world, learn this science." So, you have to transmit the knowledge, without leaving a single doubt in the student's heart. This is the science of teaching.

And now Yama teaches that fire sacrifice is the beginning of all the worlds - This world began ten thousand years before, this world began twenty thousand years before, this world began two lakh years before, this world began zillions of years before. So, naturally, these zillions of years before, the world which began is the most trustworthy. With this, we can be assured that the quality material out of which this world is made is so strong, it will be endless. So now, reach this world which is endless.

What bricks, how many, and how they are laid for the altar. This means that the cosmic airport to take off to those spaces is the fire altar. Understand that the fire altar is the cosmic airport from which you can take off. So, the direction of the airport, the way the altar needs to be built, everything was taught by Yama to Naciketa. The Upaniṣad says that Naciketa repeated everything as it was told to him. The Upaniṣad is not saying that Naciketa took notes; rather, Naciketa repeated everything as it was told to him.

Eka santha grāhi - One who can entirely grasp and recount whatever you tell him once. Yama is pleased with him. This means that because he does not need to repeat the process again, Yama is pleased.

Understand the science of fire sacrifice. All these endless worlds are at different frequencies. By chanting those specific mantras, using that specific fire altar, with that specific fire and sound, your body elevates to that frequency and you can exist in that frequency for as long as you desire. If your frequency drops, simply repeat the same technique to elevate it again. That is why the way the altar is arranged is crucial.

Naciketa has repeated everything as it was told to him. Then death, Yama, being pleased with him again said

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥ १६॥

tamabravītprīyamāṇo mahātmā varaṁ tavehādya dadāmi bhūyaḥ |
tavaiva nāmnā bhavitā'yamagniḥ sṛṅkāṁ cemāmanekarūpāṁ gṛhāṇa ||16||

The great soul Yama, the Mahātmā! The word Mahātmā has its oldest recording in the Kaṭhopaniṣad. Mahātmā Yama, being well pleased, said to Naciketa : "I now grant you another boon; this fire sacrifice shall be named after you. Take also this garland of many colors." This practice of naming an invention or discovery after its inventor or discoverer began with the Kaṭhopaniṣad. The tradition of naming discoveries after their discoverers, like Raman's effect or Ramanujam's theorems, originated from the Kaṭhopaniṣad. Since Naciketa was instrumental in bringing this science from Yama to the world, Yama said, "Let your name be

associated with this ritual. Let this science be named after you."

Understand, if you are not receiving any bonus from the teacher, you are not a good student. It's not out of sympathy from the teacher, but due to your efficiency in learning.

The great soul, Yama Mahātmā, is referred to as a Mahātmā after he revealed this science to the world. A Mahātmā is a person who reveals whatever is in his Atma to the Mahat. If he enriches the Mahat with his Atma, he is a Mahātmā. Because he enriched the world with his Atma, he is a Mahātmā and, being well pleased, he said to Naciketa: "I give you now another boon; let this sacrifice be named after you and take also this garland of many colors." See, that shows his spontaneous joy, and he does not want to wait to find out what gift he should give you. He just gives something which he has.

Understand whenever you feel you have committed to big things, decide 'I won't give up on me.' That is the pillar with which you have to support your slagging mind, "Oh, I think I have committed too big a thing. It is too heavy on my shoulder." No! Give the strength to the shoulder, don't give up on you! Don't give up on yourself.

When a teacher is pleased with a student spontaneously out of joy, he gives something. He says, "Let you have this garland of many colours." It must be a Navaratna mālā, or something that Yama was wearing. There is also a record that during the churning of the milky ocean, the Navaratna mālā that emerged was given to Yama.

What does the Navaratna mālā have to do with Yama? Because Navaratnas live for generations; all nine ratnas don't perish, they don't get destroyed. That is why Navaratna jewelries, jewels made out of Navaratnas, stay for generations. So, almost like being deathless. Navaratna jewels are the symbol of deathlessness. The Navaratna mālā, which came from the ocean during the churning, was given to Yama. Yama gifts that Mālā to Naciketa now, just for being a beautiful student, a good student. Yama must have been a great teacher, enjoying teaching; that is why he is so overjoyed and celebrates the right student happening. If you are interested only in the money from the student, you will celebrate when you are given a large donation from the student. If you really enjoy teaching, you will celebrate when you have the right student. Here, Yama must have been a great teacher; that is why he celebrates an amazing student who has not given anything to him other than being a good student. There is no record of Naciketa bringing any Guru Dakṣiṇa offering to Yama.

Now the 17th verse

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

triṇāciketastribhiretya sandhiṃ trikarmakṛttarati janmamṛtyū ।
brahmajajñaṃ devamīḍyaṃ viditvā nicāyyemāṁ śāntimatyantameti ॥ 17 ॥

The verse means,

He who performs this Naciketa 's fire sacrifice three times, being united with the three - mother, father and teacher - and who fulfills the threefold duty - study of the Vedās, sacrifice and almsgiving - crosses over the birth and death, knowing this worshipful shining fire born of Brahman and realizing him, he attains eternal peace.

Now Kāla is doing the job of KālaKāla: "He who performs this Naciketa fire sacrifice three times, being united with the three; mother, father and teacher and who fulfils the threefold duty; study of the Vedās, sacrifice and almsgiving, crosses over birth and death, knowing this worshipful shining fire born of Brahman and realizing him, he attains eternal peace". This verse has the secret of the whole process.

"He who performs this Naciketa fire sacrifice three times…" Why three times? The sacrifice is powerful enough; once is enough, so why three times? Because even if there are some mistakes once, some mistakes twice, by the third time, there will not be any mistakes. It's like a factor of safety, ensuring insurance and insurance for the insurance company. You insure in one company, you insure in another company if the first one goes bankrupt. This is like a three-layer insurance; that's why it's done three times so that nothing is missed. It's like ensuring your visa is proper. If there is no proper visa and you go to a country, they will send you back to your homeland. But with this yajña, if you think you have performed it and then go there and they say, "No, your account is not in our records," what will you do? You can't come back either. So, just to avoid these kinds of difficulties, you have been asked to perform it three times. Therefore, make sure it is properly recorded.

"Being united with the three..." This is very important; mother, father and teacher; why? Being united with the three means, you have completed with all the three. If you have completed with all the three, you restore your Integrity, you just restore your Integrity. If you are not complete with all the three, all three will not feel comfortable around you and you will not feel comfortable around them, they will not be able to spend time around you in the Yajña.

See the word, "Being united with the three…" not being accompanied by the three. The Upaniṣad is not using the word,

"Being accompanied by the three…" It says, being united with the three. It means you should have completely completed with all three of them. You should be in integrity with all three of them. Integrity with the mother heals your Bio-Memory, Integrity with the father heals your Bio-Energy, Integrity with the teacher heals your Super Consciousness. Integrity with the teacher, with Ācārya, with the Master is ultimate.

If there is no Integrity with Ācārya, whatever you have learnt will not be useful for you, Whatever Karṇa learnt from Paraśurāma only became bad for him because not only did he forget when it was needed, he had a false confidence of that knowledge. Do not have a lack of Integrity with the Master. Without Integrity, without having Integrity with the Master, whatever you learn will not be useful for you. Do not be out of Integrity, don't lack Integrity with the teacher, that is very dangerous. Not only do you miss the Master, you will have a false confidence that you have learnt, like Karṇa.

In Karṇa's life, he had false confidence that he knew the Brahmāstra. He forgot about the curse, thinking he would remember it when he was about to use it. He was aware of the curse he received from Paraśurāma but thought, "How could I forget such important knowledge? It's almost like my own cell phone number or bank account password."

When you are out of integrity with the Master, it can make you forget what you have learned. Forgetting is not an ordinary phenomenon. If fat settles in your blood vessels, naturally blood flow reduces, so the heart has to pump with more pressure to reach blood to all parts of the body; that is what is called "Blood Pressure." Similarly, if there are too many blockages in your Kuṇḍalinī flow system, just like blood flow and blood vessels, Kuṇḍalinī vessels can get blocked. When there are too many blockages in Kuṇḍalinī vessels, Kuṇḍalinī energy gets blocked and has to pump fast to reach life energy to all parts of your body. Just like blood pressure, Kuṇḍalinī pressure manifests as forgetfulness.

Understand, if there are many blockages in your Kuṇḍalinī vessels, just like the heart has to pump with more pressure for blood to reach all parts of the body. Your root center, Mūlādhāra, has to pressure Kuṇḍalinī energy because only when the Kuṇḍalinī energy reaches all parts of the body, those parts will send you information, receive your information, and execute.

Understand, only if the blood flows to the tip of your fingers will it execute whatever you command. Similarly, only if the Kuṇḍalinī energy flows from the tip of your fingers to all edges of your body will you have sensation; you will process any touch and discern its nature. Just like blood flow, Kuṇḍalinī flow is also important. If there is a blockage in your Kuṇḍalinī vessels, naturally Kuṇḍalinī pressure has to increase; it has to send Kuṇḍalinī energy at high pressure. High blood pressure causes heart problems and heart attacks; similarly, high Kuṇḍalinī pressure can lead to stress, depression, and ultimately forgetfulness.

Alzheimer's, Parkinson's, high depression, and stress are all direct effects of high Kuṇḍalinī pressure. Inauthenticity and lack of integrity are the major fat settlements on your Kuṇḍalinī vessels. If you are out of integrity with your Master, understand that everything you have learnt is lost. When you are out of integrity with the Master, every line will be forgotten; not only will you be unable to remember, but you will also lack the intensity to make it an experience.

It is an automatic mechanism. You will only have false confidence like Karṇa and get into the war. When you are about to use the Brahmāstra, you will realize, "Oh god! It is not there with you." It is like earning millions by the Master's grace and having it in your bank. Suddenly, you have fallen out of integrity; one day, you go somewhere and spend left and right. When you pay by credit card, if you forget your password or account number, not only have you lost the money, but you also can't use it. Now, you will be charged for fraudulence.

When you are lacking integrity with the Master, nothing you have learnt from him can be used in your life. That is why the Upaniṣad insists on being united with the three: mother, father, and teacher. If you are out of integrity with your mother, your body will never be healthy. If you are out of integrity with your father, your mind will never be healthy. If you are out of integrity with your teacher, your consciousness will never be healthy.

Restore Integrity, Completion with your father for the health of the mind. Restore, complete, restore the Integrity and Completion with your mother for your body to be healthy. Restore the Integrity and Completion with your Master to keep your consciousness enlightened.

The Upaniṣad is very clear, "United with the three; mother, father and teacher and who fulfills the three-fold duty; study of the Vedās, sacrifice and almsgiving"; and almsgiving; understand that is very important, almsgiving.

Study of the Vedās, sacrifice and almsgiving. Study of the Vedās means listening, Śravaṇa. Sacrifice means practicing, almsgiving means enriching. Understand that almsgiving does not mean just giving little money, no. Giving the best things you have.

What is the best thing you have? It's knowledge, the spiritual truths, sharing that with everyone and enriching. So, here the sacrifice means living, ready to sacrifice anything by not giving up on you and not giving up on people and almsgiving, enriching

yourself and others, crossing over birth and death, knowing this worshipful shining fire born of Brahman.

Please understand, when you know this science, you will have Brahmajnājña, knowledge of Brahman. Brahmajnājña and realizing him, you will attain eternal peace. You will attain the ultimate eternal peace.

निचाय्येमाँ शान्तिमत्यन्तमेति ||
nicāyyemāṁ śāntimatyantameti ||

This is the science of Completion. When you are complete, naturally you don't need to come back, you will just stay in the worlds which are almost endless.

Restore your Integrity with your mother, father and teacher. Restore your Completion with mother, father and teacher.

Threefold Process

The threefold duties are listening, responsibility and enriching. Sacrifice is nothing but responsibility. You cross over birth and death knowing this worshipful shining fire born of Brahman and realizing him, he attains eternal peace.

Next verse, 18th verse:

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥
triṇāciketastrayametadviditvā ya evaṃ vidvāṁścinute Naciketam |
sa mṛtyupāśānpurataḥ praṇodya śokātigo modate svargaloke || 18 ||

He who knows the threefold Naciketa fire and performs the Naciketa fire sacrifice with threefold knowledge having cast off the fetters of death and beyond, being beyond grief, he rejoices in the realm of heaven.

What beautiful words! He who knows the threefold Naciketa fire and performs the Naciketa fire sacrifice with the threefold knowledge having cast off the fetters of death and being beyond grief, he rejoices in the realm of heaven.

Any process has three stages. First, completing it successfully. The second stage is about having the strength and maturity to remain in that space. Some may not be able to sustain it. That is why the third stage is essential. Third, having the tools to come back if you have fallen by accident.

At some point earlier, you may have felt you are bahuputra or bahuputri. The second part is the ability to stay in that space. Some may lack this. Third, if you fall back for some reason, you need the tools to get back to that space. For any process, you need all three.

In the same way, in the Naciketa Agni, you need to have a threefold process. In every process, you need to know all three stages: The first stage is like passing Quality Control. The second stage is like running operations in mechanical engineering. The third stage is like having the ability to repair and maintain.

When you perform the Naciketa fire-sacrifice with three-fold knowledge, you not only complete it successfully, but also live it successfully, and carry the tools to return if you ever fall. Kālā, after being kicked by Mahākālā, becomes Mahādeva.

The verse is so beautiful: "All powers of the cosmos are available to me, at my disposal, out of my free will." The cosmos offers three unique treasures: creativity - all the artistic abilities, intelligence, Saraswati; all the natural resources, Lakṣmī - abundance, which includes all natural resources, the forests, the oceans, the pearls, and everything that sustains life, Lakṣmī; and Kāli, which represents all extraordinary, metaphysical powers.

A person should feel that all these are at his or her disposal. "Aham me bahuputrāya," "I am the chosen one." Brahmaṇyam Bahuputratām! The mantra encompasses all the best things in the world - creativity, natural resources, extraordinary powers.

Kīrti means glory. What is the true glory of the universe? It is the manifestation of extraordinary metaphysical powers. Everything celebrates my presence. It is at my disposal. Brahmaṇyam Bahuputratām should not be fantasized; it should be experienced. It requires a great deal of completion within.

The 'Viraja Homa Mantra' the 1st verse:

Tilān-juhomi sarasāṁ sapiṣṭān gandhāra mama citte ramantu svāhā |
gāvo hiraṇyam dhanamannapānaṁ sarveṣāṁ śriyai svāhā |
śriyam ca Lakṣmīm ca puṣṭim ca kīrtim cariṇyatām | brahmanyam bahuputratām |
'Brahmayam bahuputratām'

In the commentary, this truth is expressed as poetry, but when translated into prose, it is written as: “Aham me bahuputrāya” - meaning, “I am the chosen son of the Cosmos.” Brahmaṇyam Bahuputratām! Again, “Aham me bahuputrāya.”

Prāṇa-apāna-vyāna-udāna-samānā me śudhyantām.

Only when you truly feel you are the Bahuputra or Bahuputri - the chosen one - will you naturally radiate love to the world. If you remain incomplete or unfulfilled within, how can you possibly love others?

He who knows the three fold Naciketa fire and performs the Naciketa fire sacrifice with threefold knowledge, having cast off the fetters of death and living beyond grief rejoices in the realm of heaven. Threefold knowledge means not only performing and completing the sacrifice successfully, but also remaining established in that state, and having the ability to return to it even if one happens to fall.

Next is threefold knowledge. What is threefold knowledge? Understand, it is the method of performing in body, mind, and context.

A child was complaining to his mother, “I am afraid of life, I am afraid of this, I am afraid of that.” The mother took a knife and placed it at the child’s neck and said, “Are you afraid now? The knife is at your neck; are you afraid you will be killed?” He said, “No, I’m not afraid.” She asked, “Why?” He replied, “Because the knife is in the hands of my mother. She won’t kill me.”

In the same way, my life is in the hands of the cosmos. It won’t kill. Understand, who is holding the trishul in front of you? Context is decisive. Who does it is decisive.

triṇāciketas trayam etad viditvā

Threefold knowledge involves understanding how actions are to be performed in three dimensions: physically, mentally, and contextually. This means knowing what needs to be done outwardly through the body, what needs to be cultivated inwardly in the mind, and what context you must hold steadily in your heart.

The same act of pouring ghee into the fire can serve very different purposes. It may simply be for creating heat to balance the weather. For example, on a cold morning, you often see people in villages sitting around a fire to keep themselves warm. In that case, it is merely physical. If it is done only at that level, the yajña is nothing more than a campfire. When the act is performed both physically and mentally, it becomes a technique. But when you also hold the right context - understanding why you are performing the action - it transforms into a complete spiritual process.

Understand, it can be washing the deity, bathing the deity, or giving a sacred bath to the deity. All three actions physically appear the same but are mentally different and contextually completely different. If you just do it physically, it is washing the deity. If you do it with the right mental understanding, it is bathing the deity. If you do it with the right context, it is giving a sacred bath to the deity.

Washing the deity means simply pouring water and cleaning. Bathing the deity means recognizing the divine presence and pouring water with that awareness. Giving a sacred bath to the deity means holding the right context: “Here is the cosmos as a whole; here is the individual who feels separate. Let Him pour Himself into it.” With that context, pouring water becomes giving a sacred bath.

Anything you pour literally represents you. Sacred bathing means you just pour your own self, your very being, in the form of milk, water, turmeric powder, or whatever you are pouring. You are pouring yourself into it, into Him. Holding the right context is decisive.

In the same way, merely holding the context without taking any action will not help. One may say, “I always visualize myself pouring into the cosmos; I don’t need to actually pour the milk.” But if the action is not completed and performed regularly, the context will eventually be forgotten.

Understand, exactly as Naciketa asked, Kālā grants the boon. Naciketa asked for heaven to be a place where people live beyond death and beyond grief. The very words Kālā uses while giving the boon show that He is listening intensely. It is not as though you ask for one thing and He gives something else. No; He declares that they “cast off the fetters of death.” Please understand, casting off the fetters of death and living beyond grief is nothing but being in the state of complete completion.

If you have done something wrong and still carry guilt about it, understand that you have not completed it, yet, Complete. Never make decisions in that grief or from depression. Being beyond grief means not only that you will not repeat the same action, but also that you are free from the suffering it caused. Decide to complete and complete.

Inauthenticity is depression. If you allow guilt and grief, the inauthentic self wins and you lose. That is why Kālā says, “beyond

grief."

Heaven is the state of completion but it is not enlightenment, Kailasa is the state of Mokṣa or enlightenment, which is beyond completion. If heaven were ultimate, Naciketa would not have asked for the third boon. The pleasures of heaven are not wrong; what is wrong is forgetting the ideals of Kailāsa which are Mokṣacentric. Mahādeva, as Bholenāth, simply says "Yes" to whatever you ask.

Long, long ago, once upon a time in Kailāsa, suddenly one day some gaṇas asked, "Oh Mahādeva, it's been a long time since we had a feast with amṛta. Shall we order it?" Mahādeva, as Bholenāth, laughed and said, "Go ahead, get it." There were some gaṇas jumping and saying, "Yes, yes, yes, I want it! For me, big, big, big portions!"

Then Mahādeva asked, "Who is the gaṇa who asked?" One gaṇa raised his hand and said, "Yes, I did." Mahādeva then said, "Talk to the other gaṇas and order it in the best way." The order went to Svarga. In all different parts of Svarga, preparations of amṛta were made. Before it reached Kailāsa, these gaṇas who were fantasizing about amṛta jumped with excitement.

"Today we don't need to do anything else; we will just drink amṛta and lie down," one gaṇa said. Another gaṇa added, "Yes, yes! Unclutching is also not required; just amṛta is enough. Hey, amṛta is life; in Kailāsa we don't get any of that."Yet another gaṇa said, "Hey, that is much more than living in Kailāsa."then one gaṇa exclaimed, "Hey, enlightenment, jīvanmukti, sāmīpya-mukti—when will you get those? Now you are getting the amṛta; come on, let's drink and jump!"

Śiva was observing the whole scene. At the end of it, He simply closed His eyes and withdrew into samādhi, saying He was not going to participate in the party. Suddenly the party fell into silence.

Some bhūtas pondered, "Oh, I think we have done something wrong."Some bhūtas said, "What is wrong in what we said? After all, we were only playing. Why did Mahādeva become serious suddenly? He Himself placed the order for it. If He had said no, we wouldn't have even bothered about it."Some did not even think about anything.

Then Mahādeva opened His eyes and made only a few statements: "Amṛta is not ultimate. The moment you said, 'Amṛta is immediate, enlightenment is not - who knows when it will come,' you already created the context and clearance for enlightenment not to happen to you. When you say, 'Amṛta is more tangible, enlightenment is intangible,' you already distance yourself from the most tangible experience of enlightenment. Each comment shows the space in which you are operating. Whoever wants to drink, drink. I am not going to drink the nectar." Even after that, because Kubera was standing there and requesting, "All the way we brought the nectar from there," a few gaṇas went and drank the nectar, while a few did not.

Inauthenticity is represented by Rāhu. Covering up and justifying inauthenticity within you is Śani. Being reminded of your inauthenticity is Ketu. Taking responsibility for your inauthenticity and enriching yourself and others is Guru. Aligning with integrity and enriching directly, without considering authenticity, is Śukra - the Asura Guru. Asuras demonstrate a high level of integrity but lack authenticity. When they give their word, they will live and die by it, showing unwavering commitment. Yet, they are not authentic and do not take true responsibility.

When the collective "it's okay" feeling awakens, the buddhi, medhā - intelligence itself - leans toward inauthenticity. Understand, the words we speak and the comments we make in a casual mood reveal the true state of our mind. The words uttered casually are the foundation, not merely the paint. When the paint fades, it is the foundation that remains. Mahādeva knows that the unconsciousness of the cosmos is being exposed. He awakens and takes responsibility for that inauthenticity. From the deepest subconscious level, from the very depths of the ocean, He draws out the poison. If He does not take responsibility, who else will?

Śiva performs tapas for humanity to attain enlightenment. He takes responsibility and declares: "I will stay in the cremation ground. I will wear ordinary rudrākṣa as my adornment, sacred ash as my cosmetic, and use tiger skin or elephant skin as my blanket." By doing all this, He assumes responsibility for the inauthenticity of people. This means that whatever makes you inauthentic, He renounces it. True renunciation is not about abandoning the world - it is about giving up whatever causes your inauthenticity, and whatever your inauthenticity drives you toward. That alone is tapas.

The beginning and end of your inauthenticity are both rooted in pleasure. It is out of pleasure memories that inauthenticity arises, and it is towards pleasure that inauthenticity drives you. The journey of inauthenticity is from the memory of pleasure to pleasure.

If you end both ends - the memory of pleasure and the pursuit of pleasure - inauthenticity will disappear. Understand this: if you pull one end, which is the pleasure memory, the other end is also pleasure. From pleasure memory to pleasure, inauthenticity lives. If you remove the pressure from both the pleasure memory and the pursuit of pleasure, inauthenticity

shrinks and disappears.

If you twist inauthenticity with justification, it becomes infinite. That is maya. Maya is anādi (beginningless) when twisted by justification; inauthenticity becomes infinite when twisted with justification. When you stop justifying your inauthenticity, the infinite will become zero! Infinite is not infinite if you can drop your justification for your inauthenticity.

Śiva simply sits in samādhi and says, "If you want, you can eat, dance, and live with Rambhā, Urvaśī, Menakā." He never commands the whole of heaven to sit in samādhi. But if you are a seeker, a devotee, or a disciple of Mahādeva, what should you do? When He renounces everything for samādhi, that is the highest message. Even if He does not tell you directly, you should catch it. Your response should be, "Let me follow Him, let me live it." That alone should be your next step.

Or you might say, "Once in a while, I can come and take blessings from Mahādeva because I need to go back and take care of heaven. I need to take care of Rambha and Urvashi. If I become a sadhu and sit here, what will happen? I must feed 5,000 families there."

When Buddha saw sickness, old age, and death, the alarm of "not okay" shook him awake. When you see the same, you slip into the drug of "it's okay." The awakened one inside you never rises because every time the alarm rings, you swallow that pill, snooze it, or toss it away saying 'its okay'.

Now Katha Upaniṣad 19th verse:

एष तेऽग्निर्नचिकेतः स्वग्र्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व ॥ १९॥

eṣa te'gnirnaciketaḥ svargyoyamavṛṇīthā dvitīyena vareṇa |
etamagniṃ tavaiva pravakṣyanti janāsaḥ tṛtīyaṃ varaṃ naciketo vṛṇīṣva ||19||

"O Naciketa, this is thy fire that leads to heaven, which thou has chosen as thy second boon. People will call this fire after thy name. Ask the third boon, Naciketa."

Mahā Kālā, Yama Dharma, the lord of time, after being endowed with enlightenment by Mahakala Bhairava Śiva, talks to Naciketa. He says beautifully, "This is thy fire," meaning your sacrificial process leads to heaven. The word "heaven" is not a translation of "swarga." Because we do not have any other word, we are using that term. The concept of swarga is different from the concept described as heaven in various Abrahamic religions, whether it is Judaism, Islam, or Christianity. That description of heaven is totally different.

In Abrahamic traditions, actions alone decide heaven or hell - good actions take you up, bad actions drag you down. But in the Hindu vision, it is the state of completion or incompletion that decides. The same knife can open a stomach - when wielded by a robber, it is hell; when wielded by a doctor, it is heaven. If action alone were the scale, both should lead to the same result. What truly matters is the context - the source from which the action arises, the space from which the body is being used. It is not the knife, but the hand and the context behind it, that makes all the difference.

You may say, "No, no, in the case of a doctor, the patient recovers; in the case of a thief, the person dies". No! There is enough possibility in both scenarios.

In the Hindu tradition, swarga is entirely different. That is why a Buddhist monk who threw stones at a Śiva Linga every day is revered in Hindu temples as Sākhya Nayanar, while Rāvaṇa, who worshipped Śiva daily with elaborate offerings, is remembered as a villain. What matters is the context from which actions are performed.

Here, swarga does not mean a reward or punishment. It signifies the awareness of different planes of frequency to which one can elevate oneself through completion. If incompletion arises, you fall back; by restoring completion, you can rise again to that state.

Swarga is a conscious way of existing - a higher plane of existence accessible to every being. Yama blesses Naciketa, saying that this sacrificial process will elevate him to the higher plane he had chosen as his second boon. Because Yama was delighted by Naciketa's authenticity, he named the sacrifice after him. The receiver's authenticity matters most - when the receiver is authentic, Yama (and the cosmos) gives more than asked. The cosmos always showers blessings on the authentic. When the receiver is authentic, it always showers!

Naciketa, out of politeness, might have thought that having the fire named after him was enough and might not ask for the third boon. So Yama urges him to ask. Otherwise, why would Yama insist? Naciketa is overflowing with authenticity.

Here comes Yama - the one who usually snatches everything from everyone. Have you ever heard of Yama giving gifts? He only knows how to take; he stands with a rope, constantly claiming. Throughout his life, he has only been snatching. But here,

in the presence of authenticity, he is giving.

Now next verse 20th verse:

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २०॥
yeyaṃ prete vicikitsā manuṣye ‘stītyeke nāyamastīti caike |
etadvidyāmanuśiṣṭastvayā’haṃ varāṇāmeṣa varastṛtīyaḥ ||20||

Naciketa said: “There is this doubt regarding what becomes of a man after death. Some say he exists, others say he does not exist. This knowledge I desire, being instructed by thee. Of the boons, this is the third boon.”

Other than Mahā Kālā Śiva and Kālā Yama, no one else knew the secret of death. Humanity had never been given this knowledge before the Kaṭhopaniṣad. Naciketa was responsible for bringing the science and understanding of death to humanity for the first time. It was therefore incomprehensible, unexpected, and even intolerable - neither morally right nor responsibly right for humans to access such knowledge until then.

Naciketa, because of his authenticity, takes the risk and fires the arrow. Yama is caught - he cannot refuse once he has given his word to grant a boon. Look at Naciketa’s words: “There is this doubt regarding what becomes of a man after death. Some say he exists, others say he does not exist. This knowledge I desire, being instructed by you. Of the boons, this is the third boon.” How beautifully he frames it! “There is this doubt regarding what becomes of a man after death” reflects mamakāra, his sense of self-identity. “Some say he exists” refers to what he learned from his teachers in the Gurukul. “Others say he does not exist” acknowledges the inevitable presence of skeptics and atheists who generate doubt.

Understand this: there will always be opposing thought currents, because they do not exist externally - they arise from your own internal incompletion. When you love, you also hate; when you hate, you also love. Until you align yourself with authenticity and integrity, love carries hatred, and hatred carries love. You cannot be authentic in your hatred if you cannot be authentic in your love. The other thought current always stems from the incompletion within.

Naciketa has reached the extreme of authenticity, yet he is not fully enlightened. That is why he says so clearly: “There is this doubt regarding what becomes of a man after death. Some say he exists, others say he does not exist. This knowledge I desire, being instructed by you. Of the boons, this is the third boon.” He humbly requests, “I want you, Lord of Death, to teach me. Please instruct me.”

etadvidyāmanuśiṣṭastvayā’haṃ varāṇāmeṣa varastṛtīyaḥ

Maha Kālā is shaken! Yama, the lord of death, is terrorized! For the first time, someone has managed to terrorize the greatest terrorizer. The one who can terrorize the whole world is terrorized by a small boy because of the power of authenticity.

When you are terrorized, what do you do? Some people resort to spontaneous lying, some run away from the situation, and some choose to fight. It’s either fight or flight or justifying. Here, Mahakala cannot take flight; he cannot run away. He cannot lie, and he cannot fight back because he gave the boon. He also cannot justify by saying, “I told you I would give three boons, but that does not mean you can ask for this as the third.” He cannot justify it, but he is trying.

Yama replied –

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥ २१॥
devairatrāpi vicikitsitaṃ purā na hi suvijñeyamaṇureṣa dharmaḥ |
anyaṃ varaṃ naciketo vṛṇīṣva mā moparotsīrati mā sṛjainam ||21||

Yama was caught off guard. He replied, “Even the Devas of old doubted this. It is not easy to know; subtle indeed is this subject. O Naciketa, choose another boon. Do not press me. Ask not this boon of me.” Now Naciketa stands tall, unwavering. Yama tries to divert, saying, “Even very old Gods have doubts regarding this. It is a very subtle subject; you are a small boy, you will not be able to grasp it.” When you cannot take responsibility for others’ inauthenticity, you feel terrorized. Here, Naciketa’s authenticity towers over Yama’s. Yama is cornered, terrified. He pleads, “No, no, no, don’t ask for that. I cannot reveal this science,” shifting the burden onto Naciketa, claiming the subject is too subtle.

Yama says, “O Naciketa, choose another boon. Do not press me. Ask not this boon of me. Even those far senior to you do not

know. It is a very subtle subject. Do not ask this and press me."

The tradition of wisdom moves forward step by step: Śaṅkara goes further than Śiva, Vidyāranya further than Śaṅkara, Nāgārjuna further than Vidyāranya, Rāmakṛṣṇa further than Nāgārjuna, Rāmanā further than Rāmakṛṣṇa, Jiddu Kṛṣṇamurti further than Rāmanā, and Osho further than Jiddu Kṛṣṇamurti.

This is how the science is kept alive - inspired and exciting - encouraging people to take it up as life, to live it fully. This is the most powerful truth, yet also the poorest logic: only when you cannot understand something yourself can you fail to make others understand. When that happens, you leave them with guilt.

Tattva means making something a part of you. Tat-va - making it yours; that is tat-va.

Yama is caught unaware. Three times he emphasizes the subtlety of this knowledge: "Please choose another boon; ask me for any other boon." In one verse alone, he gives multiple reasons: first, "No, even those far senior and greater than you do not know this." Second, "It is not easy to know." Third, "The subject is very subtle; you cannot understand; you are just a small kid." Fourth, "Choose another boon." Fifth, "Don't pressurize me." Sixth, "Please ask me for another boon."

This verse reveals Yama's continuous mood swings - Plan A, Plan B, Plan C, Plan D - all in one: he urges Naciketa to ask for anything else, but not this.

Naciketa says -

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२॥
devairatrāpi vicikitsitaṃ kila tvaṃ ca mṛtyo yanna sujñeyamāttha |
vaktā cāsya tvādṛganyo na labhyo nānyo varastulya etasya kaścit ||22||

Naciketa said: "O Death, you say that even the Devas have doubted this, and that it is not easy to know. Another teacher like you cannot be found. Therefore, no other boon can be equal to this one." Understand this: whenever a person gives you a reason, listen sincerely. The same reason only needs to be given back to him to make him do what you want. When you ask someone to do something and he gives reasons, just listen. Then return the same reason to him, and he will do what you want. The moment you give other reasons, you have lost the game. It is the art of negotiation First, listen. Next, do not change the reasons the other person gave. Thereafter, simply repeat the same reasons.

If you go to somebody and say, "Run in the Olympics," and he replies, "I don't have legs, so I cannot run," if you are truly listening, you will answer, "That is exactly the reason we want you to run." This may look impractical, but it is the art of negotiation.

Naciketa, because of his art of listening, simply repeats. If someone gives you six statements, you cannot repeat all six unless you are listening authentically. Just as Yama is literally repeating, Naciketa says, "You say even the Devas cannot understand. That is the very reason I want you to tell me; a teacher like you cannot be found."

Here, he is not attacking Yama with "If you cannot make me understand, what kind of teacher are you?" Instead, Naciketa takes responsibility for Yama's moment of inauthenticity and says, "I cannot find another teacher like you."

Yama, for a moment, fell into inauthenticity when he said, "Naciketa, your brain cannot internalize." If Yama had remained authentic, he would have said, "O my son, I will check if your mind is mature enough, and then I will reveal this science to you."

Naciketa, the embodiment of authenticity, is the key that can open anybody and any door. Authenticity is the master key - and the Master's key - that can open anyone and anything. He stands there in authenticity and says, "That is precisely the reason you have to teach. The gods don't know it, nobody knows it; therefore, I should be able to learn it. And only you can be the right teacher - nobody else. A teacher like you cannot be found; therefore, no other boon can equal this one."

In the last verse, Yama made six statements: Even the gods don't know this. It is very difficult. It is extremely subtle. Choose another boon - an attempt at diversion. Don't pressurize me; don't demand. After all, I am granting this as a boon. Do not ask me this - I am closing it now. The deal is done. But Yama is the one who lives by his word. Can he step back from the word he has already given?

शतायुषः पुत्रपौत्रान्वृणीष्वा बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३॥
śatāyuṣaḥ putrapautrānvṛṇīṣvā bahūnpaśūn hastihiraṇyamaśvān |
bhūmermahadāyatanaṃ vṛṇīṣva svayaṃ ca jīva śarado yāvadicchasi ||23||

In the next verse, Yama says: "Ask for sons and grandsons who shall live a hundred years, many cattle, elephants, gold, and

horses. Ask for lands of vast extent, and live as many autumns as you desire." Autumn here means as many seasons as you wish to live.

The autumn season appears only in rich, fertile lands - not in barren deserts. Autumn happens in flourishing, abundant, and livable places. Yama is essentially saying, "I will give you enough children and grandchildren, a vast family, all the property you want, and elephants of every kind."

Now Yama is really trying to divert Naciketa's attention. Understand, to be successful in any negotiation, you must not lose your focus; you must not stop listening. Please understand, only when you keep listening will you realize that the other person is trying to divert your attention. Here, Mahākāla is attempting to distract Naciketa.

In any business or endeavor, you will not succeed unless you restore your integrity against the pattern of spontaneous lying. Spontaneous lying comes from weakness, from feeling powerless. Now Yama is experiencing that powerlessness; that is why he is resorting to this act of justification.

In front of authenticity, Yama is conquered. Naciketa conquered Yama. Yama became powerless in the face of Naciketa's authenticity.

Naciketa must have been standing tall with folded hands, and Yama too must have stood with folded hands, saying: "Naciketa, even the Devas do not know. It is very difficult, Naciketa. It is very subtle. Your mind cannot understand it. Ask for something else, Naciketa - ask for another boon. I cannot give this one. Don't press me."

But Naciketa is not pressing. He has already gone through all the chaos and mood swings within himself, and he is calmly responding to all of Yama's chaos.

It is like this: before your wife even starts a fight, you blurt out all the arguments you had prepared, so that she can begin her fight using the very arguments you handed her. She was not even in the mood to fight, but you arrived with a full script to end the fight - so you go in with the hope that you will win it.

Now, very rarely do you write a successful script and claim power in the house. Unfortunately, you write the script without knowing the other side's dialogue. You go on blurting everything out, while she waits calmly until you have poured out your entire case and every argument. At last, she simply says, "Over, are you done?" In that moment, you are left standing there, utterly exposed, feeling deep embarrassment.

That is where inauthenticity lands you - you have already lost the game. Then she begins, very coolly: "Let me come to the first statement you made; please repeat it." By now, you have already gone through all the emotions and chaos.

Understand: when you burn through chaos and extremes without the participation of the other person, you exhaust all your energy and fuel. You push yourself from one extreme to the other, without waiting for the other person to even move you there.

Violence, in essence, is the act of putting the other person into guilt. But if you do not wait for the other person to push you into that extreme, and instead push yourself there, then your vehicle's fuel is already over.

Understand, whether in a fight or a negotiation - be it the science of domestic disputes or the science of business dealings - this is the true science of conflict.

3-Step Negotiation Sūtra: Listen deeply.2. Absorb every word; don't just hear - catch the full script they came prepared with. Stay with their reasons.Never shift away from the exact reasons they give for non-performance.3. Turn their reasons into fuel. Use the same logic they offer as the very basis for performance.

If you truly listen, you will know the whole dialogue they have prepared - while your dialogue is not yet ready. If you don't listen and merely hear, they will even be prepared with your dialogue in advance. If you don't listen, you will miss the loop in their argument. But if you listen, you will not miss the loop, and you can return it to them in the same coin. If you fail to listen to the script they have brought, they will succeed.

If you don't listen, you will lose the science of negotiation. You yourself don't go to extremes. Here, unfortunately, Yama himself goes to all extremes. First, he says, "Even Devas had doubts regarding this." What is the emotion here? It is one of denial. "You are trying to catch my place" is the emotion of insecurity. "It is not easy to know" is trying to frighten the other person. "The subject is very subtle" is trying to put the other person into guilt. "Oh Naciketa, choose another boon" is trying to put the other person in greed. "Do not press me" is showing he is going to pressurize you - declaring war before he declares war. "Ask not this boon of me" is launching offense.

Understand the mood swings Yama goes through. Now you may have doubts: how can Yama know this knowledge? Even if you know this knowledge, you can have these mood swings until you achieve the mood of Mahādeva. Especially when Yama's

very status is at stake. Of course, his state is not at stake, but his very status is at stake.

First wait; let the other person tire himself by his internal fights. All fights start with internal fights. This is the science of negotiation, domestic fight, and war: allow them to go through their internal extremes and tire themselves out.

Next verse -

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतः त्वं एधि कामानां त्वा कामभाजं करोमि ॥ २४॥
etattulyaṃ yadi manyase varaṃ vṛṇīṣva vittaṃ cirajīvikāṃ ca |
mahābhūmau naciketastvamedhi kāmānāṃ tvā kāmabhājaṃ karomi ||24||

Translation: "If you think of any other boon equal to this, ask for wealth and long life; be ruler over the wide earth. O Naciketa, I shall make you enjoy all desires."

Yama is shaken! He offers everything else. He says, "Any other boon, ask, and I will give it to you. I will make you enjoy everything - wealth, long life, ruler of the world. I shall make you enjoy all desires, any desire you want." Understand, we forget and tend to forget until we understand the truth of death. Even during all desires, as an undercurrent, the fear is going to exist. And because of that, you are not going to enjoy it. You are going to just roll, roll, roll on the fear and get into death. It is like there is a huge river, and you are going in that by boat, and that huge river goes and becomes a waterfall. The huge river is the fear of death, and the falls represent death.

Whatever boat you may have, whatever pleasures you may have - you may have all types of food cooked or uncooked and all the people you want - but understand, the boat itself is floating on the river current called death. What is the use? It is going to fall into the falls called death. What is the use? First anchor yourself with the truth of the realization of death. Stop going along with the flow of the current. Instead, you are saying, "No, we can stop later on when we are about to fall into the falls." No, that is not the way it is going to work.

Don't be cheated by what is available inside your ship. Remember, the ship is floating, going along with the current of the river, which is very soon or a little later going to make a big fall as a waterfall. If you are in that kind of ship, will you be asking for a boon like, "Let me have a swimming pool in this ship", "Let me have one beautiful restaurant in this ship", "Let me have beautiful jewelry on this ship"? What will you ask if you are intelligent? You would ask, "Let me anchor and stop flowing with the current that is taking this ship."

Trying to negotiate with silliness is what Yama is trying to do. Even for negotiation, whatever he is offering is so silly. He is saying, "I will give you all the wealth and long life." What is the use? The ship is floating; sooner or later, the ship is going to fall. Anchor it. Stop the flow. Stop flowing with the river. Till then, don't be diverted; don't swim in the pool; don't eat while sitting in the restaurant until you have ensured you have anchored the ship and it is not flowing with the river. Anchoring the ship is the knowledge of death. Know death before life. Know about death; then you will have no death. If you know death there is no death.

Thinking of any other boon, asking for wealth and long life, being ruler of the wide earth - all of that would be like saying, "Oh Naciketa, I will paint your bedroom inside the cruise. I will give you the best restaurant, the best swimming pool on the cruise. See, I will change all taps into gold taps in your bathroom. Everything I will change into gold, including the basin. I will give you jewels. Wear everything all day. I will give you all the best things."

But you are on a cruise that is flowing in a river which is going to fall soon. Understand, this is the lesson you need to know: whatever is diverting you from the first priority of anchoring the ship is inauthenticity. All your inauthenticity is asking you to postpone and divert.

Ramakrishna says very beautifully, if a young princess is offered to you with the whole kingdom as a dowry, even then, if you don't even want to look at the face of the princess or consider the size of the kingdom, you can be given sannyāsa, not before that. When sannyāsa is about to be given, if suddenly a young princess with the whole kingdom is offered to you, it's not that you look at her face and the size of the kingdom and then say no. But if you don't even look up to see her face or consider the size of the kingdom and still say no, then you can be given sannyāsa. That is exactly what is being said here.

One more thing: when you completely complete and move on, the capability for pleasure drastically increases in your mind. There is a possibility you can get stuck with the pleasures. This is the danger.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५॥

ye ye kāmā durlabhā martyaloke sarvān kāmāṁśchandataḥ prārthayasva |
imā rāmāḥ sarathāḥ satūryā na hīdṛśā lambhanīyā manuṣyaiḥ |
ābhirmatprattābhiḥ paricārayasva naciketo maraṇaṃ mā'nuprākṣīḥ ||25||

"Whatsoever objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and musical instruments, such as are not obtainable by mortals - be served by these whom I give to thee. O Naciketa, do not ask regarding death."

It is like "I will give you a bigger ship, a bigger ship, and an even bigger ship. And you can ask for the best things on that ship. You can have a beautiful theater, swimming pool, sauna, and steam room in that ship and whatever you want. I will give you a helipad. I will build a separate palace for you inside the ship. I will give you chariots so you can drive around inside the ship. I will provide you with all musical instruments so you can play them inside the ship. But don't ask me to anchor the ship!"

"It is okay" is what is moving your ship with the flow. When you say "it is not okay," that is the anchor. When you say "it is okay," the ship is moving with the current. See whether your life is running with "it is okay" or "it is not okay." "It is okay" is the most dangerous pattern; it can make even God into a human being. "It is not okay" will make even man into God.

Don't put anchoring as a second priority to the pleasures available inside the ship. All pleasures are inside the ship, which is floating in the current of death fear and is going to fall as the falls of death. And you are too busy enjoying all these things to get to any bank and save yourself.

Knowledge of death is anchoring; enlightenment is getting down onto the bank. Naciketa is being told by Yama: do not ask regarding death; anything else is okay.

See how he is describing visually - lovely maidens with chariots and musical instruments such as are not obtained by mortals will serve you. What does this mean? All over the ship, with beautiful maidens and great beds made out of gold, you lie down, and then I will push you into the falls! Take a bath in the swimming pool; I will apply all the sandalwood on you. Eat and be served by the maidens, then we will push you into the falls. Don't you understand? You will have a golden toilet in the ship, but don't ask about how to anchor it.

"It is okay" is flowing with the current. "It is not okay" is anchoring to protect yourself. The mahavakya you need to learn today is "It is not okay." Every time your inauthenticity comes up, don't be a past record of "it's okay". Instead be a possibility of "it is not okay". Then you become more and more authentic. Authenticity stabilizes your being. Authenticity is the only thing which can cross and not disturb your being towards enlightenment.

Understand Death to Start Living

Whatsoever objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desirest; these lovely maidens with their chariots and musical instruments, such as are not obtainable by mortals - be served by these whom I give to thee. O Naciketa, do not ask regarding death.

Even if you have all these - thousands of lovely maidens, chariots, and musical instruments - everything, what can be done? You know every passing day you are moving towards death. One more thing: you can move towards death by moving or float towards death by forgetting. But the problem is, any floating you will do by forgetting problems inside will be from the space of incompletion. There will be a hangover inside.

श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेंद्रियाणां जरयंति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६॥
śvobhāvā martyasya yadantakaitat sarvendriyāṇāṃ jarayaṃti tejaḥ |
api sarvaṃ jīvitamalpameva tavaiva vāhāstava nṛtyagīte ||26||

"Naciketa said: O Death, these are fleeting; they weaken the vigour of all the senses in man. Even the longest life is short. Keep thou thy chariots, dance and music."

Naciketa is saying, you keep these with you. He just said these are all useless. Now he is telling Yama not to play this silly game. The first word, these are fleeting, means unstable and impermanent. They weaken the vigor of all the senses of man. It means more and more incompletion stores in you, more and more your senses will be weakened. If more and more you are complete, more and more your senses become alive. All these joys added to you by forgetting death lead you to more and more death. See, you hid the fear of death inside the cupboard, under the carpet, and you go on dancing and jumping. So with every sense action, you are left more and more incomplete. Therefore, more and more incompletion weakens the senses. When you

put your fear of death and non-understanding of death under your carpet, you hide it with that incompletion.

You go on adding different joys, sense pleasures; it creates more and more incompletion. For example, on the first day, just to avoid the fear of death, you drink a little alcohol. That leads to incompletion. The next day, because of the incompletion, senses lose their vigor and you have to take more alcohol to feel high. After a few days, because of more incompletion, your senses lose even more vigor and you have to take even more alcohol to feel high. This is the same way it happens whether with tea or alcohol or coffee or sex or food or any taste, even music. Music or touch or taste of sweet at every level, without completing the fear of death and death, you go on enjoying.

Means when more and more sense objects are enjoyed with the unfulfillment, incompletion, senses become duller and duller and duller. Senses loses the vigor. So beautifully Naciketa says when the senses lose their vigor, even the longest life is useless short - अपि सर्वं जीवतिं अल्पमेव - api sarvaṃ jīvitam alpameva.

So he is telling the jeevitam – whatever life, even if long, it is short, alpam. That is why in Buddhist monasteries, the moment a child becomes physically mature, which usually in Buddhist monasteries happens around 18 years of age, immediately the child is sent to the graveyard to meditate and understand about death for 3 months or 90 days. There should be a syllabus for all physically mature kids. They should go and stay in Vārāṇasī ashram for three months. One semester they can study there. Nothing wrong with that. Half of the time, they have to sit and gaze at the bodies that are being burnt, which means the whole night. During the daytime, they can sleep and study for a few hours.

Understand this – unless you anchor yourself with the clarity of death, the more and more pleasures you dump on death due to incompletion of the experience, senses become dull. When the vigor of all the senses in man is lost due to the incompletion of death and constant pleasures being put in the same incomplete mood, even the longest life is useless.

What is the incompletion of death? It means not having a clear idea of what death is going to do to you, not knowing what your relationship with death should be, and what death means for you. You should know what all death is going to do after you die, what it brings when it comes, what death will close or open, add or take away. You should have complete clarity.

You should have the visa, ticket to where you have to go after death. You should have a clear, crystal clear travel plan. When you do not have that, it is an incompletion with death. It is better to do this travel agent work for yourself the moment you become physically mature. Otherwise, in the course of time, with that incompletion inside, your eating will become overeating. That becomes a big pattern. Seeing becomes over-seeing, hearing becomes over-hearing.

Knowledge is getting into the world of completion of senses. When your senses, indriyas are complete, anything you do will become knowledge, anything you see will become knowledge, anything you taste will become knowledge, anything you listen will become knowledge. But when you are incomplete, anything you do will weaken the vigor.

Your consciousness should have romance with your senses, not nagging or arguing with your senses. When you are complete, your consciousness will have romance with your senses. Else, it will be nagging your senses.

Naciketa says they weaken the vigor of all the senses in man. Keep thou thy chariots, dance and music – तवैव वाहाः तव नृत्यगीते - tavaiva vāhāh tava nṛtyagīte - You keep it with you. Here is a famous verse of Bhartrihari, from the vairāgya śatakam, a hundred verses on dispassion where he says: In enjoyment, there is the fear of disease; in social position, the fear of falling off; in wealth, the fear of (hostile) government (a rule could confiscate excess wealth, or impose very high taxation); in honor, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

So it is completion that brings fearlessness. Completion is vairagya. If there is completion in bhoga, roga bhaya will not be there. If there is completion in everything, other fears will not be there. Bring in completion.

Don't Work for Death

Breathe only AIRE: Authenticity, Integrity, Responsibility, EN-Riching. Breathe only the AIRE! When you breathe AIRE, AIRE breathes you. Authenticity, Responsibility, Integrity and eN-riching.

Naciketa said, "Oh Death, Oh Yama, these are fleeting; they weaken the vigor of all the senses in man." This means that Yama was promising certain pleasures. Naciketa says, "These are fleeting, they weaken the vigor of all the senses in man. Even the longest life is short. Keep thou thy chariots, dance, and music. You keep all of them with you!"

Naciketa does not want Yama to speak one more word in this line. Nothing is worthy of knowledge, enlightenment; everything

can be sacrificed for that. And you should not sacrifice enlightenment for anything, including kids. So beautifully, Naciketa is standing up for the tattva, science of enlightenment.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७॥
na vittena tarpaṇīyo manuṣyo lapsyāmahe vittamadrākṣma cettvā |
jīviṣyāmo yāvadīśiṣyasi tvaṃ varastu me varaṇīyaḥ sa eva ||27||

Man cannot be satisfied by wealth. Shall we possess wealth when we see you, Oh death ? Shall we continue to live as long as thou rulest? Therefore that boon alone is to be chosen by me.

Here stands Naciketa. He says, "How can man be satisfied by wealth? Man cannot be satisfied by wealth. Shall we possess wealth when we see you?" "When we see you, can we possess wealth?" he's asking. "When the ship is going to fall in the falls, is my golden toilet going to come with me? Is my golden restaurant going to save me?"

"Shall we continue to live as long as thou rulest? Can we live as long as you are ruling?" So it is impossible. Understand, he is beautifully putting it: man cannot be satisfied by wealth. Shall we possess wealth when we see death? No. Shall we continue to live as long as you rule? No. Therefore, that boon alone is chosen by me.

He is putting his foot down, saying, "No, nothing doing. I am very clear." Now Naciketa is tightening the noose around Yama. Usually, Yama only puts the pasha and takes people and their life. Now, Naciketa says, "Nothing doing; I'm clear."

Man cannot be satisfied by wealth. Please understand, now Naciketa is making definite statements. Man cannot be satisfied by wealth. Shall we possess wealth when we see you O death? When you come, when we see you, will we be able to possess anything? No! Shall we continue to live till when you rule? Can we continue to live as long as you are ruling? No. I am only the trustee; I'll multiply and hand over back to you when you come and take me away. So the more life you give me, the more I'm going to be working to hand over the whole thing back to you.

Don't work for death. Anything you are creating is like you are a slave. Death gives you something and you think 'Mine! Mine! Mine!' and jump around it. You work, work continuously and build tall towers. Finally when death comes, you hand over everything to him and go away. Somebody else who has life comes and starts ruling. So learn the science of life. That is the first priority.

Man cannot be satisfied by wealth. Don't plan that you will have satisfaction because of wealth. Change the context of wealth creation. Enriching is your life. So, you need certain infrastructure when you want to enrich more and more people. Let the money be there as a support for enriching more and more people, and to receive the services you may need in your life like medical care, a little food, and a few clothes; that's all. So the context, the understanding towards money, let it become right. Then any amount of money is okay, and you'll go on creating.

The problem is either you start believing that you will be satisfied by wealth, or you start hating wealth because of the responsibilities you need to take for wealth. Both are wrong patterns. The fellows who think they can be satisfied by wealth become materialistic - corporate people, capitalists, corporatists. But the fellow who hates money because of the responsibility it brings, becomes poor and lives in poverty. Both are wrong. Understand, have the right understanding about money, take the responsibility for having money. Don't hate it because of the responsibility it brings. Take responsibility and be very clear: money itself has no satisfying component in it.

Naciketa has a clear understanding that man cannot be satisfied by wealth. He says, "Can we possess wealth when we see you'? Can we have our wealth when you come? No, I cannot". When he comes, he takes away the whole thing. He does not say, "Alright, you pay 30% tax, you pay 70% tax and I'll give it back to you," or "You pay 70% tax I'll give you back 30%," or "You pay 99%, I'll give you 1%." Nothing back! Yama is not going to take 30% taxes or 50% taxes. You just open your mouth and he pulls the tongue and takes everything back, that's all. Hence Naciketa says, "Shall we continue to live as long as you rule? Until we don't know your secret, how can we continue to live? Everything else is just bogus."

If you are too busy creating wealth without knowing the secret of death, please be clear that you are continuously working for death who is going to take everything from you. It's like you accumulate and keep it for a fellow who is going to take away everything - including you. He's going to take it all. Just for his sake; you rob and keep everything. The whole life is nothing but: a small robber robs from a smaller robber and keeps, a little big robber robs everything from him and keeps, and bigger robbers they rob everything and keep, and the biggest robber he robs everything and keeps, and Yama comes and robs everything from him and takes it away. This is life.

Naciketa says: 'because of this reason that boon alone is to be chosen by me'. I choose only the Knowledge of Enlightenment,

the Secret of Death. The amazing authenticity of Naciketa makes him really worthy of the word: Brahmaṇyam Bahuputratām!

'Shall we continue to live as long as thou rulest? Can we live as long as you are ruling?' So it is impossible. Understand, he is beautifully putting it: man cannot be satisfied by wealth. Shall we possess wealth when we see death? No. Shall we continue to live as long as you rule? No. Therefore, that boon alone is chosen by me.

अजीर्यतामममृतानामुपेत्यजीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान् अतिदीर्घे जीविते को रमेत ॥ २८॥

ajīryatāmamṛtānāmupetya jīryanmartyaḥ kvadhaḥsthaḥ prajānan |
abhidhyāyan varṇaratipramodān atidīrghe jīvite ko rameta || 28 ||

Naciketa says, "What man dwelling on the decaying mortal plane, having approached the un-decaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasures, would delight in long life?"

You are the immortal decaying one; I'm the mortal plane after I approached you. And when I have reflected on the nature of the enjoyments of beauty and sense pleasure, how will I be delighted in long life? What do you mean by long life?

I tell you, this is the most authentic way of approaching the Guru. When somebody is this authentic, Yama cannot deny him. And Yama is not able to deny Naciketa.

The words given to you by the Master to awaken certain realities in you is tattva. When you use that word and awaken the realities, they become satya.

The verse, "What man dwelling on the decaying mortal plane having approached the un-decaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasures, would delight in long life?"

A man who is dwelling in the mortal plane, decaying mortal plane, having approached the undecaying immortal one, and having reflected upon the nature of enjoyment through beauty and sense pleasures would delight in long life?

Is Happiness Always Best for You?

When you understand the root pattern of suffering in your life, just the understanding, the moment you understand, you will get out of it. And whenever you help others to understand their root pattern of suffering, you are really enriching them. If you go on finding the thought patterns - that is not giving up on you. In the same way, helping others to find deeper and deeper different thought patterns, the root pattern is not giving up on others.

When you are suffering with the same thought pattern, root pattern of suffering, it is ātma hatyā. When you help people to get out of their root pattern of suffering, that is the greatest enrichment you will do for the other person.

How do you delight in long life? Naciketa says, "When I know that any day you are going to come, how can I delight in a long life?" Prāyaścitta means restoring the completion. Incompletion is karma. Prāyaścitta is restoring completion. Apūrṇatva is karma. Restoring completion is pūrṇatva. Prāyaścitta for apūrṇatva is pūrṇatva. When you restore completion again and again, these tattvas become satya.

Take responsibility for others' inauthenticity. If you are a doctor, go with the same feeling of enriching. If you are an engineer, go with the same feeling of enriching. Even if you are selling shirts, go with the feeling. The buyer may give you hundred rupees for the shirt, but that hundred rupees he cannot wear. You are enriching him by making that hundred rupees into cotton, cotton to thread, thread to dyeing, dyeing to cloth, cloth to stitching, stitching to the final product. So you are enriching even if you take a hundred rupees for a shirt, because he cannot wear that 100 rupees. So everything you do in life is enriching. Go with the feeling you are enriching. These four are the sārvabhaumya vratāḥ. Naciketa in Kaṭhopaniṣad demonstrates his authenticity, Śraddhā.

One of the kings in the Pandya vamsa named Rajashekara Pandyan was the master of all sixty-three arts, but not the sixty-fourth - dance. So in the court, at one point, he had to give a judgment on who is the best dancer between two dancers. Suddenly, the court objected to the king, saying, "You are not qualified to give a judgment on this issue because you yourself don't know." See how rich the Pandya kings were - they had to know everything experientially to conduct the court! And the court was held as a democracy; it was not an autocracy. Anybody could question the authority of the king. People questioned the authority of the king; he said, "Alright, I'll not give judgment. I'll go and learn." He gets a teacher and starts learning. In a month, he realizes that his legs are in pain because of continuous training.

The next day when he goes to the temple, he cries to Mahādeva, "I have been trying to dance for a month and my legs are paining so much. From time immemorial you have been standing in this same posture. I know how painful it must be; please

at least change the posture, relax." His love was so strong, his Ānanda Gandha was so pure that immediately Mahādeva started dancing, changing his leg. That is the līlā. So He danced in this place twice - once at the wedding party dance, and the second time for his son, Rajashekara Pandyan.

यस्मिन् इदं विचिकित्सन्ति मृत्यो यत् साम्पराये महति ब्रूहि नः तत् ।
यः अयं वरो गूढं अनुप्रविष्टो न अन्यं तस्मात् नचिकेतो वृणीते ॥ २९॥
yasmin idaṃ vicikitsanti mṛtyo yat sāmparāye mahati brūhi naḥ tat ।
yaḥ ayaṃ varo gūḍhaṃ anupraviṣṭo na anyaṃ tasmāt naciketo vṛṇīte ॥29॥

Naciketa is saying, "Oh Death, Oh Mahakala, that regarding which there is doubt, of the great hereafter tell us. Naciketa asks for no other boon than that which penetrates this hidden secret."

Naciketa asks for no other boon than that which penetrates this hidden secret.

When Naciketa has made it very clear, now Yama flowers. Here Naciketa took the responsibility for Yama's inauthenticity. He put his foot down authentically. He gets the best out of Yama. Yama did not trust Naciketa because Naciketa was a human being. But, Naciketa proved his authenticity, got the best out of Yama.

The best of Yama is opening up in the next verse. It is chapter 2, 1st verse.

अन्यत् श्रेयः अन्यत् उत एव प्रेयः ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते ॥ १॥
anyat śreyaḥ anyat uta eva preyaḥ te ubhe nānārthe puruṣaṃ sinītaḥ ।
tayoḥ śreya ādadānasya sādhu bhavati hīyate arthāt ya u preyo vṛṇīte ॥1॥

Yama said, "The good is one thing and the pleasant is another. These two having different ends, bind a man. It is well with him who chooses the good. He who chooses the pleasant misses the true end."

Authenticity matters, not happiness. When you choose authenticity you achieve happiness which is totally different. You can call that as that oozing of bliss. Yama says, "The good is one thing and the pleasant is another. These two having different ends, bind a man." Even goodness binds you to more and more good till you become best, highest. Pleasant binds you, leads you to a different bondage. Both bring certain bondage. Choosing pleasant over good is going to make you more and more bound. Good is going to liberate you more and more.

"It is well with him who chooses the good" - if you choose the good, it means you choose authenticity. "He who chooses the pleasant misses the true end" means the right goal is lost. He misses the true end. He misses the right goal of life. Choosing the pleasant is not wrong, but not right. A man who chooses the pleasant is neither wrong nor right, just left. He says choose authenticity.

"The good is one thing, and the pleasant is another." Always choose authenticity even if it does not look pleasant. Learn the lesson from Yama, only then you can go inside. Completion, Svapūrṇatva is not pleasant. You have to see all that - relive. But it is authentic, good for you. Medicine is not pleasant but good for you. Sugar is pleasant, but not good for you. He who chooses the pleasant misses the true end, means, misses the goal of life.

Yama says, "You have done well by not choosing inauthentic pleasure." Sometimes pleasure and authenticity will come together. That is a byproduct of authenticity. That's okay. But you always choose authenticity; nothing else.

श्रेयः च प्रेयः च मनुष्यं एतः तौ संपरीत्य विविनक्ति धीरः ।
श्रेयः हि धीरः अभि प्रेयसः वृणीते प्रेयः मन्दः योग-क्षेमात् वृणीते ॥ २॥
śreyaśca preyaśca manuṣyametaḥ tau samparītya vivinakti dhīraḥ |
śreyah hi dhīrah'bhi preyasa vṛṇīte preyah mandah yogakṣemādvṛṇīte ||2||

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

Yama is not mincing words. He is strict. He can't mince words. Here Yama gives this as a boon. So he is very straight forward, sharp with the words. He is saying,

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

Every moment life presents the choice of authenticity and inauthenticity to you. It is you who needs to choose. Continuously

life presents authenticity and inauthenticity. Continuously life presents both the choices - authentic and inauthentic. Please understand, it is your responsibility to choose authenticity, to choose the right. No one else can save you. It is you who needs to make the choice.

Always Choose Long Term Rewards

The good and the pleasant approach man; the wise examines both and discriminates between them; the wise prefers the good to the pleasant, but the foolish man chooses the pleasant through love of bodily pleasure.

The good and pleasant approach man. Authenticity and inauthenticity approach man. श्रेयः च प्रेयः च मनुष्यं एतः – authenticity and inauthenticity both approach man. The wise examines both and discriminates between them.

An authentic being, a being who is interested in enriching himself and others, a jīvanmukta discriminates between them. Understand, authenticity and inauthenticity both approach man but a jīvan mukta discriminates between them.

The authentic and inauthentic both approach man; the wise examines both and discriminates between them. There is a beautiful word here. Yama uses the word – "Dhīraha." He uses the word Dhīra for wise. Dhī means awakened consciousness. If you are initiated into the Ānanda Gandha, your consciousness is awakened - chaitanya jāgrata. The awakened consciousness is called Dhī.

श्रेयः च प्रेयः च मनुष्यं - authenticity and inauthenticity both approach man. The person who discriminates and chooses authenticity becomes Dhīra. Between authenticity and inauthenticity, the one who is constantly choosing authenticity is a Dhīraha.

Please understand, Yama uses a very beautiful word, Dhīra, twice. He has always seen only frightened people in his life. Even big heroes, Vīras, are not Dhīras in front of him; they are shaken and frightened. So when he sees one such being in front of him, he calls them Dhīra. He uses this word twice.

The Dhīra, the wise one, is the person who prefers authenticity over inauthenticity. Inauthenticity always gives you the feeling of pleasantness saying, 'it is okay'. But the people who live by 'it is okay' do not achieve the true end of life. Yama does not say it is wrong; he says they do not achieve the true end of life. If 'it is okay' is your pattern, you are not going to reach the true end of your life. Wake up! Yama reminds you to align yourself again and again. Choose authenticity over inauthenticity. The good and the pleasant both approach man; the wise prefer authenticity over love of bodily pleasure.

Vīra is the courage you demonstrate at the level of ahamkāra. Dhīra is the courage you demonstrate at the level of mamakāra. The courage you demonstrate in anyakāra is compassion. The courage you demonstrate in ahamkāra is Vīra, like speaking in front of ten people. The courage you demonstrate with your mamakāra, with yourself, is Dhīra - choosing only authenticity, come what may.

Authenticity and inauthenticity approach man; the wise examines both and discriminates between them; the Dhīra – authentic wise man prefers the good to the pleasant, but the foolish man chooses inauthenticity because of the incompletion in the bio memory.

With completion, nothing is wrong. There are references to Shankara drinking country arrack, being a yoni Brāhmaṇa and Sannyāsī. His disciples questioned his authenticity. Then, he drank hot molten iron to prove that neither of them touched his body. He had to add the water component to his body; there was nothing else.

Shankara did not have any hangover from alcohol. Alcohol leaves the same five hangovers - the five incomplete bio-memories and muscle memories pertaining to sight, smell, touch and taste. All five were not present in Shankara. That is why he even used alcohol just to add the water component to his body. Ram Surat Kumar smoked. With incompletion, even pizza can hurt you. With incompletion, even alcohol can hurt you. When you are incomplete, even breathing can hurt you. With completion and authenticity, nothing can hurt you.

So whenever you are saying 'it is okay,' look within; it may be out of inauthenticity. Dhīra, the wise one, is someone who stands with authenticity, who chooses authenticity, who does not stand with the incompletions of bio-memory. Every time you choose inauthenticity with incomplete bio-memory, some part of your bio-memory says 'it is okay'.

Let the anyakāras of both student and teacher not create enmity between them. Because many times when both anyakāra rise, if you choose inauthenticity, you are not only choosing inauthenticity but also hatred. If you choose inauthenticity, you are dropping from his anyakāra; that is why you always carry hatred towards the Guru whenever you leave him. Otherwise, what is

the reason for the Guru to tell the student, "Let us not have enmity towards each other"?

Now you have to complete with all your incomplete bio-memories. How to complete with food? Taste it intensely without any other memory. Any other patterns you have with food, do swapūrṇatva. If you have any incompletions with parents and all that they did; for instance not allowing you to eat, dig them out and complete with others and yourself. Then put the food in your mouth and taste it without any incompletions. And ultimately, if you want to do swapūrṇatva with food patterns, do Nirāhāra samyama. If you want to do pūrṇatava with food, taste it without incompletions.

It is a beautiful verse: "O Naciketa, after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value for which many mortals perish." Now Yama is aligned with the authenticity of Naciketa. He says, "You have done a very nice job of rejecting inauthenticities, even if they come in the form of pleasant and pleasing things. You have not accepted the garland of great value, the navaratna Mālā, for which so many people die. But you are Dhīra - you have done the right thing by choosing authenticity. With authenticity, you have chosen the right thing.

स त्वं प्रियान् प्रियरूपान् च कामान् | अभिध्यायन् नचिकेतः अत्यस्राक्षीः ।
न एतां सृङ्कां वित्तमयीं अवाप्तः यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३॥
sa tvaṃ priyānpriyarūpāṃśca kāmān abhidhyāyannaciketo'tyasrākṣīḥ |
naitāṃ sṛṅkāṃ vittamayīmavāpto yasyāṃ majjanti bahavo manuṣyāḥ ||3||

He says - O Naciketa after wise reflection thou hast renounced the pleasant and all pleasing forms. Thou hast not accepted this garland of great value.

Yama was about to give the Navaratna Mālā to Naciketa, and Naciketa said, "No, thank you. Keep it with you." Only a personality like Naciketa can say no to Yama. It takes guts. You have not accepted this Mālā of great value for which many mortals perish. People die for it, Yama says.

At the end of the Kaṭhopaniṣad, Yama offers chariots and other temptations to provoke Naciketa. Naciketa not only received authenticity but also all those offerings. Understand, when you stay in authenticity, whatever you carry in your Ānanda Gandha becomes reality. It is we who are responsible for everything. When we decide not to give up on ourselves and others, the energy and intelligence of Living Enlightenment expresses through us.

Please understand, incompletions related to taste, smell, and listening - all these stay in your muscle memory. But the incompletions related to the eyes and lust and touch stay in your bio-memory. It is at a deeper level. Do completion with all your patterns.

All human beings view and live life from their root thought pattern. So if we can distinguish that for them, they begin to live a transformed life.

स त्वं प्रियान् प्रियरूपान् च कामान् | अभिध्यायन् नचिकेतः अत्यस्राक्षीः ।
न एतां सृङ्कां वित्तमयीं अवाप्तः | यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३॥
sa tvaṃ priyānpriyarūpāṃśca kāmān abhidhyāyannaciketo'tyasrākṣīḥ |
naitāṃ sṛṅkāṃ vittamayīmavāpto yasyāṃ majjanti bahavo manuṣyāḥ ||3||

The best way to show your love to others, or to truly love others, is to take responsibility for their inauthenticity. Whenever you take responsibility for someone else's inauthenticity, you prove that you love them. Love is expressed by taking responsibility for another's inauthenticity. If you love someone, don't even tell them - just take responsibility for their inauthenticity.

True love is nothing but taking responsibility for another's inauthenticity. When you see inauthenticity in others, you will not punish them; instead, you will decide to enrich them by bringing the right prāyaścitta. Prāyaścitta means sweet support to restore their completion. Real love means taking responsibility for the inauthenticity of the person you love.

2nd chapter 4th verse:

दूरं एते विपरीते विषूची | अविद्या या च विद्या इति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४॥
dūramete viparīte viṣūcī avidyā yā ca vidyeti jñātā |
vidyābhīpsinaṃ naciketasaṃ manye na tvā kāmā bahavo'lolupanta ||4||

"Wide apart are these two - ignorance and what is known as wisdom - leading in opposite directions. I believe Naciketa to be one who longs for wisdom, since many tempting objects have not turned thee aside."

Yama says there is a big gap between inauthenticity and authenticity. Both of them lead in opposite directions. I believe, Naciketa, you belong to authenticity. Many inauthentic things, looking very pleasant and tempting, did not turn you away from authenticity and lead you to inauthenticity.

When you stand by authenticity without being tempted by inauthentic things, real pleasure comes to you. Authenticity and inauthenticity are wide apart, leading you in different, opposite directions. Take responsibility for authenticity and don't be swayed by inauthenticity, even though it may appear very pleasant and good. Even if it appears to be pleasant, don't pursue inauthenticity. Let us pursue authenticity. Let us live authenticity. Make authenticity a reality.

Please understand, 'Brahma vit brahmaiva bhavati'. Any knowledge, when you imbibe it, you become that. When the mind becomes subtle, subtle knowledge itself becomes experience. When your body becomes subtle, sensitive, and evolved, you become dual. In all evolved beings, duality is the core - whether it is Buddha, Śiva, or Kṛṣṇa - when the body evolves, you become dual.

When the mind evolves and becomes subtle, any knowledge becomes experience. Knowledge is masculine; experience is feminine. When your body evolves, both become one and you become dual. When your mind evolves, both become one and knowledge itself becomes experience.

Whether it is Mahādeva, Buddha, or Mahavira - the more you evolve and the more the body evolves - you become dual. This is a very subtle truth. Dual becomes non-dual means the masculine strength and the feminine grace merge into one. The integrity and authenticity of the masculine being, along with the responsibility and enriching nature of the feminine grace, become one in the body. The real yogic body will be dual - Mīnākṣī's body was dual, Sundareśvara's body was dual, Arunachala's body was dual, Buddha's body was dual, Kṛṣṇa's body was dual. When the body evolves, it becomes dual. Manu very clearly says that by 45 your body should become dual. If you have lived with your body authentically, by 45 it should become dual.

The scale based on which longevity is decided and whether it is a yogic body or not is determined based on delayed physical maturity and earlier it becomes dual. Knowledge itself becomes experience when your body also becomes dual. It is a very subtle phenomenon. Knowledge is always masculine; experience is always feminine. If your body is centered on one gender and rejects the other component of gender in your system, you will continue to struggle with either experience or knowledge. Only having experience without knowledge - you will not be complete; or having only knowledge without the experience - you will not be complete. The denied, incomplete part continues to harass you.

When the body evolves and matures, it becomes dual. When the mind evolves and matures, it becomes dual. No religion can touch this depth of duality in the body. The Hindu tradition was able to reach those heights. That is why there is the description of Ardhanārīśvara. It is not half and half. If you think the right side of Śiva does not have feminine qualities, you are wrong, and vice versa. It is a pictorial depiction; otherwise, it is both masculine and feminine on both sides. Right hand has masculine strength, left hand has masculine strength - both describe both.

You can never visualize Kṛṣṇa without feminine grace; you can never visualize Buddha without feminine grace; you can never visualize Mīnākṣī without masculine strength; you can never visualize Sundareśvara without feminine grace.

Knowledge directly becoming experience happens in a dual body just like that, instantly. Because in a dual body, you have not suppressed and denied the possibility of the other. You came out of both energies; how can you be just one energy? When the ingredients are mango and banana, how can you expect the juice to be only mango or only banana? But you go on imagining. Unfortunately, not only imagining but denying the other component. The love and lust of humanity is nothing but the denial of the other component. That is why it eternally ends in denial. Because it starts in denial, it ends in denial. Any human being's love and lust can be given this title - a long denial between birth and death, bed to tomb, cradle to grave – a long denial.

This passage beautifully expresses the truth about our dual nature and the importance of embracing both masculine and feminine energies within us. It highlights how denial of our complete nature leads to unfulfillment in love and life.

There are only two bodies on planet earth - denied or dual. Denied is slum; dual is palace. Which one you develop is based on the way you live. Knowledge becoming experience is authenticity. When you are authentic with your body, automatically it becomes dual. When you complete with all the incompletions of your body, it becomes dual. In the male body Kuṇḍalinī is the denied female component. In all female bodies the Kuṇḍalinī is the denied male component. When Kuṇḍalinī is awakened, simply your system becomes dual. Dual is not gay or lesbian or transgender, it is transcendental gender. It is not impotent it is omnipotent.

The denied part has to be incorporated and imbibed as part of you. Each one of you has a denied kid inside you. If you open your heart and see, 10 kids are sitting inside – one in anxiety, fear, anger; 2 or 3 men and women are rolling and fighting with

each other. All of them put together are you.

One mad guy was sitting on a well and screaming, "16." Another guy went near and asked, "What 16?" This guy pushed him inside and said, "17, 17, 17!" The 5-year-old version of you, the 6-year-old version of you, the 8-year-old version of you, the 18-year-old version of you – one is sitting with a teddy bear, another with a motor car, another with a rose flower.

Understand that all those multiple personalities put together are you. That is why the most dangerous species on planet Earth are human beings. Once they become authentic and integrated, they become divine beings. Live with them.

Mahā Kālā, Yama is so sure that the knowledge will become just experience in Naciketa. He saw the authenticity. Ramakrishna says beautifully – during the Swati nakshatra, when the rain showers and the mother pearl comes up in the ocean, when that raindrop falls, the mother pearl makes a pearl. The Swati rain waits for the right mother pearl to come and open so that it can shower, and the mother pearl is waiting for the rain to happen. Here, rain found the right mother pearl. The rain now knows if it drops this water into this mother pearl, it will surely make one pearl. It will not be wasted.

Now Yama knows Naachiketa will make this knowledge into experience. Let us see what Yama says in the next verse – 2nd chapter, 5th verse.

अविद्यायां अन्तरे वर्तमानाः स्वयं धीराः मण्डितं मन्यमानाः ।
दंद्रम्यमाणाः परियन्ति मूढाः अन्धेन एव नीयमानाः यथा अन्धाः ॥ ५॥

avidyāyāmantare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃmanyamānāḥ |
dandramyamāṇāḥ pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ ||5||

Yama, Mahakala declares to Naciketa: "Fools dwelling in ignorance, yet imagining themselves wise and learned, go round and round in crooked ways, like the blind led by the blind."

Inauthentic ones yet imagining themselves as authentic just because they have knowledge which has not yet become experience go around and round in crooked way, like the blind led by the blind.

Inauthentic ones yet imagining themselves as authentic just because they have knowledge which has not yet become experience. Understand that knowledge which has not yet become experience means you ate and it did not get digested. Only dogs eat that way. If you eat something and do not digest it, what will happen? It will come out through the same hole from which it went in. If you see dogs, they vomit and eat only that. Even in a dog's case, they don't eat if another dog vomits. In your case, it is so unfortunate - you eat another's vomit.

All ideas and words by an unenlightened one are 'vomit'. Internalize this one word very sincerely. Even one wrong idea inside your system from the wrong book or wrong logic sometimes takes years to clean and get out of it. As if you don't have enough confusion already, why do you want more? Inauthentic ones yet imagining themselves as authentic just because they have knowledge which has not yet become experience go round and round in a crooked way, like the blind led by the blind.

Mahakala is clearly warning Naciketa about the people who don't have authenticity and yet try to lead others. He is using a very beautiful word: दंद्रम्यमाणाः परयिन्तमूढाः – means going round and round and round in crooked ways, conspired ways. An unenlightened being posing as an enlightened being is the conspiracy against the cosmos.

Don't waste your time going round and round in crooked ways, being led by the blind. And when you know you are blind, never attempt to lead another blind person. If you are blind and travel alone, at least it is suicide. If you are guiding another blind person, it is murder as well.

Mahakala says inauthentic ones, yet imagining themselves as authentic just because they have knowledge which has not yet become experience, go around and round in crooked ways like the blind leading the blind.

If you have anyakāra about somebody, immediately you have committed to fulfilling their anyakāra about you. Listen, if you have some expectation, imagination, or image about somebody, you have committed to fulfilling their image about you. If you have an expectation about your mother, you have to fulfill her expectation about you. It is a commitment. Somebody who is walking on the street - you don't have much anyakāra about him other than he should not kill or attack you. In the same way, you also fulfill his anyakāra that you should not kill or attack him. He does not have any anyakāra about you, so you don't have to fulfill his image of you because you don't have any significant image of him.

Only for people about whom you carry an image, you should also authentically take responsibility for their image of you. Anyakāra means others' expectations about you. Whose expectations you need to stretch yourself to fulfill and whose you don't

need to take responsibility for - this is the understanding you should have.

For example, if you have an image of your mother, you should take responsibility for your mother's image of you. If you have an image of your master, you should take responsibility for your master's image of you.

Go on stretching; you will express miracle powers. For example, if 20 people need healing and I can heal only 10 with the given time, but if I decide I am going to heal all 20, naturally the divine takes its form and heals the other 10 people as well. Don't think it happens only for me; if you stretch, it happens for you also. When you start stretching, literally cosmos uses your form also - adds more hands to you, adds more bodies to you, adds more presence to you, adds more vibration to you, adds higher frequency to you.

The disciple-disciple relationship is the most dangerous because one unconscious person is talking about another unconscious person. When a disciple talks about guru to another disciple, he talks about guru as per his own unconscious projections. It is so unfortunate. Blind leading the blind is the most dangerous. Even if you are not a lead, you will be sitting in one corner of your house. But blind leading the blind is the most dangerous.

A person who has experience but no knowledge, is not as dangerous. The Bhakti yogis who do not have the knowledge to transmit to others but have experience are not dangerous. At most, they will have charisma and will inspire a few hundred people around them by singing and dancing. But people who have knowledge and no experience are like venomous snakes. They are very dangerous because they are like the blind leading the blind.

2nd chapter, 6th verse in Kaṭhopaniṣad:

न साम्परायः प्रतिभाति बालं | प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनः वशं आपद्यते मे ॥ ६॥

na sāmparāyaḥ pratibhāti bālaṃ pramādyantaṃ vittamohena mūḍham |
ayaṃ loko nāsti para iti mānī punaḥ punarvaśamāpadyate me ||6||

The Hereafter never rises before the thoughtless child - the ignorant, deluded by the glamour of wealth. 'This world alone is, there is none other' thinking thus, he falls under my sway again and again.

Death keeps his secrets away from you by showing wealth. Ramakrishna says when a mother is cooking, the child is crying. She first tries all possible ways – she gives toys, candy, everything. If the child is pacified, she does not bother and goes on with her work. If the child throws away everything and still cries, she puts everything aside and picks him up onto her lap.

When your life evolves from fish to tortoise and then to pig and then to the next level after you enter into the human body, what is the more visible possibility? Wealth. There is an invisible possibility – siddhis. The visible possibility is wealth.

One more thing: don't take these good qualities for granted. If you are not swayed by wealth, don't think it's okay. No. You have already grown out of at least 10 bodies. Even if you have decided not to marry with integrity but without authenticity, it's okay. If you've decided not to marry with integrity, you have lived and passed through at least 25 human bodies. Each of these qualities has come to your bio-memory after going through the human body many times.

The same way, at least ten janmas(births) are gone in exploring the possibility of wealth. Please understand, first wealth gives joy. In that pattern, one life is wasted. Then, "Wow, let me accumulate and enjoy my next birth." Then, "Let me not waste time in accumulation, let me take birth in that kind of family." Please understand, even if you take birth in a family background where you don't need to accumulate, the in-sensitization of your senses happens. In-sensitization means being tired of so much pleasure, womanizing, and everything – the senses lose their vigor.

First, money gives pleasure and you run after it. That itself takes at least one janma. Then you explore various methods of making money and having pleasure. Then you say, "No, too much time is wasted in making money. Let me spend time in a family where there is already wealth and I can start spending" – straight pleasure. Then this in-sensitization of senses happens and you lose pleasure. Only after that do you land in a matured body which does not get swayed by wealth.

The deeper questions of life are not entertained in the brain which is aimed at wealth. Wealth makes you live in the superficial space of life. Superficial questions, superficial answers, superficial living. That is why Yama is so clear: The Hereafter never rises before the thoughtless child.

Please be very clear, all the wealthy countries are one-life based countries. Why this one-life based idea? When you are deluded by the glamour of wealth, the idea of what is hereafter never rises before the thoughtless child - the ignorant, deluded by the glamour of wealth. 'This world alone is, there is none other', thinking thus, he falls under my sway again and again.

A person who cognises one life theory, plans with a very sharp, narrow vision of life. A person who thinks there are so

many births, the larger picture, plans more properly about life. If you cognize that what you see in front of you is the world, that's all. What will you do? Take up an IT job. Work to make money, have a boyfriend and girlfriend who will abuse you for entertainment. Morning you get up, go to work, evening come back, go to the movies and sleep. If you think life is only what is in front of you, your plan for life will be too small. If you plan to look at the larger picture of life, you will not sway for wealth and be caught by the trap of Yama, the net of moha (delusion) of wealth.

Create wealth out of completion – pūrṇa madah, pūrṇa midam – with a clear purpose, with clear cognizance. You know the larger picture of your life. Have the right reason for wealth. Have the right reason, right cognition, have the right context for wealth. Context is decisive.

Having wealth or not having wealth is neither right nor wrong. Why you are having, why you are not having decides whether you are right or wrong. Even now, having because of poverty is wrong. Even having out of ignorance is wrong. Whether you have or not is not the thing. The context with which you have is what you need to see. This is the right cognizance for wealth, this is the right cognizance for power, this is the right cognizance for sex. These are the 3 which run life. Authentic right cognizance of these 3 – power, wealth, sex – you are a jīvan mukta. Having them or not having them no way comes into the picture. You may not have sex because you are impotent; that does not bring jīvan mukti for you. If you have sex with wrong cognition, that does not bring jīvan mukti. Having or not having is not the decision-making factor. Why you are having it is the decision-making factor. Nothing else is required. An authentic right cognizance and right context for wealth, sex, and power, you become enlightened.

न साम्परायः प्रतिभाति बालं | प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनः वशं आपद्यते मे ॥ ६॥
na sāmparāyaḥ pratibhāti bālaṃ pramādyantaṃ vittamohena mūḍham |
ayaṃ loko nāsti para iti mānī punaḥ punarvaśamāpadyate me ||6||

The Hereafter never rises before the thoughtless child - the ignorant, deluded by the glamour of wealth. 'This world alone is, there is none other', thinking thus, he falls under my sway again and again.

Mahakala describes very clearly here the wrong cognizance, the wrong context. Because once Naciketa is established in the right cognizance and context, Yama himself is giving all the gifts to Naciketa. He sends thousands of chariots, gaṇas, gandharvas, wealth, earth, everything along with Naciketa. If wealth itself is wrong, then why is Yama giving wealth to Naciketa? Does he want to take revenge on Naciketa? No. The right context, right cognizance, conscious cognizance, right context is all you need to have.

When you have the right context and conscious cognizance, after that you decide "I don't want to have sex, wealth, and power" from the right conscious cognizance, you are the ultimatesannyāsī, ultimate jīvan mukta. With the right context and authenticity, if you renounce and decide not to have wealth, sex, or power, you will not even have a struggle in your muscle and bio-memory. The decision whether to have wealth or not, the decision whether to get married or not, the decision whether to stay in the marriage or not, these decisions have to be made with this conscious cognition.

If you believe there is only one life, after that no life, you're just going to be lying down in your tomb, God will call you. If you believe that, actually you're going to be stuck like a stone with your dead body, and for ages, you're not going to move to the next body, because all your belief, action, cognition, everything was based on that. You will be just stuck, lying in your tomb, for ages, just like stone, caught in the causal layer. Neither you can move further, nor you can go back, because the cognizance with which you handled your whole body, and all the actions you did, you are not going to give it up so easily because you've vested interest in those principles you believed. That is why just taking birth in a community or society where the theory of reincarnation is given to you from a young age itself, half of the enlightenment is achieved.

The parental cognizance you receive is a very important thing. Until your completion, that is going to lead your life. Only after your completion, the parental cognizance influence on you is going to reduce. Only when you start completing, you understand it is not parental cognizance, it is parental conditioning. Until then, you think it is parental cognizance. Blessed are those who cognize reincarnation tattva as a parental cognizance, as a knowledge given to them by parents, where the society lives and breathes that truth.

Mahakala is very clear, the people who are deluded by the glamour of wealth think that this world is all that is there is and that there is nothing beyond it. Thinking this way, they fall under my sway again and again. If you have lived your whole life with the belief in no rebirth, even if you come to know about rebirth after death, you may not want to move away from your vested interests. You will maintain certain confusions and remain stuck in the causal layer.

When you live your life for about 50 years based on a certain principle - let's say atheism - and suddenly in old age, you start

realizing that this theory is not right and does not represent the truth, remember that your entire 50 years were built on that theory. Your cognizance, your actions, your society, and your community created an atmosphere around you based on that belief. Now, even if you know in your heart that the theory is wrong, you may try to maintain some confusion so that you can justify sticking with what you have always believed.

The theory which you believed in is going to form a deep layer within you. That itself becomes independently alive. It will not die and will keep you in confusion so that it can continue to flourish. If you have lived your whole life with the belief in only one birth and no rebirth, when you die, even if someone tells you the truth, are you going to believe it? You will not, and you will continue to retain certain confusions.

Every action you perform based on certain cognizance is going to add a layer of muscle memory within you. If you accumulate too much muscle memory, even if you realize that your cognizance is wrong, the muscle memories will not let you move away from that cognizance. So before you perform actions, be clear about the cognizance that is prompting you to take those actions.

That is why an ordinary person who builds his body will not get enlightened, but ones who build their body every day by listening to these Hindu truths with this Hindu cognizance, conscious cognizance, will be the one to become enlightened.

This is the first step Mahakala Yama is teaching. He is speaking as an insider; he is making fun. Yama is not giving spiritual advice; he is mocking. That is why he says, "Thinking thus, they fall prey to me again and again." He is revealing insider secrets. He is saying, "Eh, this is how I run my business; this is how they fall under my sway again and again. This is how I keep all the fellows under control."

Please listen in the right context. This is not presented as spiritual advice; it's a business secret. Imagine if the head of the Wall Street Journal suddenly said, "There is nothing like currency. This is how we keep people under our illusion and sway. We just keep some zeros in some bank accounts, and in our meetings, whoever screams the loudest gets more zeros. That's all; this is how we function. We neither have a gold reserve for the currency we print nor any other resource. We just print, print, print and add more and more zeros while people continue to live believing this." What will happen then? Will you work for money after that? Will you think about zeros after that?

In the same way, Mahakala, the biggest cheater of the cosmos, and Yama, the biggest swindler of the cosmos, are coming out to reveal their business secrets. Listen, this isn't even just a business secret; it should be called a brand secret. There are some business secrets, like how Coca-Cola is made; that's kept as a secret. Yama is breaking the brand secret: "By showing wealth, I keep people swaying." After this revelation, will you still chase wealth? The brand secret of death has been revealed.

Here, Yama is revealing the trade secret. He says that the truth of the hereafter never reveals itself to the thoughtless ignorant - those who lack conscious cognizance and are deluded by the incompletion and glamour of wealth. Being deluded by the incompletion and glamour of wealth, and cognizing that this world is all there is, there is none other, he falls under my sway again and again. It's as if he feels someone is very close to him; he keeps that person close, makes them sit next to him, and says, "Hey, this is the trade secret; listen."

You should listen to this verse with these three contexts in mind. First, the one who knows the entire secret of death is speaking to another close person with whom he is committed, and you are eavesdropping. You must listen in that context.

Understand that you have to listen in that context - deluded by the incompletion and glamour of wealth, and cognizing that this world alone exists, thus unconsciously cognizing, he falls under my sway again and again. They fall under my sway, this is the first trade secret.

A few minutes ago, this is what he attempted. He offered Naciketa, "I will give you Rambha, Menaka, Urvashi, thousands of maids, chariots, musical instruments, large fertile lands, planet Earth, and a long life as long as you want." Now he is saying, "this is how I sway people." Listen with this cognizance. Don't listen as if it's moral teaching; don't listen as if it's a spiritual satsang. Listen to the trade secret of Death.

Now let's move to the next verse. What does Mahākālā have to offer us in the next verse?

2nd chapter 7th verse

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७॥

śravaṇāyāpi bahubhiryo na labhyaḥ śṛṇvanto'pi bahavo yaṃ na vidyuḥ |
āścaryo vaktā kuśalo'sya labdhā āścaryo jñātā kuśalānuśiṣṭaḥ ||7||

Yama comes to the space where he is going to reveal the knowledge. He is about to deliver a message about whom many are not even able to hear, whom many cannot comprehend even after hearing. Wonderful is the teacher who can receive when taught by an able teacher.

Please understand, Naciketa is sitting very close to Yama, and Yama, with deep love in his eyes, is pouring out his trade secrets and heart to Naciketa with deep trust. After this knowledge, Naciketa will not push him out of his seat!

Yes, it's wonderful that somebody can transmit this knowledge, and it is wonderful that somebody can receive it when an able teacher transmits it. So, he appreciates Naciketa and himself. He makes Naciketa understand that this is truly a beautiful and wonderful occurrence.

Wonderful is the teacher; wonderful is he who can receive when taught by an able teacher. So he says, you can hear and see that among seven billion people, only one billion even hear about the concept of rebirth after death, this principle of reincarnation. In these seven billion, only one billion even hear this truth, and even within that one billion, many cannot comprehend it. Six million do not even hear it.

In seven billion, only one million understand. So, wonderful is the teacher, who is teaching, wonderful is he who can receive when taught by an able teacher. Understand, that is why, all of you are Bahuputras.

Brahmaṇyam Bahuputratām

Because in seven billion, six billion don't even hear. Among one billion who hear, nine hundred and ninety nine million don't even understand. Only one million even comprehend. Then, you have all the right to feel Brahmaṇyam Bahuputratām.

Second chapter, eighth verse:

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८॥
na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ |
ananyaprokte gatiratra nāsti aṇīyān hyatarkyamaṇupramāṇāt ||8||

When taught by a man of inferior understanding, this ātman cannot be truly known. Even though frequently thought upon, there is no way to know it. Unless it is taught by an illumined teacher, for it is a subtler than the subtle and beyond argument. Understand the keyword is aṇupramāṇāt. Master can handle the arguments in the beginning, once you are convinced to a certain extent, your vijnānamayakosha, logical body is penetrated to a certain extent, you should reach to a space where you don't argue even internally, just drink the words coming out of the master's mouth. Only in that space the knowledge is transferred. The light is transferred.

When taught by a man of inferior understanding this ātman cannot be truly known. When taught by an unenlightened being, this ātman cannot be truly known.

This tattva cannot become satya in you even though frequently thought upon, even if you were to think about it repeatedly, again and again, there is no way to know it unless it is taught by an enlightened being, an incarnation, who has landed to transmit this experience, because it is subtler than the subtlest and beyond argument. Only an incarnation can silence all the arguments in your inner space. Please listen, sometimes you will stop the argument outside but it'll be going on inside. Only an enlightened being, an incarnation can put you in the space where even inside arguments are stopped.

Learn from the Right Teacher

Understand that there are some things which have to be taught through the very essence of your being, just by your breathing, just by you living it. An unenlightened being will not be able to teach the subtlest truths. Unless your whole cognizance becomes conscious cognizance, you will not be able to teach; you will be caught.

Listening just transforms you. If you are listening, you will not be inauthentic and you will not lack integrity. Because even if you take one step lacking integrity, with listening you will come back to completion; from there you will function and move.

Integrity: If you are authentically integrated, you will not give a single false promise to yourself or to others. Literally, you will

be moving around unclutched. You may not have destroyed the mind, but you will have the mind only to use when you need it.

When you practice integrity and authenticity, you will see that the completion level increases. Continuously and consciously cognizing that incompletions are getting healed leads to rising completion.

When your cognition increases, your ability to listen to yourself also increases. Authentic listening to your mamakāra leads to unclutching. If you are able to authentically listen to yourself with complete integrity and authenticity, you will be unclutched.

Living authentically is key to understanding whose anyakāra you should fulfill and whose you should not. This understanding comes from personal experience and testing. Questions that arise are often a result of being time-tested or space-tested. Some questions may even be spouse-tested, where you test them on your partner. By discerning the nature of the question, whether it is time-tested, space-tested, or perhaps wasted, clarity can be gained.

The questions you raise about the tatvas are proof of whether you have started living them or not. Allow me to share a story with you - A man was concerned that his wife's hearing might be declining and thought she might need a hearing aid.

Uncertain about how to approach her, he decided to seek advice from the family doctor. The doctor suggested a simple informal test for the husband to perform in order to assess his wife's hearing loss more accurately. "Here's what you do," said the doctor, "stand about 40 feet away from her and ask her a question in a normal conversational tone. See if she hears it. If not, move closer - go to 30 feet, then 20 feet, and continue until you receive a response."

This man thought that the test was harmless and that he could handle it informally. That evening, while his wife was in the kitchen cooking dinner, he said to himself, "I'm about 40 feet away, let's see what happens." Then, in a normal tone, he asked, "Honey, what's for dinner?" However, there was no response.

Subsequently, the husband moved closer to the kitchen, approximately 30 feet from his wife, and repeated, "Honey, what's for dinner?" Yet again, there was no response.

He then moved into the dining room, standing about 20 feet from his wife, and asks, "Honey, what's for dinner?" Once again, he received no response. Undeterred, he walks up to the kitchen door, now about 10 feet away, and asks once more, "Honey, what's for dinner?" Still his question was met with silence.

Finally, he approached right behind her and asked again, "Honey, what's for dinner?" Exasperated, she responded firmly, "For the fifth time I am telling you - mashed potatoes!"

If your hearing is impaired, you need a hearing aid. If your listening is impaired, you need authenticity. Listening aid is authenticity. When you bring authenticity, you start listening. When you bring integrity, you start listening.

न नरावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिः अत्र नास्ति अणीयान् हि अतर्क्यम् अणुप्रमाणात् ॥ ८॥
na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ |
ananyaprokte gatiratra nāsti aṇīyān hyatarkyamaṇupramāṇāt ||8||

When taught by an unenlightened being, this ātman cannot be truly known, this tattva cannot be truly known even though frequently thought upon. Even if you think about it again and again, it will not become known to you or become a part of you. There is no way to know it unless it is taught by an enlightened being, an incarnation, for it is subtler than the subtlest and beyond argument.

At one point, you simply need to feel that the person teaching you is living it. You need to feel their embodiment, not just be convinced. To truly understand, you must feel that they are living it.

Only when taught by an enlightened being or incarnation can you grasp this knowledge because it is subtler than the subtlest and beyond argument.

2nd chapter, 9th verse:

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९॥
naiṣā tarkeṇa matirāpaneyā proktānyenaiva sujñānāya preṣṭha |
yāṃ tvamāpaḥ satyadhṛtirbatāsi tvādṛṅno bhūyānnaciketaḥ praṣṭā ||9||

"O Dearest, this ātman cannot be attained by argument; It is truly known only when taught by another - a wise teacher a person who is living it, who has become it. O Naciketa, thou hast attained It. Thou art fixed in Truth. May we ever find a questioner like you."

The state of enrichment is not attainable through logical understanding alone. These truths can only be transmitted by a living being. Oh Naciketa ! You attained these truths through your Śraddhā - sincerity and authenticity. Oh Naciketa ! Will another authentic seeker like you ever be found?

The process of these principles becoming realities occurs only through living. The root cause of non-partcipation is engaging different personalities in an inauthentic manner instead of integrating them. For instance, if you have a lawyer friend, you may claim to become a lawyer to please them; similarly, with a doctor or engineer friend, you may express intentions to become one to appease them. This pattern extends even to interactions with your Spiritual Guru - claiming to become a Brahmachari or sannyāsī solely for their approval.

Initially, you may be aware that you are playing this game for a specific purpose. However, upon repeating these false declarations, you begin losing integrity over your consciousness and the words you speak. The second time you utter any statement is when it transforms into a declaration. While the first utterance like "I am a criminal" remains just words without impact, repetition solidifies its influence over you as the seed starts taking root within.

This cycle of projecting multiple inauthentic personalities poses dangers - initially leading to confusion, followed by deeper layers of inauthenticity. Eventually, scenarios like being questioned by a doctor while present at a lawyer's office arise; responding with evasive answers further entrenches this inauthentic behavior. It is crucial to recognize and break free from this pattern before it takes hold and distorts one's authenticity and integrity.

During Mīnākṣī's time, people had stone slabs in their homes that acted like televisions. By sitting on the seat and creating sound vibrations, they could immediately have Darshan of Mīnākṣī and receive instructions. If you restore your authentic integrity, every sound you create will yield results. When you are out of integrity, the sounds you produce have no impact on either yourself or others.

Patanjali states that simply by chanting Om, one can enter samādhi. Rāmanuja's guru advises repeatedly chanting "Om Namoh Narayana" to reach Vaikunta. Rāmanuja simplifies this by saying that chanting "Om Namoh Narayana" just once will lead one to Vaikunta. Shankara takes it further by suggesting chanting "Govinda" once and taking a drop of Ganges water will result in reaching a higher state.

You have become inauthentic. Integrity transforms your words into reality. Without integrity, your words will not manifest as reality. This especially applies to all the Pūjāris (priests) of Kailasa. It is essential to uphold a high level of integrity for your chants to invoke the presence and blessings of the gods and goddesses, reaching those to who you offer prayers. Only then can Hindu rituals truly become a science. Maintain high integrity and authenticity. Reclaim and restore integrity and authenticity to the required level, so when you perform prāṇa prathishta (invoking energy), that energy must manifest. When you operate with integrity and authenticity, the energy will be present. It is through your integrity and authenticity that sound vibrations are transformed into reality.

Only through authenticity can the sounds you create manifest as reality. Similarly, only with authenticity can powerful tools like Brahmāstra become a reality. In ancient Hindu tradition, everything operated based on sound - from Pushpaka Vimānas to Brahmāstras; they had advanced technologies like flight, helicopters, and even atom bombs operated through sound vibrations. In modern times, we rely on electricity because we have lost touch with our integrity and authenticity; hence, the sounds we create get distorted before even leaving our lips.

Before declaring victory, how many times have you already declared defeat within yourself? The depletion of sound energy has already occurred - leaving the cosmos puzzled before you. The highest levels of integrity and authenticity are imperative for integrating these potent energies into your reality.

This is the exact way the cosmos stands in front of you; it does not know your instructions, it does not know what you want! You may think you are manipulating the lawyer, engineer, doctor, or even your Guru, but in reality, you are only manipulating yourself. Realize that inauthenticity is unnecessary for achieving success and joy, whether you are strategizing internally or externally. Understanding this truth will lead to your success and glory.

It is crucial to comprehend that inauthenticity is never necessary. While we often believe that internal enlightenment does not require authenticity, we mistakenly think that external matters demand inauthenticity - labeling a lawyer as inauthentic, a doctor as inauthentic, or even a spiritual leader as inauthentic. However, if they truly lack authenticity, they are already living in a state of suffering. Do you wish to be trapped in such misery? Remember, the inauthenticity of others does not justify your own

lack of authenticity. By embodying authenticity, you will naturally create an environment of genuineness around you.

Ramakrishna beautifully illustrates this concept with the analogy of a fisherwoman who cannot thrive in a flower shop setting. He narrates how a few fisherwomen went to the market to sell fish and on their way back requested shelter at a small flower shop owner's house. The kind owner welcomed them to stay overnight. As they settled down for rest, all three women found themselves rolling and tossing uncomfortably. They were not able to sleep. Then one lady said, "I know the reason now because the whole house is full of Jasmine smell." This lady brought the fish baskets, sprinkled water and they all slept nicely.

If you are carrying inauthenticity, you will naturally be drawn to a society that thrives on inauthenticity. Conversely, if authenticity is ingrained within you, you will naturally gravitate towards a community that embodies authenticity. No one can prevent this natural attraction.

When you embody authenticity, no external force can hinder you; nothing can impede your path. On the other hand, if you carry inauthenticity, even being in close proximity to guru will not aid you. It is crucial to understand that whether seeking success internally or externally, inauthenticity is unnecessary and ineffective as a strategy. Whether aiming for financial prosperity, harmonious relationships with a spouse or family, material wealth, success in the outer world, inner fulfillment, enlightenment - regardless of your aspirations, inauthenticity is not the right approach. Non-integrity and inauthenticity will not lead to success.

The state of enlightenment is not achievable through logical understanding alone. Only the beings who have enriched themselves with these truths can enrich others with these truths. Oh Naciketa! You have achieved the state of receiving these truths through your authenticity. Will another authentic seeker like you ever be found!

"When aiming for internal success, I require authenticity. However, for external success, I acknowledge that I can tolerate a little inauthenticity." This is akin to thinking, "I will keep a little poison inside this container of milk. When I decide to drink, I will consume only the milk; however, when giving it to my enemy, I will include the poison." How many of you consider this foolishness? Then why do you not recognize the folly in other actions? Just because you perceive a lawyer as being inauthentic does not justify engaging in similar behavior to interact with them. Understand that repeating this mistake involves mixing inauthentic poison with authentic milk - drinking only the milk separately and sharing the poisoned portion with others. It is comparable to someone bringing a glass of milk laced with poison; as poison naturally settles at the bottom, offering half to another person means both halves are contaminated.

When one stands with authenticity, arguments are destroyed and cease. While Mandana Mishra clung to his inauthenticity, Shankara persisted. However, upon recognizing the heat of his inauthenticities causing his garland to wither, Mandana Mishra chose to abandon all inauthenticity, leading to a sudden transmission of knowledge.

During the completion process, many may have experienced heat body pains. It is crucial to enrich oneself authentically with these principles. Authentic decision-making without relying on strategies of inauthenticity is key for personal growth and success. Inauthenticity may reinforce innate fear patterns and root thought patterns of suffering but does not lead to true achievement or practical success.

It is essential to understand that practical success does not align with inauthenticity. Holding onto poison for others while believing it will not affect oneself is akin to closing a manhole and remaining trapped inside a ditch. Just as drainage water returns to homes when the Ganges flows back into the ocean during high tide, one must handle situations properly to avoid facing consequences. The dynamics between the Ganges and the ocean at places like Ganga Sagar near Calcutta illustrate this interplay - during low tide, freshwater can be sourced from the Ganges up to 7 km inland; however, during high tide, salty ocean water flows into the Ganges up to 70 km inland. Understanding this natural phenomenon emphasizes the importance of managing situations effectively to prevent unwanted outcomes when high tides bring back drainage water if not managed correctly.

If you find yourself leaning towards inauthenticity, it is time to fully integrate and elevate yourself in authenticity, not in inauthenticity. No one has cheated or exploited you; the belief that someone has wronged you stems from foolishness that perpetually victimizes you. Even if you were to become a Prime Minister or President, you would still feel like a victim, as many individuals in positions of power often do.

The common misconception is that being in a position of power will bring completeness and happiness. However, some may also feel the opposite - that holding power leaves them feeling incomplete and unhappy. True fulfillment lies in internal

authenticity; it is authenticity that brings a sense of wholeness and enables one to live in completion.

The Sanskrit root words for the four tattvas are as follows:

Integrity: Sampūrti, from Chandogya Upaniṣad 5th chapter, 3rd canto, 3rd verse

Authenticity: Śraddhā, from Katha Upaniṣad, 1st chapter, 1st canto, 2nd verse

Responsibility: Upāyanam, from Brihadaranyaka Upaniṣad, 2nd chapter, 6th canto

Āpyāyanam: Kena Upaniṣad - Sama Veda

These four tattvas represent essential principles with their respective Sanskrit root words - Sampūrti, Śraddhā, Upāyanam, and Apyayanam.

2nd chapter of the Katha Upaniṣad, 10th verse:

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १०॥

jānāmyahaṃ śevadhirityanityaṃ na hyadhruvaiḥ prāpyate hi dhruvaṃ tat |
tato mayā nāciketaścito'gniḥ anityairdravyaiḥ prāptavānasmi nityam ||10||

"The treasure and wealth of the world are transitory; can the unsteady ever hope to reach the eternal? The Naciketa fire was made attainable, but I have reached the state of eternity."

Real life is continuous and tireless completion that forms the foundation for the second level tirelessly. When attempting to identify the root pattern of suffering, one must revisit early memories around ages 2-3 years old. However, completion cannot be achieved by focusing solely on one incident; every impact of that root thought pattern needs to be addressed and completed.

Please understand, when you identify the root pattern of suffering, you must revisit the earliest childhood memories. By retracing each incident step by step, you need to complete the process continuously and tirelessly until today. It is crucial to comprehend that only when you achieve completion, extraordinary powers manifest as described in the Mahānārāyaṇa Upaniṣad - " Śrīśca Kīrtiśca Puṣṭiśca Kīrtiñcā'nṛṇyatām." When these three aspects - creative knowledge, natural resources, and extraordinary powers - are at your disposal, you can truly experience the reality of "BRAHMAṆYAM BAHUPUTRATĀM" - being the favorite inheritor of the Cosmos.

Completion must be carried out consistently throughout the prarabdha. Identifying the root thought pattern of suffering is just the beginning; the real work starts there. It is essential to continue completing at every level. Completing with those individuals whom you cannot find in your life is crucial.

The beauty of your consciousness lies in its innate intelligence to unclutch from any situation by its very nature. This is why, regardless of the suffering, time has the ability to heal it. Time possesses the quality of constantly unclutching you.

Vivekananda beautifully expresses, "Do not worry at all; even if you do not renounce, Maya will make you renounce." As time flows over you, it naturally leads to renunciation. In Buddhism, this is referred to as Kshanikavata. Imagine keeping a cloth in an airtight container for ten years - untouched and unmoved. When you finally take it out after a decade, it disintegrates into pieces due to lack of exposure to weather conditions causing decomposition and loss of its original state. The reason behind this phenomenon is that time acts as a solid mass affecting every object. By its very nature, time works on your mind, continuously healing and helping you unclutch. Remember the power of time in cleansing your inner mirror.

Time is literally a wiper of your inner mirror. The inner mirror you carry, even if it gets dusted by incompletions, the dust settles due to your incompletion; time acts as a mirror to wipe. The flow of time wipes away the dust, leaving the mirror shining once again. Time naturally cleanses and allows for reflection on matters. Time cleanses you organically; this is why we often say colloquially "time heals everything" However, time does not heal; it cleanses. Through this cleansing process, one may feel healed, but in reality, it is cleaning - pushing things aside and moving them away.

When is the first time you experienced the fear "time may not naturally cleanse my inner space; I may not have the quality of reflecting as innate intelligence." It could have been when you began memorizing multiplication tables. During those times, the pressure from teachers for upcoming exams may have been there. Perhaps when you were beginning to memorize and face the pressure of exams, or when your parents instilled negative ideas like "you won't make it, you can't do it," that's when you start forgetting. Your innate intelligence has the ability to memorize, store, and recall any information that comes into your inner space. Understand this well. Your inner space possesses the innate intelligence to hold, store, capture, reclaim, and restore

any information presented before you. If you can retain all your past sufferings until the age of 50 and relive those experiences vividly, why can't you retain the school syllabus? You vividly remember who has hurt you or scolded you; why not apply the same ability to capturing academic knowledge?

Somewhere within, there lies a resistance towards storing, reclaiming, and restoring information. When it comes to the syllabus studied in school, you store it, recall it for exams, jot it down, but fail to truly restore it; instead, you discard it once the examination is over. The mindset of "the exam is done, so I should forget this" prevails. This difficulty in storing, reclaiming, and restoring information stems from this pattern ingrained within your system.

In the Hindu tradition, education primarily occurred through Śravaṇa - listening. In Sanskrit, we find the beautiful terms ekasanthagrāhya (listen once and repeat), dvisanthagrāhya (listen twice and repeat), trisanthagrāhya (listen thrice and repeat). If one cannot repeat after three times of listening (trisanthagrāhya), they are termed as buddhu and may not be permitted to participate in sessions with the master. Instead, they are given prāyaścitta - penance - involving sitting by the river to listen to its sound, sitting amidst bamboo groves to hear their rustle, or sitting with the breeze to listen to its whispers; all aimed at training one's ability to listen attentively - Śravaṇa.

You have been misled to believe that your mind operates like a limited storage capacity such as in email - with specific GB or MB limits. However, it's crucial to understand that your brain is not a hardware confined by memory size; rather, it serves as software connected to the cosmic memory. Your brain is not restricted by memory volume but functions as a high-speed connection to the vast cosmic memory. This shift in understanding is essential. Unfortunately, you have been fed incorrect beliefs that memorizing a certain amount of material will hinder your ability to remember more. This misconception treats information as volume and makes memorization seem challenging. In reality, your brain is not constrained by the volume of information; what's needed is an increase in bandwidth like a net connection. Therefore, it's important to address and correct this false belief instilled in you - whether by school, teachers, parents, or others who influenced you negatively regarding memory capacity limitations.

Recognize and heal this wrong cognition that has been imparted to you. Identify who first introduced this false notion that increasing information volume would impede your memory recall abilities. Understand that this belief is inaccurate and needs correction. It's crucial to rectify this misunderstanding for clarity and progress in learning and memory retention.

The ability to store, reclaim, and restore is not dependent on the volume you handle. You have been given the wrong idea and understanding of the volume concept of memory. Memory does not have a volume concept. You simply need a high-speed internet connection, which signifies a completed inner space that has access to all information. This is highlighted in Jung's theories of psychoanalysis, where he states that when your inner space is in restful awareness, 98% of what happens around you is consciously cognized; otherwise, only 2% is consciously cognized. He emphasizes that it is always either 2 or 98, with no in-between. Unfortunately, Jung had not encountered any enlightened beings, preventing him from acknowledging the existence of a state where one can be fully aware at 100%. It is regrettable that during his journey from Chennai to Tiruvannamalai to seek darshan of Ramana Maharshi, his car broke down near Chengi. In those days (around the 1940s), cars were operated by coal-powered taxis requiring manual intervention to restart if they stopped. Faced with this situation, Jung experienced a panic attack as he realized that meeting the master might challenge and potentially disprove his deeply held ideas and concepts upon which he had built his entire life - causing him to confront his vested interests.

The moment the vehicle started, he told the driver, "Turn back. Let's go back to Chennai." He returned to Chennai and flew back to his country. The absence of that one meeting is the greatest loss experienced by Western psychology. If that meeting had taken place, Western psychology would have approached life, Jīva, Īśvara, and Jagat in a completely different manner. The understanding of the world, God, consciousness, and humanity in Western psychology would have been transformed significantly. Unfortunately, fate intervened; his taxi stopped, preventing him from meeting Ramana Maharshi.

Jung's biography reveals that he was within a two-hour distance from Ramana Maharshi while in South India for three months but chose to avoid it. Despite being close by at Chengi near Tiruvannamalai (which was a 2-hour journey then), he experienced a panic attack near Gingi (Gingee) when his car stopped. He feared that encountering Ramana Maharshi might challenge his deeply held beliefs and teachings which could disrupt his vested interests and followers.

Psychology is likened to another form of religion - similar to communism - with its own set of beliefs and followers akin to papacy members without worshipping a deity. Jung's statement about conscious restful awareness revealing only 2% cognition holds truth when one fails to be fully present in awareness.

Listen, when you are in restful awareness, you cognize 98% of the information. If not, only 2%. It is essential to understand that the process of capturing, storing, reclaiming, and restoring information does not operate based on quantity but on quality.

Therefore, it is crucial to recognize and address the root pattern of who instilled this incorrect understanding within you.

If you have not, sit and contemplate, do manana. Catch who gave you this wrong cognizance. This process does not happen based on volume. Volume is not the basis on which the whole process occurs. The idea that having 2000 files will cause you to forget things and that discarding unnecessary files will make space for new ones is a misconception.

Any amount of information can be managed effectively. What is required is a powerful inner space of completion and restful awareness. Yes, it is either 2% or 98%. There is nothing in between. That is the truth for all common men. Of course, when you become enlightened, you will have 100%, which is very rare, with exemptions. Other than the exemptions, as a rule, it is either 2% or 98%. There's no in-between.

To address the root thought pattern that has given you the wrong understanding that memory functions based on volume, complete with the person who instilled this misconception. If reaching out to that individual is not possible, engage in self-reflection using a mirror and complete with false cognition. It's crucial to rectify each wrong cognition responsible for limiting and disempowering you.

A clear and correct understanding of memory is essential for any successful leader. While becoming a leader through chance or by undermining others may happen differently, proving your capability and becoming a true leader requires a broad and quality memory. Quality memory is a fundamental requirement for any successful leader.

Today, take the time to revisit the root pattern of when you were given the wrong understanding that memory operates based on volume. The processes of capturing, storing, reclaiming, and restoring do not function according to the volume of information. It is not like email storage where you have limited space. The brain is not a storage unit; rather, it serves as an interface for connection. Focus on enhancing the bandwidth of your mental connection rather than expanding storage capacity.

If you attempt to increase storage space, you may inadvertently create more stress in your brain. This can lead to vivid recollections of unpleasant memories such as arguments with family members while crucial information like your bank balance or emergency contact numbers fades into the background.

Memory does not operate based on volume; rather, it functions on the basis of restful awareness and the quality of your inner space. When you achieve completion, your inner space comprehends everything - every aspect of your surroundings is cognized through your innate completion. The potential for completion is what drives your cognition.

Why do we choose to respond, react in certain ways to certain situations, or the space. What is the reason for our response? This is the reason: Casual Curiosity. Nothing else. Neither sanchita, nor agamya, or prarabdha, trikarmas are not the reason for the way you respond, it is simple casual curiosity. You would have seen your mother responding that way. You would have seen your father responding that way. You would have seen your friend responding that way. The casual curiosity with which you collected that information, that's all, and you start responding. Unfortunately, once you show a certain response, you get affiliated with it, identify with it and decide – this is the way you respond, this is your individual identity. Later on, moving from one type of response to another type needs completion. How many of you cognize the casual curiosity as a tattva? Now, it is your responsibility to make this tattva into satya. Dig out where all you started responding out of casual curiosity. If it is a casual curiosity, why does it make such a big impact on us? When you make the first decision, it does not make a big impact on you. Because of the continuity, her first decision made a huge impact. Success writes the history. So, it is the success, the continuous reactions you do based on which you look back and sing or cognize about the impact of that casual curiosity. The continuous support you give to the casual, curious reaction makes that as agamya. Gamya means casual curiosity. Agamya means intense causal curiosity. When you bring the word intense, the word casual is taken away. Intense curiosity leads to casualty.

Understand the first thing. See, the first effect of the sun rising will be fog disappearing. Then, the temperature will rise, and then flowers will bloom. Many other effects will continue. But the first effect of the sun rising will be that the fog disappears. The first effect of authenticity is that you will stop spontaneously lying. Understand, if you are still spontaneously lying to save your skin, even the first step of authenticity has not happened. Spontaneous lying is a pattern that never allows any transformation in you; it does not allow the master's presence to work on you. You have a shield, an armor that never allows the master's energy to work on you - spontaneous lying is that shield.

Spontaneous lying is the pattern that stops the master from transforming you in the first step itself. Understand, whether in your office or house, anywhere you lie spontaneously, you lose life. When you have the pattern of spontaneous lying with your wife, she will never be able to add what she is supposed to add to your life. You may expect her to add love and romance to your life, but if you have the pattern of spontaneous lying, she will never be able to add that. Similarly, if you want your husband to add security to your life, and if you have the pattern of spontaneous lying, you will never feel secure with him. You have to complete and take responsibility and align yourself with it. Spontaneous lying is the silliest pattern with which you stop the

master's grace on you. In the same way, if you have the pattern of spontaneous lying with your mother, nothing will be added to your life by her presence.

The right wife can get you out of death. See what Savithri did for Satyavaan - she brought him back from death through her authenticity; she even stopped the sun from rising. But if you have a spontaneous lying pattern, even a wife like Savithri cannot save you. Please understand, the pattern of spontaneous lying will stop guru from giving you any blessings.

The most difficult part, but the first step for transformation, is breaking this spontaneous lying pattern. When you are cornered or encountered, out of fear and anxiety, you start blurting out lies. The moment you decide guru's anyakāra about you is impractical, you have ditched yourself. It is like a seed looking at the banyan tree and saying, "Wow – how can I become like you? At least I need time, right?" But you don't understand that only after you decide, the clock starts ticking. Only when you decide that the master's anyakāra about you is doable and declare, "I am going to do it," does the time start ticking.

Yes, the seed needs time to become a tree. But when does the time start ticking? When does the clock start moving? After it decides, "I will become a tree, I have decided." After that sprouting only does the clock start ticking; not when the seed is in confusion or reasoning.

So the clock starts ticking the day you declare: undoubtedly I am standing by, for and with the anyakāra (expectation) image of my guru. If the seed is sitting and debating, it can be debating for 2,000 years and the clock does not start ticking. For example, if the chronological time between the seed and the tree is 1,000 years - if today a seed decides to become a tree it may take 1,000 years.

If you are stuck thinking "When am I going to be like Him?" for 1,000 years and you are stuck in an argument, it never happens. The clock does not start ticking. Only when the seed declares "Come on! I am deciding; I am standing for the anyakāra of this tree," even if you have one doubt like "Oh time! How can I become like him?" even then the clock has not started ticking for you; 1,000 years between the seed and the tree have not started.

So you give up on yourself. Anybody who gives up on himself does not need a separate hell for him; he will create such an amazing hell around himself. The first opening happens in the seed when it sprouts - that breakthrough is breaking through spontaneous lying patterns. When a seed has to break open its superficial layer, that superficial layer represents spontaneous lying.

If your thinking is conscious, the commitment you give should be sitting on your Ānanda Gandha alive, constantly driving you to take actions. Lack of integrity is when you feel the heaviness of this commitment in your Ānanda Gandha. If there is heat in your stomach, it will come out as foul odor from your mouth. If you take radish, naturally you will belch the radish smell. In the same way, if you have a lack of integrity here, your mouth will smell of spontaneous lying. When there is an ulcer in the stomach, heat in the stomach, or dehydration in the intestine, the mouth will smell. No matter how many times you use mouthwash, it will not go away.

In the same way, as long as you have inauthenticity and lack of integrity, your mouth will smell of spontaneous lying. Spontaneous lying is a pattern. It is like the skin of a seed that does not allow the seed to become a tree. Only when the seed breaks its skin can it become a tree.

I tell you, there is a beautiful verse by a great Tamil saint Manickavasagar. In his song, he says, "I am not afraid of wild animals charging at me, I am not afraid of wild fire engulfing me, but I am afraid of inauthentic beings who don't remember Mahādeva or who don't apply sacred ash on their body."

If you are not feeling the commitment you gave to the Master in your Ānanda Gandha (sacred energy center), pushing you continuously to work, then you are clearly thinking about something that is not required and is draining your life energy. If you are a boy, it is all about mūlādhāra (root cakra); if you are a girl, it is all about Svādhiṣṭhāna (sacral cakra); if you are a couple, it is all about confusion – maṇipūraka (solar plexus cakra). Only when you feel your commitment and understand your life's mission, raising yourself to the anyakāra (expectation) of the most important person in your life becomes your life's purpose. If you are authentic and integrated, the master's anyakāra (expectation) about you should be sitting in your being and continuously driving you, making you think, work, and live.

Surrender is building you to guru's anyakāra. Surrender means building yourself to the anyakāra (expectation) of the person to whom you have surrendered. Surrender is raising yourself to the anyakāra of the person to whom you surrender. Surrender means surrendering to a person whom you feel is an important relationship in your life, from whom you feel your life is happening. Building up to the anyakāra of the person to whom you surrender is true surrender. The moment you decide you

have to build it, the master secretly helps you.

When you surrender, when you offer prayers to guru, stop talking on his behalf. This is where the first misunderstanding of surrender is going to happen. Surrender happens with the first step of not doing proxy talks and not giving dubbing voice. Devotion makes the master happen in your life. Dubbing voice stops you from listening to him. One of the worst things is that you build your dubbing voice so loudly that sometimes you fight with guru because he is not behaving as per your dubbing voice. You should know that you cannot speak for guru. Only then will you listen to guru when he speaks to you. This dubbing voice is the real distractor.

Pūrṇatva (completion) will become sahaja samādhi (natural state of enlightenment) only at the initial level when you practice the tattvas (principles) continuously. Sahaja samādhi will not become continuous unless you practice the tattvas completely. Continuous completion alone becomes sahaja samādhi. In every conflict, conflict resides on both sides, never on just one side. When a philosophy or spiritual philosophy is not useful for your conflict resolution, dump it as a fantasy theory. Whether it is Pūrvamimāmsa, Uttaramimāmsa, Pātānjala Yoga, Kāpālika, Śaiva, Lingāyat Sampradāya or any philosophy, you should know how to use that philosophy for conflict resolution. Only when they help you with conflict resolution do they become livable theories. Otherwise, we may have read volumes of philosophy and volumes of books; we may be sitting inside the knowledge, but it does not become knowledge.

The four rules of prāyaścitta (atonement) are:

1. You should not have anger towards the person to whom you are giving prāyaścitta.
2. You should not have favoritism towards the person to whom you are giving prāyaścitta.
3. You should also know what damage was caused inside the person and to the place because of this missing element.
4. Understand how the prāyaścitta can restore that damage.

Any tattva (principle), any spiritual principle, or any philosophy becomes a reality in our lifestyle only if it can be useful for conflict resolution in your life, whether it is a conflict between mother-in-law and daughter-in-law, a conflict between your boss and you, a conflict between your employee and you, or a conflict within yourself. The most unresolved conflicts in our lives are the conflicts between us and ourselves. If there is an ulcer in the intestine, bad breath cannot be avoided. Similarly, if there is inauthenticity in the being, conflict within yourself cannot be avoided.

Conflict resolution should be consciously decided whenever there is a conflict. Only by conflict resolution, tattva becomes satya; you discover your religion. You don't become religious by birth, you become religious only when you discover religion. Everyone who is born in Hinduism does not mean he is Hindu till he discovers Hinduism. Any religion - Buddhism, Judaism, Christianity, Śākta, Śaiva, Tantra, Vedānta, Yoga – any Sampradāya, any religion, tradition, philosophy only when you discover, it becomes part of you, you become part of it. Discovering religion makes you religious. Any tattva should be applied for conflict resolution with others and yourself. Only then it becomes Satya.

Further verses reveal the eternal truth.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११॥

kāmasyāptiṃ jagataḥ pratiṣṭhāṃ kratorānantyamabhayasya pāram |
stomamahadurugāyaṃ pratiṣṭhāṃ dṛṣṭvā dhṛtyā dhīro naciketo'tyasrākṣīḥ ||11||

In the 11th verse of the second chapter of Kathopanishad, it speaks about the ultimate fulfillment of desires and the eternal foundation of the universe. The verse emphasizes that true stability and security come from understanding the deeper truths beyond mere desires.

When Nachiketa witnesses this profound truth, he becomes resolute and fearless. This revelation teaches us that while desires are a part of our existence, they should not be our ultimate goal. Instead, we must seek the eternal and unchanging reality that lies beyond them.

The essence is to cultivate a strong inner resolve and clarity, allowing us to transcend fleeting desires and connect with the everlasting truth. This is the path to true peace and fulfillment.

Nachiketa, with his courage, beheld the infinite nature of the sacrificial rituals ('kratorānantyam') and the state of absolute fearlessness ('abhayasya pāram'), and chose to transcend the ordinary, going beyond these worldly achievements. By perceiving the vastness of what is beyond, the ultimate goal of liberation and bliss, the 'urugāyaṃ pratiṣṭhā', Nachiketa saw through the

layers of delusion. With firm determination, he sought the highest, not content with transient pleasures or achievements.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२॥
taṃ durdarśaṃ gūḍhamanupraviṣṭaṃ guhāhitaṃ gahvareṣṭhaṃ purāṇam |
adhyātma yogadhigamena devaṃ matvā dhīro harṣaśokau jahāti ||12||

In the 12th verse of the Kathopanishad, it describes the Supreme Being as elusive and hidden, residing deep within the cave of the heart. This divine essence is ancient and profound, transcending ordinary perception.

The verse highlights that through the practice of spiritual yoga and deep inner realization, one can recognize this divine presence. A wise person, upon realizing this truth, transcends both joy and sorrow.

This teaching emphasizes that true understanding of the divine leads to liberation from emotional fluctuations, allowing one to experience a state of equanimity and peace. It encourages seekers to delve into their inner selves to discover this eternal truth that lies within.

Only the dhīra, the courageous one, who embarks on the journey of self-discovery can realize this truth and transcend both harṣa (joy) and śoka (sorrow). Realizing the Self means going beyond dualities, beyond the experiences that come and go in life. The wise person, realizing the truth of the Self, becomes free from both the excitement of success and the sorrow of loss.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयँ हि लब्ध्वा विवृतँ सद्म नचिकेतसं मन्ये ॥ १३॥
etacchrutvā samparigṛhya martyaḥ pravṛhya dharmyamaṇumetamāpya |
sa modate modanīyam hi labdhvā vivṛtam sadma naciketasaṃ manye ||13||

Upon hearing this profound knowledge and grasping its significance, a mortal being engages in righteous action and attains the ultimate truth.

The verse emphasizes that upon realizing this truth, one experiences immense joy and satisfaction. The term ‘modanīyam’ signifies that this joy is not just fleeting but is deeply rooted in the understanding of the eternal reality.

When one truly understands and internalizes this teaching about the Supreme Self, etacchrutvā - having heard this knowledge about the nature of the Self, and samparigṛhya - having grasped it deeply, the seeker who is still in the human form - martyaḥ - undergoes a complete transformation, a profound sense of joy that is beyond anything that can be derived from worldly achievements or possessions, the bliss born out of realizing the eternal truth within oneself.

This teaching encourages us to actively engage in righteous living and to seek deeper truths, leading to a state of blissful existence. It reminds us that true fulfillment comes from aligning our actions with higher principles and understanding the divine nature within ourselves.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४॥
anyatra dharmādanyatrādharmādanyatrāsmātkṛtākṛtāt |
anyatra bhūtācca bhavyācca yattatpaśyasi tadvada ||14||

In this verse, Nachiketa is asking Yama to reveal that which is beyond all dualities and concepts. He asks for something that is anyatra dharmād anyatrādharmād—beyond dharma (righteousness) and adharma (unrighteousness). He wants to understand the reality that is not confined by the concepts of right and wrong, good and bad. The ultimate truth is beyond these dualistic notions; it transcends all moral and ethical constructs created by the mind.

He further asks for something anyatrāsmāt kṛtākṛtāt - beyond what is done and what is not done, beyond cause and effect, beyond action and inaction. The Self, the ultimate reality, is not bound by karma, by the results of actions, or the idea of what has been accomplished or yet to be accomplished. It exists beyond all ideas of doership and the results of action.

Nachiketa also asks for that which is anyatra bhūtācca bhavyācca - beyond the past and the future, beyond what has been and what will be. The truth is not bound by time, by the experiences of the past or the expectations of the future. It is ever-present, beyond the limitations of temporal existence.

Yat tat paśyasi tat vada - he requests Yama to reveal that which he perceives as beyond all these limitations. Nachiketa, in his

deep yearning for the truth, seeks that which is beyond all dualities, beyond time, beyond cause and effect, beyond the concepts of morality. He is asking for the revelation of the ultimate, eternal, unchanging truth - the Self.

The truth of Paramaśiva is not something that can be confined by ideas of good or bad, right or wrong, past or future. It is the eternal, unchanging consciousness that lies at the core of your being. It is beyond all definitions and dualities, beyond all limitations imposed by the mind.

This verse is an invitation for you to go beyond the surface, beyond the limitations of conceptual thinking, and experience the truth directly. The ultimate realization is not about understanding concepts but about going beyond them, transcending all dualities, and merging with the pure, undivided consciousness - Paramaśiva.

Nachiketa's question is a powerful expression of his yearning for the absolute, and it is an inspiration for all of you to seek that which is beyond the grasp of the mind. The truth of who you are is beyond words, beyond thoughts, beyond time. Turn inward, transcend all these limitations, and realize the truth that is beyond - all that is, is Paramaśiva, and you are that.

सर्वे वेदा यत्पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳसंग्रहेण ब्रवीम्योमित्येतत् ॥ १५॥
sarve vedā yatpadamāmananti tapāgsi sarvāṇi ca yadvadanti |
yadicchanto brahmacaryaṃ caranti tatte padagm saṃgraheṇa bravīmyomityetat ||15||

This verse describes the supreme goal towards which all paths converge. It says that sarve vedā yat padam āmananti - all the Vedas speak of that ultimate state or goal. The Vedas, which are the source of all knowledge, aim to guide you toward the realization of this highest state of existence, that eternal truth which lies beyond all illusions and limitations.

All penances, austerities, and tapas are performed for the attainment of this truth. Whether it is austerity of the body, speech, or mind, all these disciplines are meant to purify you and make you ready to realize the ultimate reality.

yad icchanto brahmacaryaṃ caranti - out of a deep desire to know this truth, seekers practice brahmacarya, which means living a life of discipline, purity, and dedication to the pursuit of knowledge. Brahmacharya is not just celibacy; it is a commitment to focus all your energy on seeking the truth. This practice helps the seeker transcend worldly distractions and become one-pointed, fully absorbed in realizing the Self.

tat te padaṃ saṃgraheṇa bravīmi - now, I shall tell you in essence what that supreme goal is. I am going to reveal it in a concise, direct way, without ambiguity.

om ity etat - it is 'Om'. The sacred syllable Om is the essence of the entire Hindu knowledge. It is the sound representation of the Supreme Reality, the ultimate state that all scriptures, all practices, and all seekers aim to realize. Om is not just a sound; it is the vibration that encompasses the entire cosmos. It is the primordial sound from which the whole universe emerged and into which everything will eventually dissolve.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६॥
etaddhyevākṣaraṃ brahma etaddhyevākṣaraṃ param |
etaddhyevākṣaraṃ jñātvā yo yadicchati tasya tat ||16||

This very syllable Om is Brahman, the Supreme Reality. The entirety of existence, the ultimate truth, is symbolized and encompassed in this single sound, Om. It is the expression of Brahman, which is formless, all-pervading, and beyond comprehension through ordinary senses and intellect.

Om is not only the symbol of Brahman but also represents the supreme state, the ultimate goal of all spiritual practice. There is nothing beyond Om, for it is both the beginning and the culmination of all things.

Knowing and realizing this sacred syllable Om is the key to attaining everything. When you truly understand and experience Om, you transcend all limitations. You recognize that you are one with the cosmic consciousness, that your true nature is the same as the Supreme Reality.

Whoever knows and realizes this syllable attains whatever they desire. This means that by realizing the essence of Om, you reach a state of oneness with the Divine, where all desires are automatically fulfilled. In that state, you no longer have the cravings that bind you to the material world; instead, you experience the completeness of existence, where all desires merge into

the experience of Advaita or oneness.

एतदालम्बनँ श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७॥
etadālambanam śreṣṭhametadālambanaṃ param
etadālambanaṃ jñātvā brahmaloke mahīyate ||17||

Om is the supreme support, the best foundation for your spiritual journey. The word ālambana means support, something to hold onto as you traverse the path of self-realization. Of all the symbols, practices, and supports available for meditation and contemplation, Om is considered the most exalted, the most effective.

Om is the highest support, the ultimate means of connecting with the divine. When you use Om as your support, you are directly connecting with the Supreme Reality. It takes you beyond the limitations of the body, mind, and senses, guiding you to the highest truth, which is Paramaśivaṃ.

By knowing and realizing this support, by holding onto Om with unwavering focus and devotion, you reach a state of profound realization. The true nature of Om is not just in chanting it but in deeply understanding and internalizing its essence as the very foundation of existence.

The one who knows this support and uses it as a means to attain realization is exalted in brahmaloka, the realm of brahman, the Supreme Reality. This means that such a person reaches the highest state of consciousness, the state of oneness with Brahman – Paramashivoham.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८॥
na jāyate mriyate vā vipaścin nāyaṃ kutaścinna babhūva kaścit |
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre ||18||

This verse proclaims the truth about the ātman, the Self. It says, na jāyate mriyate vā vipaścin—the wise one, the Self, is neither born nor does it die. The Self, your true nature, has no beginning and no end. It is not subject to birth, growth, decay, or death. It is beyond the cycle of creation and destruction that governs the physical world.

Nāyaṃ kutaścin na babhūva kaścit - the Self does not come from anything, nor does it become anything. It is not produced from something else, nor does it evolve into something else. It is eternally the same, unchanging, and self-existent.

Ajo nityaḥ śāśvato'yaṃ purāṇaḥ - the Self is ajaḥ, unborn, nityaḥ, eternal, śāśvataḥ, everlasting, and purāṇaḥ, ancient. It is beyond time, untouched by change or the passage of time. The word purāṇaḥ indicates that it is both the most ancient and yet ever fresh and new, beyond all temporal limitations.

Na hanyate hanyamāne śarīre - the Self is not killed when the body is killed. The destruction of the body does not affect the Self. It is beyond all physical limitations, untouched by the destruction of the body. The Self is like space - it cannot be cut, burnt, wet, or dried. It is subtler than the subtlest and greater than the greatest. The death of the physical body is only an event in the external world; it does not touch the Self, which is eternally pure consciousness.

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायँ हन्ति न हन्यते ॥ १९॥
hantā cenmanyate hantuṁ hataścenmanyate hatam |
ubhau tau na vijānīto nāyaṁ hanti na hanyate ||19||

This verse says, hantā cen manyate hantum - if someone thinks that they are capable of killing, and hataś cen manyate hatam - or if someone thinks that they can be killed, ubhau tau na vijānīto - both of them are ignorant; they do not know the truth.

The verse reveals that nāyaṃ hanti na hanyate - the Self neither kills nor is killed. The true Self, the ātman, is beyond the concepts of doership and experience as we understand them. It is not subject to the acts of killing or being killed. The one who thinks they can kill and the one who thinks they can be killed are both unaware of the true nature of the Self.

The ātman is eternal and changeless, untouched by the actions and events that take place in the physical world. It is Paramaśivaṃ, pure consciousness, and is beyond any form of violence or destruction. The idea of killing or being killed arises only in relation to the physical body, which is bound by time, space, and causation. However, the Self is beyond the body, beyond all dualities and beyond the limitations of action and reaction.

This verse emphasizes the ultimate truth that the Self, which is the real "I," cannot be destroyed, harmed, or affected by any

physical or external force. The body can be destroyed, but the Self remains untouched. The physical plane is subject to change and decay, but the Self is ever-present, imperishable, and unaffected by all these changes.

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २०॥
aṇoraṇīyānmahato mahīyānātmā'sya jantornihito guhāyām |
tamakratuḥ paśyati vītaśoko dhātuprasādānmahimānamātmanaḥ ||20||

This verse speaks of the ātman, the true Self, as aṇor aṇīyān mahato mahīyān - subtler than the subtlest and greater than the greatest. The Self, your true nature, transcends all limitations of size, space, and form. It is beyond all perceptions and beyond all quantifiable measures. It is both the most minute and the vastest, all-encompassing reality.

The verse says that this ātman is nihito guhāyām - hidden in the cave of the heart of every living being. The guhā is not just the physical heart; it refers to the deepest core of your consciousness. It is that sacred space within you where the unchanging, eternal Paramaśivaṃ resides.

To realize this Self, one must be akratuḥ - free from desires and distractions - in the space of unclutching. Unclutching is the eternal ultimate space and technique of witnessing the constant stream of thoughts, emotions, and desires. When you stop clinging to the mind, to its unending chatter, you become free from the bondage of the mind and see the truth of who you are. Only when you unclutch can you become akratuḥ - calm, pure, and ready to perceive the Self.

The verse continues, tam akratuḥ paśyati vītaśokaḥ - such a person, free from desires, with a purified mind, can see the Self, and in seeing it, they become vītaśokaḥ, free from all sorrows. All suffering arises because you identify with the mind, the body, and the world. When you realize that you are the unchanging, indestructible ātman, all these sorrows fall away. The practice of unclutching brings you to this space of clarity where you see that you are untouched by anything of the external world.

Dhātuprasādān mahimānam ātmanaḥ - through the purification of the mind and body, through the grace of the elements (dhātuprasāda), one comes to realize the magnificence of the Self. When your inner space is purified, the truth of the ātman shines forth in its full glory. This grace is not something that comes from outside; it is experienced when you begin to drop attachments and realize the essence of your being.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१॥
āsīno dūraṃ vrajati śayāno yāti sarvataḥ |
kastaṃ madāmadaṃ devaṃ madanyo jñātumarhati ||21||

The verse describes the Self as āsīnaḥ dūraṃ vrajati - sitting still, yet it travels far. Even while it appears to be unmoving, it pervades the entire cosmos. It means that although the Self does not physically move, it is present everywhere, and its awareness transcends all distances. It is Paramaśivaṃ, the consciousness that is all-pervasive.

Who else but Me, who is beyond pride and delusion, can know this divine being? The ātman is described as madāmadaṃ - free from pride, free from any sense of doership, unaffected by the ego or identification with the physical body and mind. The divine Self is untainted by the ego and free from all forms of delusion.

This verse points to the subtle nature of the Self. It is beyond movement and stillness, beyond all dualities that the human mind can comprehend. To truly know the Self, one must go beyond the mind, beyond pride, beyond the illusion of individuality, which is possible in the space of unclutching.

अशरीरँ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२॥
aśarīram śarīreṣvanavastheṣvavasthitam |
mahāntaṃ vibhumātmānaṃ matvā dhīro na śocati ||22||

This verse further talks about the qualities of the Ultimate. The Self is bodiless among bodies. The ātman is not limited by the physical body; it exists beyond it. It is the consciousness that is present within all bodies, yet it is aśarīra, without a body itself.

The Self is stable even among the unstable. It remains unchanging and steady, beyond all fluctuations. It is the only constant

in an ever-changing world. It witnesses the impermanent play of existence, yet it remains unmoved, unaffected.

Realizing the Self as vast (mahāntaṃ) and all-pervading (vibhu), one becomes free from all sorrows. The Self is infinite, immense, and all-pervasive. When a wise one, a dhīra, realizes this truth, they recognize and experience the reality of the limitless consciousness that pervades everything.

Dhīro na śocati - such a realized being, a dhīra, does not grieve. Grief arises from attachment and identification with the impermanent - body, mind, relationships, and worldly possessions. But the one who identifies with the ātman is no longer touched by sorrow and in Oneness with the Pure Consciousness.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूꣳस्वाम् ॥ २३॥
nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena |
yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūg svām ||23||

The Self can neither be attained through mere discourse or speeches nor can it be attained by mere intellect (medhā) or by hearing many scriptures (bahunā śrutena). The Self cannot be grasped by an analytical mind or by accumulating a lot of theoretical knowledge. Even if you study many scriptures or use intellectual prowess, the realization of the Self will not happen unless there is an experiential understanding.

Yamevaiṣa vṛṇute tena labhyaḥ - the Self reveals itself only to the one whom it chooses. This is a beautiful and subtle truth. The ātman is not something to be conquered or controlled; it is realized only through pure, intense ferocious seeking. That is when the formless Ultimate manifests in your life as the Guru in form, as Paramashivā as the avatār, sachala mūrti. When you are ready to drop the ego and merge into the oneness of Paramaśivaṃ, the Self reveals itself. The grace of the Self is essential for this realization, and it comes to those who are willing to surrender completely.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४॥
nāvirato duścaritānnāśānto nāsamāhitaḥ |
nāśāntamānaso vā'pi prajñānenainamāpnuyāt ||24||

This verse describes what are the qualities of the mind that show you are moving away form realizing the Ultimate. One who is not established in the space of unclutching, samādhi cannot experience the Ultimate.

The state of bliss, the space of unclutching is necessary to realize Paramaśivā.

Prajñānenainam āpnuyāt - it is through wisdom that the Self is attained. This wisdom is not just intellectual knowledge; it is the direct realization that arises by the grace of the guru, Paramaśiva, when one experiences Oneness with the Supreme Super Consciousness, Paramaśivā.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥
yasya brahma ca kṣatraṃ ca ubhe bhavata odanaḥ |
mṛtyuryasyopasecanaṃ ka itthā veda yatra saḥ ||25||
|| iti kāṭhakopaniṣadi prathamādhyāye dvitīyā vallī ||

This verse describes the state of an enlightened being who has realized the ultimate truth - for whom both brahma (the knowledge, the priestly class) and kṣatra (the warrior class, the power) become like food. The metaphor here is that for the one who has realized the Self, all these distinctions of power, authority, and knowledge are as insignificant as a meal. The enlightened being is beyond all dualities and labels; they see everything as part of the same oneness and are unaffected by social classifications and hierarchies.

Mṛtyur yasyopasecanaṃ - for whom death itself becomes like a condiment. This powerful imagery means that even death has no significance to such a being. They treat even the idea of death as something ordinary, as a side dish to the main meal. The enlightened one sees death as just another part of existence, neither fearing it nor resisting it. They understand that death is simply a transition and that the true Self, Paramaśivaṃ, is beyond birth and death.

An enlightened being lives in this state of pure freedom, where everything - including power, knowledge, and even death - is seen as is beyond emotions. Such a being is beyond the grasp of ordinary understanding because they are established in

the infinite consciousness of Paramaśivaṃ. They are beyond space and time, beyond concepts, and abide in the eternal bliss of oneness.

Thus ends the Chapter 1 2nd Canto of the Kaṭhopaniṣad.

Now the Chapter 2 1st Canto of the Kaṭhopaniṣad.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १॥
ṛtaṃ pibantau sukṛtasya loke guhāṃ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ ||1||

The verse speaks of two beings drinking the essence of truth in the world of good deeds. The word ṛta represents the cosmic truth, the divine order, and the fundamental essence of existence. These two beings are partaking in the eternal truth in a space that is filled with positive karma, accumulated through righteous actions (sukṛta). This place is where the enlightened reside, experiencing the divine order and truth as a living reality.

The two beings are described as having entered the innermost cave (guhā), the deepest part of existence, which is the supreme and transcendent realm (parame parārdhe). The cave here is symbolic of the deepest core of our being, Ananda Gandha. To enter the cave is to go inward, to delve into the depths of the Self and realize the essence of who we are. It is in this innermost space that the ultimate realization takes place, where the seeker discovers the truth of Supreme Consciousness.

Those who know Brahman, the knowers of the ultimate reality, speak of these two as being like shadow and light (chāyā and tapa). The two aspects are the individual soul (jīvātman) and the supreme soul (Paramātman). Just as shadow and light coexist, the individual soul and the Supreme exist together in the innermost core of being. The realized ones understand that the shadow is nothing but an expression of the light, and ultimately, the individual soul is an expression of the supreme consciousness.

Those who have understood the concept of the five fires (pañcāgnayo) and those who have performed the triṇāciketa sacrifice which refers to the threefold wisdom imparted by Yama to Naciketa, comprehend the supreme truth and realize the Oneness of the Cosmos.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतँ शकेमहि ॥ २॥
yaḥ seturījānānāmakṣaraṃ brahma yat param |
abhayaṃ titīrṣatāṃ pāraṃ nāciketam̐ śakemahi ||2||

Brahman is the setu, the bridge, for all beings, especially those who are engaged in ritualistic actions or worship (ījānānām). Brahman is the imperishable (akṣaraṃ), the supreme reality beyond all change and beyond all that is perishable in this world. Brahman, as the bridge, is the link that helps seekers transcend the boundaries of ignorance, illusion, and ego. It is the ultimate support that allows one to reach the supreme truth.

For those who wish to cross beyond the ocean of fear, Brahman is the state of absolute fearlessness (abhayaṃ). The journey toward realizing Brahman is often described as crossing an ocean. It is a path that takes one beyond all the fears and attachments of worldly existence. Abhaya, fearlessness, is the state of realizing the oneness of all existence, where there is no other, and hence no cause for fear. Those who are willing to embark on this journey of crossing the ocean of illusion and fear find Brahman as the ultimate support and refuge.

Naciketa represents the authentic pure seeker, one who is willing to go beyond the transient pleasures of the world to seek the eternal truth. The realization of Brahman is the fruit of this intense pure seeking.

आत्मानँ रथितं विद्धि शरीरँ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३॥
ātmānam̐ rathitaṃ viddhi śarīram̐ rathameva tu |
buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca ||3||

Here, the Upaniṣad describes the Self as the One who rides in the chariot of life. The Ātmā is your true essence, your pure consciousness, and it is distinct from the body and mind. The Self is the ultimate observer, the witness, and it is this

consciousness that journeys through life, experiencing the world.

The body is like a chariot. The physical body, which we often mistakenly identify as our true self, is merely a vehicle. Just as a chariot is a means for transportation, the body is a tool through which the Self experiences the physical world.

Know the intellect (buddhi) to be the charioteer. The Upaniṣad gives the role of the charioteer to the intellect, which has the capacity to discern, judge, and make decisions. The buddhi is the guiding force that directs the chariot (body) and determines the course of action. It is through the power of the intellect that you can navigate the journey of life and make decisions that lead you towards the supreme truth.

Know the mind to be the reins. The mind (manas) functions like the reins that the charioteer holds to control the direction of the chariot. The mind is responsible for controlling the senses, much like how reins control the horses. The mind is the intermediary between the intellect and the senses, receiving inputs from the senses and responding based on the guidance of the intellect.

In this analogy, the Self is the rider, the body is the chariot, the intellect is the charioteer, and the mind serves as the reins that direct the senses. The horses of the chariot are the senses, which are drawn towards the external world, and it is the responsibility of the charioteer (intellect) to use the reins (mind) to properly guide the horses and keep them under control.

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४॥
indriyāṇi hayānāhurviṣayām̐ steṣu gocarān |
ātmendriyamanoyuktaṃ bhoktetyāhurmanīṣiṇaḥ ||4||

The senses are called the horses. The Upaniṣad describes the senses as horses that pull the chariot (body). These horses represent the five senses - sight, hearing, touch, taste, and smell - which are constantly drawn towards the external world and are naturally inclined to run after sense pleasures.

The objects of the senses are their paths, their fields of activity. The word viṣayān refers to the objects of the senses - the things in the world that attract the attention of the senses. The senses are like horses running after these objects, which are their fields or pastures (gocarān). Without control, the senses run freely towards whatever attracts them, leading the mind away from inner stillness and truth.

The Self, joined with the body, senses, and mind, is called the experiencer (bhoktā), say the wise. The Upaniṣad teaches that when the Self is connected with the mind, senses, and body, it becomes the experiencer, the one who goes through the joys and sorrows of worldly life. The wise ones (manīṣiṇaḥ) understand that it is this combination of the Self, senses, mind, and body that creates the experience of life.

However, the Self itself is beyond experience - it is the pure consciousness, the witness.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५॥
yastvavijñānavānbhavatyayuktena manasā sadā |
tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ ||5||

The Upaniṣad describes an individual who does not have the proper knowledge or wisdom (avijñānavān). Such a person is unable to discern the true nature of the Self and remains caught up in the illusions of the mind and the senses.

When the mind is not yukta - not disciplined or aligned with the truth - it becomes restless and easily distracted. Such a mind is constantly influenced by the desires and attractions of the senses, leading one away from the realization of the Supreme.

The uncontrolled mind leads to uncontrolled senses, just like unruly horses that do not follow their charioteer. The senses become avaśyāni, meaning they are not under control; they take the individual wherever they wish, running after worldly pleasures and external distractions.

The Upaniṣad uses the analogy of unruly horses (duṣṭāśvā) that are not obedient to the charioteer. When a charioteer lacks the skill to control the horses, they go in all directions, putting the chariot and rider in danger. Similarly, when the mind and senses are not disciplined, they lead the individual into suffering and confusion, taking them far from the path of realization.

Practice unclutching to quiet the restless mind, to detach from the fleeting pleasures of the senses, and to cultivate inner discipline. Let your intellect take charge, guiding your senses and mind towards the realization of the supreme truth. In that

mastery, experience the bliss of oneness, the unchanging reality of Paramaśivoham, beyond all distractions and limitations.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६॥
yastu vijñānavānbhavati yuktena manasā sadā |
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ ||6||

This verse speaks of the individual who has vijñāna, which means knowledge combined with direct experience. Such a person has the discernment to understand the difference between the transient and the eternal, between the unreal and the real. They are guided by wisdom that leads them towards the ultimate realization of the Self.

When the mind is in a state of harmony, properly aligned, and connected to the highest truth, the senses of such a person are under control. The Upaniṣad teaches that when the mind is disciplined and guided by wisdom, the senses naturally come under control (vaśyāni). The senses are no longer restless or drawn toward fleeting pleasures. Instead, they are directed by the inner wisdom of the Self, allowing the individual to stay focused on the path to self-realization.

The senses are compared to well-trained horses (sadaśvā) that obey the guidance of the charioteer. Just as a skilled charioteer can easily direct well-trained horses to move steadily on the path, a wise and disciplined individual can control their senses to ensure they stay aligned with the highest goal.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७॥
yastvavijñānavānbhavatyamanaskaḥ sadā'śuciḥ |
na sa tatpadamāpnoti saṃsāraṃ cādhigacchati ||7||

One who does not possess the right knowledge or understanding remains ignorant of the true nature of the Self, caught up in the illusions of the material world. Without wisdom, the individual continues to identifzy with the body, mind, and senses, and remains bound by the limitations of the ego.

A restless mind, filled with desires and attachments, leads to impurities that keep one away from the realization of the supreme truth. Such a person cannot attain the stillness required to perceive the deeper reality of the Truth.

A person with an unsteady mind and impure thoughts cannot reach the supreme state of realization, tat padam - the state of oneness with Brahman, the supreme consciousness. The mind, when filled with ignorance and attachments, becomes a barrier that prevents the individual from experiencing the truth of the Self.

Such a person falls into the cycle of birth and death, known as saṃsāra. The restless, indisciplined mind keeps one trapped in saṃsāra, the endless cycle of births and deaths, bound by karma and the consequences of actions. Without wisdom and discipline, the individual remains entangled in the dualities of pleasure and pain, unable to break free and realize the eternal truth.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८॥
yastu vijñānavānbhavati samanaskaḥ sadā śuciḥ |
sa tu tatpadamāpnoti yasmādbhūyo na jāyate ||8||

An individual who is vijñānavān, meaning one who possesses true knowledge combined with direct experience, has realized the ultimate truth of Paramaśivaṃ and understands the difference between the transient and the eternal. This wisdom is not just intellectual but is deeply rooted in direct experience of the Self.

One whose mind is steady, disciplined, and focused, who has mastered the mind and brought it into a state of harmony, no longer allowing it to be distracted by fleeting desires, being always pure both in thought and action, is essential for the realization of the Ultimate.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९॥
vijñānasārathiryastu manaḥ pragrahavānnaraḥ |

so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam ||9||

One who has wisdom as the charioteer of his life uses discernment, understanding, and insight to navigate through life. This wisdom helps distinguish between the real and the unreal, between what leads to liberation and what binds to the cycle of saṃsāra.

One who has control over the mind as the reins can direct the senses properly, just like how the reins guide the horses. The individual who has mastered the mind is not swayed by fleeting desires or distractions but keeps their focus on the ultimate goal - realizing the Self.

The Upaniṣad teaches that the individual who is guided by wisdom and has control over the mind successfully completes the journey of life, reaching the ultimate destination. This journey is not merely physical but is a journey from ignorance to knowledge, from bondage to liberation. By having wisdom as the guide and a disciplined mind, the seeker crosses over all obstacles and reaches the state of ultimate realization.

The Upaniṣad here refers to the supreme state as the abode of Viṣṇu, which represents the state of all-pervading consciousness. This is a reference to Brahman, the supreme consciousness that is omnipresent and eternal. The paramaṃ padam is the highest state of realization, the state of oneness with the supreme consciousness, where the individual soul merges into the infinite, experiencing the bliss of Paramaśivaṃ.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १०॥
indriyebhyaḥ parā hyarthā arthebhyaśca paraṃ manaḥ |
manasastu parā buddhirbuddherātmā mahānparaḥ ||10||

The objects of the senses (arthāḥ) are higher than the senses. The verse begins by pointing out that the sense objects, such as sound, sight, touch, taste, and smell, are considered superior to the senses themselves. The senses (like eyes, ears, and nose) are merely tools through which we experience the external world, but it is the sense objects that they seek which give meaning and purpose to their function. Therefore, the objects are one step higher in the hierarchy of experience.

Higher than the sense objects is the mind (manaḥ). The mind is higher because it is the mind that perceives, interprets, and gives meaning to the sense objects. The mind serves as the processor of all the sensory information, forming perceptions, emotions, and thoughts based on what the senses convey. Without the mind's ability to integrate sensory input, the sense objects would hold no experience.

Higher than the mind is the intellect (buddhiḥ). The buddhi is superior to the mind because it is the seat of discernment, judgment, and understanding. While the mind is swayed by emotions, desires, and sensory inputs, the intellect has the power to discriminate between what is real and what is unreal, what is beneficial and what is harmful. The buddhi can guide the mind, control its tendencies, and lead the individual toward higher truth. Therefore, it is higher in the hierarchy of one's inner being.

Higher than the intellect is the mahān ātmā, often referred to as the "great Self" or the mahat, the cosmic intelligence. The mahat represents the universal consciousness, the cosmic intelligence from which the individual intellect derives its power. It is the macrocosmic intelligence that is beyond the limited understanding of the individual intellect. The mahat is closer to the essence of the Self, and it is through connecting to this cosmic intelligence that one can begin to perceive the true nature of the Self.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११॥
mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ |
puruṣānna paraṃ kiṃcitsā kāṣṭhā sā parā gatiḥ ||11||

Higher than the cosmic intelligence (mahat) is the unmanifest (avyaktam). The verse teaches that beyond the mahat - the great cosmic intelligence, which encompasses all creation and represents the universal aspect of intellect - there exists something even more subtle: the avyakta, the unmanifest. The avyakta is the state where all of creation lies in a potential form, not yet differentiated into the multitude of forms that we see. It is the undifferentiated, formless state of existence that holds the potential for all that is manifest.

Beyond the unmanifest is the Puruṣa, the supreme consciousness. The Puruṣa is higher than the avyakta, and it is the pure

consciousness, the ultimate reality that transcends all manifestation, both gross and subtle. The Puruṣa is the supreme Self that is beyond all forms, beyond all differentiations, and beyond even the potentiality of creation. It is the source of everything - unchanging, eternal, and beyond the limitations of the manifest and unmanifest.

There is nothing higher than the Puruṣa. The Puruṣa, the supreme consciousness, is the ultimate reality. There is nothing beyond this state. It is the highest, the final truth, and there is no further level of existence that one can reach.

Puruṣa as the ultimate limit (kāṣṭhā) and the supreme destination (parā gatiḥ) of all spiritual seeking. It is the goal of every seeker, the state of complete liberation where one realizes their true nature as the infinite, the unchanging, the pure consciousness. Once this state is reached, there is no further journey, no higher reality to be attained - this is the state of eternal bliss and oneness.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२॥
eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate |
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ||12||

This Self (Ātmā) is hidden in all beings and does not reveal itself. It is the very essence of every being, but due to ignorance, distractions, and identifications, the Ātmā does not reveal itself to the ordinary mind. It remains hidden behind the coverings of thoughts, desires, and worldly attachments.

This Self can be perceived by the refined intellect (agryayā buddhyā). The word agrya means sharp, subtle, or refined. It refers to an intellect that is free from distractions, purified through discipline and self-inquiry. Only such an intellect, focused and discriminative, is capable of perceiving the subtle presence of the Ātmā. It requires a deep sense of clarity, stillness, and focus to go beyond the layers of the mind and recognize the true Self.

The Self is of the most subtle nature, beyond all gross manifestations and beyond the comprehension of the senses. Only Those who have cultivated the ability to perceive the subtle can see it. Such seekers are called sūkṣma-darśibhiḥ - those who see with subtle insight. They are able to look beyond the surface, beyond the gross body, mind, and senses, to perceive the infinite consciousness that resides within.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३॥
yacchedvāṅmanasī prājñastadyacchejjñāna ātmani |
jñānamātmani mahati niyacchettadyacchecchānta ātmani ||13||

A wise person should merge speech into the mind. The seeker should merge the power of speech (vāṅ) into the mind (manas). Speech arises from thoughts, and words are the expressions of the mind's activity. The wise one, the seeker of truth, must silence external expressions and direct all energy inward, turning the attention away from the outer world to concentrate on the inner journey. By doing so, you bring the scattered energy of speech and the mind into focus, enabling the mind to become calm and quiet.

One should merge the mind into knowledge, or the higher intellect. The next step is to merge the mind (manas) into the higher knowledge or the intellect (jñāna or buddhi). The mind is full of distractions, desires, and restless thoughts, while the intellect is capable of discriminating and guiding the mind towards truth. By surrendering the mind to the discerning power of the intellect, one brings clarity and focus, reducing the disturbances and gaining a deeper understanding of reality.

One should merge the intellect into the great Self (mahān ātmā). Beyond the intellect lies the mahān ātmā, which refers to the great cosmic intelligence, the universal Self that is beyond individual limitations. The seeker must transcend even the intellect, moving beyond analysis and reasoning, and merge into the mahān ātmā. It is the state where individual knowledge dissolves into the universal, where one moves beyond the limitations of personal identity to experience a greater sense of being.

The final step is to merge the mahān ātmā into the śānta ātmā, the ultimate Self - the supreme, peaceful consciousness. Śānta means peaceful, still, tranquil. This is the state where all dualities dissolve, and one experiences pure awareness, the eternal and infinite consciousness. It is the state of bliss of Oneness.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४॥
uttiṣṭhata jāgrata prāpya varānnibodhata |
kṣurasya dhārā niśitā duratyayā durgaṃ pathastatkavayo vadanti ||14||

Arise, awake. The verse begins with a powerful call to action: Uttiṣṭhata (arise) and jāgrata (awake). This is a call to every one of you to awaken from the slumber of ignorance, to rise from the illusions and distractions of worldly existence, and to become aware of your true purpose. It is a wake-up call to recognize that life is not just about mundane pursuits; it is an opportunity for spiritual growth and the realization of the Self.

Seek the guidance of realized masters - varān (great ones) - and learn from them. A guru can guide you on this journey, providing you with the knowledge, practices, and wisdom needed to overcome obstacles and realize the ultimate truth. The word nibodhata means to understand or realize. It is not merely about intellectual learning; it is about deep, experiential realization. Seek the guidance of those who have already walked the path and attained the truth, and learn from them to awaken to your own inner reality.

The Upaniṣad describes the spiritual path as being like a razor's edge - kṣurasya dhārā. It is subtle, sharp, and requires precision. Just as it is challenging to walk on the sharp edge of a razor, the path to self-realization is not easy. It demands complete focus, discipline, and dedication. It requires you to let go of attachments, desires, and distractions, and to maintain unwavering commitment to the truth. The journey is challenging, but it is also the most rewarding, as it leads to the realization of the Self.

The wise ones, kavayaḥ, those who have walked the path and realized the truth, have said that this journey is indeed difficult - durgaṃ. It is a challenging path because it requires you to face your own ego, to let go of all identifications, and to transcend the limitations of the body, mind, and intellect. The journey requires you to navigate the obstacles of desire, fear, and ignorance, and to stay steadfast in your pursuit of truth. The wise ones understand the difficulties involved, but they also understand the immense joy and bliss that come from realizing the Self.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५॥
aśabdam asparśam arūpamavyayaṃ tathā'rasaṃ nityamagandhavacca yat |
anādyanantaṃ mahataḥ paraṃ dhruvaṃ nicāyya tanmṛtyumukhāt pramucyate ||15||

The Self is aśabdam (without sound), asparśam (without touch), arūpam (without form), and avyayam (imperishable). The Self is beyond all sensory attributes - it cannot be heard, touched, or seen, and it is beyond any form that can be perceived by the senses. It is not limited by the impermanence of the physical world; it is beyond all forms and beyond all qualities. The Self is the eternal, formless reality that underlies all existence.

The Self is also described as arasaṃ (without taste), agandhavac (without smell), and nityam (eternal). It is beyond the grasp of all the senses - it cannot be tasted or smelled, and it is not subject to change or decay. The Self is eternal, unchanging, and beyond the limitations of the sensory world. It is not something that can be perceived by the senses; it is the very essence that is beyond all sensory experience.

The Self is anādi (without beginning) and anantaṃ (without end). It is beyond time - it has no beginning and no end. It is mahataḥ paraṃ (greater than the great) - it transcends even the cosmic intelligence, the mahat, and is the ultimate reality. It is dhruvam (eternal), unchanging, and steady. The Self is beyond all concepts of beginning and end, beyond all that is limited, and is the highest, unchanging reality.

The one who realizes this truth about the Self is freed from mṛtyu-mukha - the jaws of death. Mṛtyu represents the cycle of birth and death, the bondage of saṃsāra that keeps beings trapped in suffering. When one realizes the true nature of the Self as eternal, formless, and beyond all limitations, they transcend death and attain liberation. They are no longer subject to the cycle of birth and rebirth, as they have realized the true nature of Oneness.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तँ सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६॥
nāciketamupākhyānaṃ mṛtyuproktaṁ sanātanam |
uktvā śrutvā ca medhāvī brahmaloke mahīyate ||16||

The teachings that Yama, the lord of death, are imparted to the young seeker Naciketa. The word upākhyānaṃ means narrative or story, and the story of Naciketa is not merely a tale but it is a source of profound wisdom that reveals the eternal truths of life, death, and the Self. The teachings given by Yama are sanātanam, meaning they are timeless and eternal. These teachings transcend all limitations of time and space, as they reveal the nature of the Self, the ultimate reality, which is beyond birth and death.

Both the one who teaches and the one who listens to these eternal truths are medhāvī, meaning wise or intelligent. The

knowledge contained in the teachings is transformative, and it benefits both the teacher and the student. To share this knowledge with others, or to listen to it with an open heart and mind, is an act of great wisdom. It is not merely about the exchange of words but it is about the transmission of truth that awakens the seeker to their true nature.

Those who share, teach, and understand these teachings attain greatness in the realm of Brahman, the supreme reality. The phrase Brahmaloke refers to the state of oneness with the supreme consciousness. The one who teaches and the one who understands these teachings are exalted and honored in the ultimate sense - they attain liberation and reside in the state of eternal bliss and oneness with the divine. This is not merely a physical place; it is the state of consciousness where one experiences the infinite, unchanging truth of the Self.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७॥
इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥
ya imaṃ paramaṃ guhyaṃ śrāvayed brahmasaṃsadi |
prayataḥ śrāddhakāle vā tadānantyāya kalpate |
tadānantyāya kalpata iti ||17||
|| iti kāṭhakopaniṣadi prathamādhyāye tṛtīyā vallī ||

The one who shares or recites these teachings in a gathering of spiritual seekers, brahmasaṃsadi, performs a sacred act. To speak of the supreme truth in the company of those who are devoted to seeking Brahman is to transmit the light of wisdom to others, inspiring and uplifting all who hear it.

This teaching can be shared either with devotion (prayataḥ), implying a state of purity, sincerity, and dedication, or at a sacred time, such as during a śrāddha ceremony (ritual conducted to honor one's ancestors).

Sharing this supreme secret leads to anantya, meaning eternity or liberation. Sharing this knowledge definitely leads to liberation. It is an affirmation that those who are dedicated to spreading the truth, to helping others awaken to their divine nature, will surely attain the supreme state of oneness with the eternal consciousness.

Now Part 2 Canto 1

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १॥
parāñci khāni vyatṛṇat svayambhūstasmātparāṅpaśyati nāntarātman |
kaściddhīraḥ pratyagātmānamaikṣa dāvṛttacakṣuramṛtatvamicchan ||1||

Svayambhūḥ, the Self-existent Creator, has designed the senses in such a way that they move outward. Parāñci means facing outward, and khāni refers to the senses - eyes, ears, nose, tongue, and skin - which naturally reach out towards the external world. The senses are directed outward to help us perceive and interact with the physical world. This outward movement keeps our attention engaged with sensory experiences, drawing us away from the inner reality.

The natural outward tendency of the senses makes people look only at the external world, parāṅ paśyati, and they fail to perceive the inner Self, antarātman. The senses constantly seek stimuli from the outside, and the mind becomes absorbed in the distractions of the world.

Kaścid dhīraḥ, meaning the rare wise one who possesses courage, determination and wisdom is able to turn the attention inward, pratyagātmānam aikṣata, to perceive the inner Self. It requires immense courage and determination to turn away from the distractions of the external world, to withdraw from sensory attachments, and to focus on the inner reality. It is this rare and courageous seeker who ultimately realizes the truth of the Self, the eternal consciousness.

This wise person turns the gaze inward, āvṛttacakṣuḥ, desiring amṛtatvam or immortality. The seeker who looks within understands that true fulfillment and immortality do not lie in the transient, ever-changing world of sensory experiences. Instead, they lie in the realization of the inner Self, which is beyond birth, death, and change. By turning inward and perceiving the Self, one attains amṛtatvam, the state of immortality and eternal bliss.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २॥
parācaḥ kāmānanuyanti bālāste mṛtyoryanti vitatasya pāśam |

atha dhīrā amṛtatvaṃ viditvā dhruvamadhruveṣviha na prārthayante ||2||

The bālāḥ, the ignorant ones, chase after kāmān, or desires, that are directed outward (parācaḥ). These people are like children, naive and unaware of the deeper reality that lies within them. They become absorbed in the pursuit of sensory pleasures and material possessions, believing that these will bring them happiness. However, the external world is filled with transient experiences, and running after these desires only leads to attachment and suffering.

Those who chase outward desires are caught in the pāśa, the net of mṛtyu, meaning death. The net of death represents the cycle of saṃsāra, the continuous cycle of birth, death, and rebirth. Those who are attached to the external world, running after fleeting pleasures, remain trapped in this cycle, unable to realize the true Self. They become bound by karma, leading them from one life to another, without ever experiencing true freedom or liberation.

The dhīrāḥ, the wise ones, understand the nature of true immortality, amṛtatvaṃ. The wise understand that the pursuit of external desires does not lead to lasting fulfillment or liberation. They recognize that the true Self is beyond birth and death, beyond all that is transient. Having realized this, they know that immortality is not achieved through material possessions or external pleasures, but by experiencing oneness with the eternal consciousness.

The wise do not look for permanence (dhruvam) in that which is impermanent (adhruveṣu). They do not seek stability or lasting happiness in the external world, which is always changing and filled with uncertainty.

येन रूपं रसं गन्धं शब्दान् स्पर्शाꣳश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३॥

yena rūpaṃ rasaṃ gandhaṃ śabdān sparśāgśca maithunān |
etenaiva vijānāti kimatra pariśiṣyate | etadvai tat ||3||

Rūpa (form), rasa (taste), gandha (smell), śabdān (sound), sparśān (touch), and maithunān (pleasures or experiences of union) - all these sensory experiences are perceived through the senses. But it is the consciousness that underlies the senses which makes these experiences possible. Without the Ātmā, without that underlying awareness, there would be no perception at all.

The senses themselves do not have the power to perceive independently. It is only through the presence of the Self - the consciousness that flows through them - that they can perceive forms, tastes, smells, sounds, touches, and the pleasure of union.

It is by this consciousness alone that all knowing, all experiencing happens. It is not the eyes that truly see, nor the ears that truly hear, nor the tongue that truly tastes. It is the presence of the Ātmā, the pure consciousness, that makes all sensory knowledge possible. The mind and senses are merely instruments, while the true knower, the true experiencer, is the Self.

Beyond this consciousness, there is nothing else that remains. The essence of all experiences, the ultimate reality behind all perception, is the Self. It is the Ātmā that pervades every experience and every perception. There is nothing apart from it, nothing beyond it. All that exists is contained within this supreme consciousness.

"This indeed is that." This is a profound statement, pointing directly to the ultimate truth. It means that the consciousness by which all sensory experiences are known, the awareness that makes all perception possible, is itself the supreme reality. It is the ultimate essence of all existence. It is an affirmation that the very consciousness within you, which allows you to see, hear, taste, smell, touch, and experience, is itself the divine, the infinite, the supreme Self.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४॥

svapnāntaṃ jāgaritāntaṃ cobhau yenānupaśyati |
mahāntaṃ vibhumātmānaṃ matvā dhīro na śocati ||4||

There is an underlying awareness that witnesses both the svapna (dream) state and the jāgarita (waking) state. The Self, the Ātmā, is the consciousness that is present in all states of experience, whether it be the dream state or the waking state. It remains as the unchanging witness, silently observing all that unfolds in the world of dreams and the world of waking.

The wise one realizes the Ātmā, the Self, as mahāntaṃ (great) and vibhum (all-pervading). The Self is not limited to the body or the mind - it is infinite, vast, and beyond all limitations. It is present everywhere and in everything. To realize the Self as great and all-pervading is to understand that it is not confined to any particular state or form. It is the infinite consciousness

that pervades all of existence.

The wise one (dhīraḥ), who realizes the true nature of the Self, becomes free from sorrow and suffering. Grief arises from identification with the changing experiences of the body, mind, and world. When one identifies with the impermanent, one becomes subject to fear, loss, and sorrow. However, when one realizes the Self as the unchanging, infinite consciousness, one becomes established in a state beyond suffering. The wise one knows that the Self is eternal, beyond all changes, beyond birth and death, and thus, they are free from grief.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५॥
ya imaṃ madhvadaṃ veda ātmānaṃ jīvamantikāt |
īśānaṃ bhūtabhavyasya na tato vijugupsate | etadvai tat ||5||

The one who realizes the Self (Ātmā), the essence of all life, as madhvadaṃ, which means 'the one who contains sweetness' or 'the one who is the essence of bliss.' The Self is described as the source of all bliss, the ultimate nectar that fills life with sweetness and fulfillment. It is not something distant; it is jīvam antikāt - the very life-principle within you, the essence that is closest to you. The Self is the vital force, the consciousness that animates and sustains all living beings.

The one who understands the Self as the true source of life, as the essence that brings bliss to every experience, comes to realize that the sweetness they seek in the external world is, in fact, their own true nature.

The Self is the īśānaṃ, the ruler or lord of all that exists, both past (bhūta) and future (bhavya). The Self is the supreme consciousness that transcends time; it is the ruler of everything that has been and everything that will be. It is the eternal, all-pervading presence that is beyond the limitations of time and space.

The one who realizes the Self in this way becomes free from all fear. Vijugupsate means to feel fear, aversion, or revulsion. When one understands that the Self is the essence of bliss, the vital force within, and the supreme ruler of all that exists, they realize their oneness with the infinite, unchanging reality. In that realization, all fear disappears. There is no longer any fear of loss, change, or death, for the Self is beyond all of these. The wise one sees themselves as the eternal consciousness, Paramaśivaṃ, which is beyond all dualities and untouched by any limitations.

This indeed is That. This statement emphasizes that the Self, the essence of bliss, the ruler of all time, is the ultimate truth.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६॥
yaḥ pūrvaṃ tapaso jātamadbhyaḥ pūrvamajāyata |
guhāṃ praviśya tiṣṭhantaṃ yo bhūtebhirvyapaśyata | etadvai tat ||6||

The Self is that which was born of tapasaḥ, or austerity, at the very beginning. Here, tapas refers to the cosmic creative force, the intense energy of pure consciousness that brings forth creation. It signifies the supreme potential of the Ultimate, which through its creative will, manifests the universe. The Self, Ātmā, is the very first manifestation, emerging from the power of this cosmic creative force, giving rise to all of existence.

This Self existed even before adbhiḥ, meaning water, which represents one of the primary elements of creation. The Self is the original cause, the first principle, from which even the elements such as water are born. It is the eternal reality that precedes everything else - beyond time, beyond space, and beyond the elements that form the physical universe. The Self is the origin, the primal force from which the entire cosmos emerges.

The Self resides in the guhā, the cave of the heart. The word guhā symbolizes the innermost core of our being. The Self is not distant or separate - it resides within each of us, deep within the heart, in the innermost recesses of our consciousness.

The Self is described as the consciousness that perceives through the elements (bhūtebhiḥ). The Self uses the elements of the body, such as the senses and mind, to experience the world. It is the awareness that looks out through the eyes, hears through the ears, and experiences the world through the senses.

This indeed is That. This declaration affirms that the Self, which is the source of all creation, which resides within the heart, and which perceives through the elements, is none other than the supreme reality.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७॥
yā prāṇena saṃbhavatyaditirdevatāmayī |
guhāṃ praviśya tiṣṭhantīṃ yā bhūtebhirvyajāyata | etadvai tat ||7||

Aditi, who is described as devatāmayī, meaning composed of divine energy. Aditi is often understood as the infinite and boundless mother of all gods, the all-encompassing divine energy that gives birth to creation. This divine energy, Aditi, manifests through prāṇa, the vital life force that sustains all living beings.

The divine energy, Aditi, enters the cave of the heart – Ananda Gandha - and abides there as the life force, the essence that gives us vitality and consciousness. It is in this sacred space within us that the Self can be realized, as it is the source of all our experiences, of both the body and mind.

The body is composed of the five elements - earth, water, fire, air, and ether - and it is animated by the life force, prāṇa. This divine energy, Aditi, brings the elements together to form the physical body and sustains it as the life force. It is the same consciousness that animates the body and allows it to interact with the world.

This indeed is That. The divine energy, Aditi, the life force that resides in the heart and manifests through the elements, is none other than the supreme reality. The life force that sustains you, the divine energy that gives rise to creation, and the consciousness that resides within you, are all one and the same. This is the ultimate truth, the essence of all existence.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८॥
araṇyornihito jātavedā garbha iva subhṛto garbhiṇībhiḥ |
dive dive īḍyo jāgṛvadbhirhaviṣmadbhirmanuṣyebhiragniḥ | etadvai tat ||8||

Jātavedā, the all-knowing fire, representing the divine consciousness, is like the fire hidden within the two pieces of wood (araṇyoḥ), just waiting to be kindled. This imagery points to the divine essence, the Self, which lies hidden within every individual. Just as fire resides latent in the wood, waiting to be brought forth, the Self lies within each of us, waiting to be awakened through spiritual practice.

Here, the Self is compared to a fetus, garbha, carefully nurtured and protected within the womb of a mother (garbhiṇībhiḥ). This analogy signifies that the Self, like the unborn child, is safely contained within each individual, cared for and protected until it is ready to be revealed. The body and mind serve as the vessels that nurture and protect the divine consciousness, preparing it for realization.

The sacred fire, Agni, is revered and invoked daily by the awakened beings (jāgṛvadbhir), who are conscious of its presence. The fire is worshipped by those who offer oblations (haviṣmadbhir), representing devotion and the offering of one's thoughts and actions in dedication to the divine. This signifies that the awakened ones are aware of the divine presence within and continuously honor and invoke it through their practice, meditation, and devotion. Just as fire is invoked in rituals, the divine Self must be invoked and worshipped within through practices such as unclutching, meditation, and devotion.

This indeed is That. the hidden fire, the nurturing fetus, and the sacred fire being worshipped - all symbolize the Self. The Self is the divine presence that lies within every being, waiting to be realized. The divine fire within you is the same as the ultimate reality, and through spiritual practice, you can come to know this truth.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९॥
yataścodeti sūryo'staṃ yatra ca gacchati |
taṃ devāḥ sarve'rpitāstadu nātyeti kaścana | etadvai tat ||9||

It is the Source from which the sun rises. The sun, in the Hindu tradition, represents light, energy, and the source of all life. The sun and its radiant energy originate from the supreme consciousness. The sun's power and light emerge from this eternal source, which is the very essence of existence.

The sun, after its journey across the sky, ultimately sets back into the same source from which it arose. The Self is both the origin and the dissolution of all things. Just as the sun rises and sets, all phenomena arise from and eventually dissolve back into the supreme consciousness.

All the devas, or divine beings, are established in this supreme consciousness. It is the foundation of all divine forces, all cosmic energies, and all forms of divinity. The gods, representing different aspects of the cosmos, are supported by and established in the supreme consciousness.

No one can go beyond this supreme reality. There is nothing higher or beyond It. It is the ultimate, all-encompassing

consciousness that contains and transcends all of creation.

This indeed is That. The source from which everything arises and into which everything dissolves, the foundation of all divine beings, is none other than the Self. This is the truth of your own being, the essence of all that exists.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १०॥
yadeveha tadamutra yadamutra tadanviha |
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati ||10||

What is present iha (here, in this world) is the same as what is amutra (there, in the other world or higher realms). This means that the same divine essence, the Self, pervades both the physical and the spiritual realms. There is no difference between what exists in this material plane and what exists beyond it. The supreme consciousness is all-pervasive, existing equally in all planes of existence, from the most subtle to the most gross.

What exists in the higher realms (amutra) also exists here (iha). The same consciousness pervades everything, both within and beyond. The divine reality is not confined to a particular place or dimension; it is present in every atom, in every form, in every corner of existence. The divine presence of the Ultimate is equally present in both the seen and unseen, the manifest and the unmanifest. The Oneness of Existence is the fundamental truth, and the same consciousness permeates all.

Those who do not perceive this Oneness, who see separation and duality, fall into the cycle of birth and death, moving from one death to another. They become trapped in saṃsāra, the endless cycle of birth, death, and rebirth. The ignorance of seeing oneself as separate from the Whole, leads to suffering and repeated experience of mortality. The illusion of duality keeps one bound to the limitations of the body and mind, unable to transcend to the realization of the Self.

The one who perceives nāna (many, separateness) instead of unity is bound to this cycle of suffering. When one sees themselves as separate from the Source, from others, and from the rest of Existence, one is caught in ignorance and duality. This illusion of separation creates fear, attachment, desires, and ultimately suffering. It prevents one from realizing the truth of Oneness, the infinite consciousness, that is the true nature of all.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥
manasaivedamāptavyaṃ neha nānā'sti kiṃcana |
mṛtyoḥ sa mṛtyuṃ gacchati ya iha nāneva paśyati ||11||

The ultimate truth, the realization of the Self, can be attained only through manasā, meaning through the mind or inner contemplation. The Self is beyond the senses and beyond the grasp of external instruments of knowledge. It is through seeking that one can directly experience this supreme truth.

There is no nānā, meaning no multiplicity or separateness at all. The truth is that there is only oneness, the infinite consciousness, that pervades all of Existence. When the mind transcends its usual state of identifying with the body, ego, and thoughts, it comes to recognize that the distinctions and separations it once perceived were merely illusions. The true reality is non-dual; there is no separation, no multiplicity; there is only Oneness.

Those who fail to realize this oneness, those who remain caught in the illusion of separateness and duality, move from one death to another. They are caught in the cycle of saṃsāra, bound by birth, death, and rebirth. By perceiving oneself as separate from the Whole, one becomes bound to the experience of suffering, limitations, and the repeated cycle of mortality. Ignorance leads to attachment, desires, fears, and, ultimately, suffering. The perception of separateness keeps us from realizing our true nature as the infinite, unchanging Self.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२॥
aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati |
īśānaṃ bhūtabhavyasya na tato vijugupsate | etadvai tat ||12||

The Self, of the size of a thumb, resides in the middle of the body, specifically in the Ananda Gandha (between the heart and navel region). It is ever-present, yet it remains hidden behind the layers of the body, mind, and ego. It is this divine consciousness that is at the center of our being, waiting to be realized.

The Self is the īśānaṃ, the ruler, or lord of everything that has existed in the past (bhūta) and everything that is yet to come (bhavya). The Self is the eternal ruler, beyond time, transcending past and future. It is the supreme consciousness that governs all of existence, from the smallest particle to the entire cosmos. It is the timeless essence that remains unchanged, regardless of the changes that happen in the world of phenomena.

The one who realizes the Self in this way becomes free from all fear. To understand the Self as the inner ruler, as the supreme consciousness that pervades all time and space, is to realize one's true nature as infinite, beyond all limitations, and beyond all dualities. When one comes to know the Self as the unchanging, eternal presence, one becomes fearless, as one understands one's true nature is untouched by birth, death, or any form of limitation. One experiences the state of fearlessness that arises from experiencing Oneness with the eternal, all-powerful consciousness.

This indeed is That. The Self described here, residing within the Ananda Gandha, ruling over all of Existence, is none other than the ultimate reality. It is the divine consciousness that lies at the core of each of us, the true essence that pervades everything.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३॥
aṅguṣṭhamātraḥ puruṣo jyotirivādhūmakaḥ |
īśāno bhūtabhavyasya sa evādya sa u śvaḥ | etadvai tat ||13||

The Self is compared to a flame, jyotiḥ, which is without smoke (adhūmakaḥ). This means that the Self is pure, clear, and untainted by any impurities or limitations. Just as a smokeless flame is bright and steady, the Self is the pure light of awareness, free from the impurities of the mind and untouched by ignorance or worldly distractions.

The analogy of a smokeless flame signifies the clarity and purity of the Self. The Self is luminous and radiant, illuminating all of existence, yet it remains unaffected by anything external. It is the inner light that shines within, guiding and revealing the truth, unclouded by any obscurations or dualities.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४॥
yathodakaṃ durge vṛṣṭaṃ parvateṣu vidhāvati |
evaṃ dharmān pṛthak paśyaṃstānevānuvidhāvati ||14||

Rainwater, when it falls on a mountain, naturally flows down, spreading in different directions through numerous channels. The rainwater splits into various small streams and paths, eventually losing its unity. This imagery symbolizes the tendency of the mind to get dispersed, distracted, and fragmented. The mind, much like the rainwater on the mountain, tends to run in multiple directions, becoming preoccupied with the endless complexities and distractions of life.

Dharmān refers to duties or righteous paths. When an individual sees the many duties and paths of life as disconnected, without recognizing the underlying unity, they become fragmented in their approach, lacking the vision of the oneness of all existence. They see diversity and separation in their roles, their responsibilities, and the world around them.

A person who sees the paths and duties as separate ends up following them blindly, without understanding the greater truth of oneness. They are driven by the mind's fragmented perceptions, chasing after various worldly concerns, desires, and roles, without realizing the Oneness that lies beneath all these expressions. This blind following of fragmented dharmas keeps the individual bound to the external world, trapped in the cycle of saṃsāra, unable to realize the true Self.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५॥
इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥
yathodakaṃ śuddhe śuddhamāsiktaṃ tādṛgeva bhavati |
evaṃ munervijānata ātmā bhavati gautama ||15||
|| iti kāṭhakopaniṣadi dvitīyādhyāye prathamā vallī ||

Pure water, when poured into another container of pure water, merges and becomes indistinguishable. This analogy highlights the concept of Oneness. Pure water, when combined with pure water, remains pure and loses all distinctions - it becomes one homogeneous whole. There is no separation, no difference between the two; they merge and become one. just like pure water merging with pure water, the Self, when realized, becomes one with the supreme reality. There is no difference between the individual consciousness and the universal consciousness - they are of the

same essence.

This state of oneness is experienced by the muni, the realized sage, who has come to know the truth. The word muni refers to a silent, contemplative being - one who has gone beyond the distractions of the world and who has realized the essence of their true nature. For such a sage, the understanding of the Self is complete, and they experience the pure, undivided nature of Brahman. The verse concludes by addressing Gautama, who represents the sincere seeker of truth. The teaching is directed to Gautama, explaining that the Self, when realized, becomes one with the infinite, just as pure water merges with pure water.

Now Part 2 Canto 2

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १॥
puramekādaśa dvāramajasyāvakracetasaḥ |
anuṣṭhāya na śocati vimuktaśca vimucyate | etadvai tat ||1||

The body is as a pura, a city, which has ekādaśa dvāram, eleven gates. This city represents the human body, which is equipped with eleven openings or gates. These eleven gates are the two eyes, two ears, two nostrils, the mouth, the two excretory openings (one for waste elimination and one for urination), and the navel. Each of these gates allows interaction with the external world. This analogy likens the body to a well-fortified city, complete with entrances through which it interacts with its environment.

The Self that resides within this city of eleven gates is ajasya, meaning unborn and uncreated. It is the eternal consciousness that is beyond birth and death. The Self is also described as avakracetasaḥ, meaning unperturbed or unwavering in its awareness. It is the consciousness that is unchanging, unaffected by the fluctuations and changes that take place in the external world or the body. It remains still, ever-present, and untouched by the happenings within the city of the body.

The one who realizes the truth of the Self, knowing it to be unborn, unchanging, and eternal, transcends all grief. They are no longer affected by the ups and downs of life, the changing states of the body, or the dualities of the world. The realized one understands that their true nature is beyond all of this and experiences the freedom and peace that come from identifying with the unchanging Self rather than the transient body or mind.

The one who realizes the Self becomes vimukta - free from all bondage. The individual is liberated from the cycle of birth and death and from the limitations imposed by identification with the body, mind, and ego. They attain Mokṣa, the state of ultimate liberation, in which they are free from all karmic bonds and worldly attachments. This state of liberation is not something to be attained in some distant future; it is a state that can be realized here and now by recognizing the true nature of the Self.

This indeed is That. The realization of the Self is described here - the unchanging, eternal consciousness residing in the city of the body - is none other than the ultimate reality. This is the essence of one's being, the supreme consciousness that transcends all limitations and that can be realized by turning inward. The supreme consciousness resides within you, in the city of your body, which has eleven gates. These gates allow you to interact with the world, but they are not your true essence. The Self is the eternal, unchanging presence within you, beyond all experiences of the body and mind. When you realize this truth, you go beyond all grief, all limitations, and you experience the state of freedom and liberation.

हँसः शुचिषद्वसुरान्तरिक्षसद्होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २॥
hamsaḥ śuciṣadvasurāntarikṣasadhotā vediṣadatithirduroṇasat |
nṛṣadvarasadṛtasadvyomasad abjā gojā ṛtajā adrijā ṛtaṃ bṛhat ||2||

The Self is as a hamsaḥ, swan, and śuciṣad, dwelling in purity. The swan is a symbol of purity, grace, and wisdom. It is said that a swan has the ability to separate milk from water, signifying the ability to discern truth from illusion. The Self is like this swan, residing in pure awareness, untouched by any impurity or illusion.

The Self is described as vasu, meaning a life-giving force, and antarikṣasad, meaning dwelling in the sky or the intermediate space. The Self pervades the vast space of the universe, giving life to all that exists. It is present everywhere, from the earth to the sky, as the all-pervading essence of life.

The hotā is the priest who performs sacred rituals, and vediṣat means dwelling at the altar. The Self is described as the sacred

presence that performs the cosmic ritual of creation, preservation, and dissolution. It is also described as atithiḥ, the guest, who dwells in every house (duroṇasat). This means that the Self is present in every home, in every being, as the divine guest. It is the sacred presence that is to be welcomed and revered within one's own heart.

The Self is described as nṛṣad, dwelling among human beings; varasad, dwelling in the best or the most excellent; ṛtasad, dwelling in ṛta, which is cosmic order or truth; and vyomasad, dwelling in the heavens. This means that the Self is present everywhere - in all beings, in all that is excellent, in the cosmic order that sustains the universe, and in the heavens above. There is no place where the Self is not present; it is the all-pervading essence of everything.

The Self is described in various forms: abjā, born of water; gojā, born of the earth or the cow; ṛtajā, born of truth; and adrijā, born of mountains. This signifies that the Self is the origin of all elements - water, earth, truth, and mountains. It is the source of everything in existence, from the physical elements to the cosmic order. Finally, it is described as ṛtam bṛhat, meaning the great truth, the ultimate reality that underlies everything.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३॥
ūrdhvaṃ prāṇamunnayatyapānaṃ pratyagasyati |
madhye vāmanamāsīnaṃ viśve devā upāsate ||3||

Prāṇa represents the upward-moving energy that gives life, vitality, and consciousness to the body. It is responsible for all our functions, our awareness, and our growth. This upward flow of prāṇa represents the elevation of energy, taking the individual beyond mundane existence toward higher levels of awareness and spiritual awakening.

Apāna is another vital force, responsible for downward movement and the elimination of waste from the body. The interaction between prāṇa (the upward-moving life force) and apāna (the downward-moving force), the balance between prāṇa and apāna is crucial for the harmonious functioning of the body and mind. This balance represents the equilibrium between the higher spiritual energies and the grounding, stabilizing energies within us.

The interplay of these two vital forces, prāṇa and apāna, represents the life process - constantly moving, balancing, and maintaining the functions of the body and mind. It is this movement that allows us to live, experience, and ultimately turn our awareness inward to realize the Self.

The presence of vāmanam, the 'tiny one,' seated in the middle refers to the Self, which resides in the middle of the body, specifically in the Ananda Gandha. Though described as tiny, the Self is not limited in size or power - it is the infinite consciousness that is present within each of us, symbolized here as being in the middle. It is the divine essence, the true source of our existence, residing at the center of our being, witnessing and guiding the movement of all vital forces.

All the devās (divine beings) worship this Self. The Self is the ultimate source of all divine energies. The gods, representing various aspects of cosmic order and creation, offer their reverence to this supreme consciousness. The Self is the highest reality, the divine presence that governs all of existence, and even the gods bow to its presence. This signifies that all aspects of creation, including the highest cosmic forces, recognize and honor the supreme consciousness within us.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४॥
asya visraṃsamānasya śarīrasthasya dehinaḥ |
dehādvimucyamānasya kimatra pariśiṣyate | etadvai tat ||4||

The dehin is the one who resides in the body. The Self is the consciousness that inhabits the body, experiencing the world through it. Visraṃsamānasya suggests the process of leaving or separating from the body. It points to the moment when the Self begins to detach from its physical encasement, the body. The Self is not the body itself; it is the awareness that temporarily resides within the body, using it as an instrument to interact with the world.

The Self being vimucyamānasya is released from the body. When the Self, which has temporarily inhabited the physical body, separates from it, it is freed from the limitations imposed by the physical form. The body is just a vessel, a temporary abode, while the Self is the eternal, unchanging consciousness. When the Self leaves the body, it transcends all the limitations, sufferings, and constraints associated with the physical existence. The Self is beyond birth and death, untouched by the cycles of creation and dissolution.

What remains here after this? Once the Self separates from the body, what remains? This question emphasizes that the body, which we often identify ourselves with, is impermanent and perishable. It is not the true essence of who we are. The true Self is

eternal and unaffected by the death or dissolution of the body. When the body is gone, the eternal Self remains, untouched and undisturbed.

The physical body is merely a temporary instrument, while the Self is the real essence. The question reminds us that what remains is the pure consciousness, the eternal Self, which cannot be destroyed.

This indeed is That. The physical body is merely a temporary instrument, while the Self is the real essence. The question reminds us that what remains is the pure consciousness, the eternal Self, which cannot be destroyed.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५॥
na prāṇena nāpānena martyo jīvati kaścana |
itareṇa tu jīvanti yasminnetāvupāśritau ||5||

No mortal being (martya) lives by prāṇa (the upward-moving life force) or apāna (the downward-moving life force) alone. These two forces are responsible for vital functions within the body: prāṇa governs the energy that moves upward and apāna governs the energy that moves downward, including exhalation and elimination. While these life forces are essential for maintaining the physical body, they are not the true source of life. They are merely expressions of something deeper.

The Upaniṣad here points out that while we tend to think that our life depends on the breath and the vital energies within the body, these forces alone do not constitute the true essence of our being. The breath and vital energies are important for physical existence, but there is a higher principle that truly sustains life.

All beings truly live by something other than prāṇa and apāna. This 'other' refers to the Self, the ultimate source of life and consciousness. The Self is the true essence that animates the body and gives it life. It is the eternal, unchanging consciousness that sustains the body and mind. The vital energies are instruments of the Self, but they are not the source of life itself. It is the Self that is the true source, the substratum that supports all existence.

Prāṇa and apāna, the vital forces, are dependent on this higher Self. These vital forces do not operate independently; they are sustained by and rooted in the Self.

The Self is the ultimate reality on which all life depends - it is the foundation for everything that functions within the body and the mind. Without the Self, the vital forces would have no direction, no power, and no existence.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६॥
hanta ta idaṃ pravakṣyāmi guhyaṃ brahma sanātanam |
yathā ca maraṇaṃ prāpya ātmā bhavati gautama ||6||

The word hanta is an expression that conveys a sense of urgency, importance, and readiness to impart valuable wisdom. It signals to the listener to prepare themselves to receive the knowledge that follows. The teacher is about to share something profound and significant, urging Gautama, or the seeker, to be fully present and open to receiving it.

The guru speaks of the guhyaṃ, the secret or hidden knowledge of brahma, which is sanātanam, meaning ancient or eternal. This secret knowledge pertains to the ultimate reality, Brahman, which is the Self. It is called a secret because it is not easily accessible to the ordinary mind - it is subtle, profound, and must be realized through direct inner experience. The knowledge of the Self is eternal, unchanging, and beyond time. It is the truth that has always been and will always be. This knowledge pertains to the journey of the Self after maraṇaṃ prāpya, meaning after experiencing death. Death, which is often seen as the end, is actually just a transition. The true essence, the Self, remains, untouched by the dissolution of the physical form. The realization of this truth brings freedom from the fear of death and helps one understand the eternal, unchanging nature of the Self.

The verse concludes by addressing Gautama, the sincere seeker of truth. The teacher says that upon death, the Self becomes what it truly is - free from the limitations of the body, mind, and identity. It is the infinite consciousness which transcends birth and death. Death is simply the dissolution of the physical form, but the Self continues as the eternal reality.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७॥
yonimanye prapadyante śarīratvāya dehinaḥ |

sthāṇumanye'nusaṃyanti yathākarma yathāśrutam ||7||

Some beings (dehinaḥ), those who have previously embodied a physical form, enter a yoni (womb) to be reborn in a new body. This refers to the process of rebirth that is experienced by those who are bound by desires and the results of their past actions. The embodied soul, carrying its unfulfilled desires, attachments, and karma, takes on a new body to continue its journey. This process is driven by saṃsāra, the cycle of birth, death, and rebirth, which continues until the soul attains realization of the true Self.

The verse continues by describing the path of other beings, who reach a state of stillness or stability. The word sthāṇu can mean a state of immovability or steadfastness, often associated with a higher form of existence where there is stability and freedom from the turbulence of saṃsāra. These beings, through their actions and deeper understanding, attain a higher plane where they are no longer subject to the continuous cycle of rebirth, but instead experience a more serene, stable existence.

The different outcomes - the continuation in the cycle of rebirth or the attainment of a stable, higher state - are determined by one's karma (actions) and śrutam (knowledge or learning). Those whose actions are driven by selfish desires and attachments, and whose understanding is limited, continue to take birth after birth. On the other hand, those who perform righteous actions, engage in spiritual practices, and seek true knowledge begin to transcend the cycle of birth and death, moving toward a more stable and elevated state.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८॥

ya eṣa supteṣu jāgarti kāmaṃ kāmaṃ puruṣo nirmimāṇaḥ |
tadeva śukraṃ tadbrahma tadevāmṛtamucyate |
tasmiṁllokāḥ śritāḥ sarve tadu nātyeti kaścana | etadvai tat ||8||

When the physical body and mind are in deep sleep, the awareness of the Self remains untouched. The consciousness that is ever awake, even when the mind and senses are inactive, is the true Self. It is the inner witness, the ever-present awareness that watches over all states - waking, dreaming, and deep sleep. It is never bound by the limitations of these states; it is the unchanging presence that observes them all.

The Self is the source from which all desires arise and through which they are experienced. The puruṣa, the Self, gives the energy and life force that enables individuals to have desires and to act on them. It is the underlying consciousness that makes all experience possible, including the experiences of desire and fulfillment.

This Self is pure (śukraṃ), it is Brahman, the ultimate reality, and it is called amṛtam, the immortal. The Self is pure and uncontaminated by the actions, thoughts, and desires that arise in the mind. It is Brahman, the infinite consciousness that is the essence of all existence. It is also amṛtam, the immortal, beyond the cycle of birth and death, beyond any change or decay.

All the lokas (worlds or realms) are established in the Self. This means that the entire universe, all planes of existence, are contained within the Self. It is the foundation of everything, the substratum on which all creation rests. There is nothing outside of it, nothing separate from it - all worlds, all beings, all forms are established in the infinite consciousness of the Self.

There is nothing beyond the Self. No being, no force, no reality can transcend or be outside of the Self. It is the ultimate reality, the infinite consciousness that contains everything within itself. All that exists is within the Self, and there is no separation or duality that can surpass it.

The one that remains awake even when all else sleeps, the source of all desires, the pure and immortal consciousness is none other than the ultimate reality. This is the essence of your own being, the true Self that pervades everything, beyond all limitations and distinctions.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९॥

agniryathaiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva |
ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca ||9||

Fire (agni), which, though one in essence, enters and pervades all of creation. Fire is a singular force, but it can manifest in many different places and forms. This fire symbolizes the pure consciousness which, like fire, is one but enters and pervades everything in existence. It is the one divine presence that expresses itself in multiple ways throughout the cosmos.

Fire, though it is fundamentally the same, appears in different forms according to the materials it burns. The same fire can take on different appearances depending on the type of fuel, such as wood, coal, or oil. In the same way, the Self is one in essence, but it appears in countless forms throughout creation, taking on different identities, forms, and characteristics.

The infinite consciousness of the Ultimate manifests in all beings and in all of nature, each expression unique, yet all arising from the same source. Just as fire appears differently in different settings, the Self manifests uniquely in each individual and each aspect of creation.

The Self, like fire, is one but is present within all beings. Sarvabhūtāntarātmā means the inner Self of all beings. The same infinite consciousness resides in every living being, in every form of life. It is the inner essence, the unchanging presence, within each one of us. Regardless of the external differences such as physical form, personality, or characteristics, the inner Self is the same in all beings. It is the one consciousness that pervades everything.

The Self appears in multiple forms both internally (antar, within) and externally (bahis, without). The same consciousness that is the inner Self of all beings also manifests outwardly in the forms of nature, objects, and the entire universe.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १०॥
vāyuryathaiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva |
ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiśca ||10||

Air is a singular, invisible force, yet it fills everything in creation and reaches everywhere. This is symbolic of the nature of the Self, which is one, undivided consciousness that permeates everything. Just as air moves freely and fills every corner, the Self permeates all beings and all forms of life without discrimination.

Air, though one in its essence, manifests differently based on the form it inhabits or the medium it interacts with. The same air can feel like a gentle breeze or a powerful storm. Similarly, the Self is one, but it manifests in countless forms, expressing itself uniquely through each individual and each part of creation. The infinite consciousness expresses itself in many forms, though its essence remains unchanged.

The Self is the same consciousness that resides in the hearts of all beings. Sarvabhūtāntarātmā means the inner Self of all beings. The Self is the silent witness within each of us, the unchanging reality that remains present regardless of the body's form or the mind's state. Regardless of external differences whether in form, appearance, or personality, the inner Self is the same within all. This realization allows us to see the inherent unity behind the diversity of forms.

The Self takes on various forms both internally (antar) and externally (bahiś). The same consciousness manifests both as the inner Self of each being and as the entire external universe. The Self is not limited to being an internal presence within individuals; it is also the infinite essence that manifests externally in the world around us.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११॥
sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣairbāhyadoṣaiḥ |
ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ||11||

The sun is often described as the 'eye of the world.' The sun illuminates everything, allowing beings to perceive and see the world around them. The sun, in this analogy, represents the Self which is the source of illumination and awareness for all of creation. Just as the sun makes it possible for all beings to see, the Self is the consciousness that makes all experience possible. It is the light of awareness that allows us to perceive, understand, and experience reality.

The sun, though it provides light to all, remains unaffected by the impurities or faults of the world. For instance, even though The sun though shines on muddy waters or impure objects is not stained or altered by them. It remains pure and untouched. Similarly, the Self though pervading all beings and enabling all experiences, remains unaffected by the limitations, sufferings, or impurities of the world.

In the same way, the Self provides the light of consciousness that makes all perception and action possible, but it is not affected by the actions, desires, or sufferings of the body and mind. The Self is beyond all dualities and remains pure, regardless of what happens in the world of forms.

The Self, like the sun, is the one consciousness present in all beings. It is the sarvabhūtāntarātmā, the inner Self of all beings.

Just as the sun shines upon everything equally without distinction, the Self is present within every being, regardless of the form or identity. It is the unchanging, pure consciousness that resides within each of us, allowing us to perceive, experience, and be aware.

The Self is not affected by the suffering or the limitations of the world. The Self remains bāhyaḥ, beyond, untouched by the pain, sorrow, or imperfections of worldly existence. The suffering, challenges, and impurities of the world belong to the body, mind, and ego, but the Self remains pure, untainted, and beyond all of these experiences.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२॥
eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ karoti |
tamātmasthaṃ ye'nupaśyanti dhīrāḥ teṣāṃ sukhaṃ śāśvataṃ netareṣām ||12||

The Self is the one supreme ruler who exercises control over everything. This Self is the singular consciousness that governs all of existence, the inner Self of all beings. Sarvabhūtāntarātmā means the inner essence that resides within every being, animate and inanimate. It is the consciousness that directs and sustains all aspects of life, and it is the ruler because everything depends on it for existence.

The Self, though one in essence, takes on multiple forms (bahudhā). It is ekaṃ rūpaṃ, one form, but it manifests as many. This means that the infinite consciousness expresses itself in countless ways, taking on different forms, identities, and expressions throughout creation.

Those who realize this truth attain sukham śāśvatam, everlasting bliss. The bliss of realization is eternal, beyond the transient pleasures and pains of the world. When one realizes the oneness of the Self, they transcend the dualities of life and experience the unchanging bliss that comes from knowing their true nature as the Self.

This bliss is not dependent on external circumstances - it is the bliss of being established in the truth of oneness, the bliss of knowing that one is beyond all limitations, beyond all suffering, and that one's true nature is infinite and eternal. This eternal bliss is available only to those who realize the Self; those who remain caught in the illusion of duality, identifying with the body and mind, cannot experience this state of ānanda (bliss).

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३॥
nityo'nityānāṃ cetanaścetanānām eko bahūnāṃ yo vidadhāti kāmān |
tamātmasthaṃ ye'nupaśyanti dhīrāḥ teṣāṃ śāntiḥ śāśvatī netareṣām ||13||

The Self is nityaḥ (eternal) among the anityānām (transient). The Self is the only unchanging reality, while everything else in creation is impermanent and constantly changing. The world, the body, the mind all are in a state of flux, subject to birth, growth, decay, and death. But the Self is beyond these changes; it is eternal, timeless, and unaffected by the fluctuations of the material world.

Though every living being possesses consciousness, the individual awareness arises from the supreme consciousness. The Self is the source of all consciousness, and without it, there would be no awareness, no experience.

Though the Self is one, it is the source of life and sustenance for all beings. It is the Self who provides the energy, the intelligence, and the means by which desires are fulfilled in the world. The many beings in creation have countless desires, and it is the one supreme consciousness that enables their fulfillment. The Self provides the substratum on which all experiences and actions take place, but it remains unaffected by the actions and desires themselves.

The dhīrāḥ, the wise ones, perceive the Self as being established within themselves (ātmasthaṃ). These are the seekers who have gone beyond the superficial identifications with the body and mind, who have looked deeply within and recognized the presence of the Self.

Such wise beings realize that the same consciousness that sustains the entire cosmos is their own inner essence.

Those who realize this truth attain śāntiḥ śāśvatī, everlasting peace. This peace is not the temporary calm that comes from favorable external circumstances; it is the deep, abiding peace that arises from the realization of one's true nature. It is the peace that comes from knowing that one is beyond birth and death, beyond pleasure and pain, beyond all limitations. It is the peace

of being established in the eternal truth, the oneness.

Those who remain caught in the illusion of duality, identifying with the body, mind, and desires, cannot experience this state of true peace. They continue to be affected by the fluctuations of life, the ups and downs, the gains and losses. Only those who perceive the Self within themselves, who realize their oneness with Brahman, can experience the unchanging, eternal peace that is beyond all dualities.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४॥
tadetaditi manyante'nirdeśyaṃ paramaṃ sukham |
kathaṃ nu tadvijānīyāṃ kimu bhāti vibhāti vā ||!4||

The Self is considered to be anirdeśyaṃ, indescribable, and paramaṃ sukham, the supreme bliss. This means that the experience of the Self, the realization of oneness with Brahman, cannot be fully described or captured in words. It is beyond language, beyond the limitations of ordinary concepts and descriptions. It is an experience that transcends the mind and the senses, an experience of bliss that is beyond all understanding.

It is the paramaṃ sukham, the highest bliss that arises from being established in the truth of oneness, the bliss of realizing one's true nature as the infinite consciousness.

How indeed can one know it? How can one truly understand this supreme bliss, this indescribable reality that is the Self? This question expresses the challenge faced by seekers on the spiritual path. The realization of the Self is not something that can be grasped through intellectual understanding or sensory perception. It is not something that can be known in the same way that we know objects in the world.

Does it shine forth, or does it not shine forth? This question points to the subtle nature of the Self. The Self is the source of all light, the light of consciousness that illuminates everything. It is the very essence that makes all perception and experience possible. Yet, it is not an object that can be seen or perceived like other things in the world. It shines forth as the light of awareness, but it does not shine forth in a way that can be grasped by the senses.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥
na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yamagniḥ |
tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti ||15||
|| iti kāṭhakopaniṣadi dvitīyādhyāye dvitīyā vallī ||

There, the sun does not shine, nor the moon and the stars. In the realm of the Self, the sun, moon, and stars do not shine. This means that the Self is not dependent on any external source of light. The sun, moon, and stars are powerful sources of illumination in the external world, but they are not needed to reveal the Self. The Self is self-luminous, shining by its own light. It is the light of all lights, the source of all illumination, and it is beyond the physical light of the sun, moon, or stars.

The Self is the pure consciousness that illuminates the entire universe. It is the light of awareness, the light that makes perception possible, but it is not something that can be seen by the external light of the sun, moon, or stars. The Self is beyond the reach of the senses, and it shines independently, without any need for external sources of light.

Even lightning or fire cannot illuminate the Self. Lightning and fire are also sources of illumination, but they are limited and temporary. The light of the Self is eternal and infinite, whereas the light of lightning or fire is momentary and confined. The Self is the source of all illumination, and no external light, whether it is lightning, fire, or anything else, can reveal it. The Self does not need any external source to be known; it shines by its own light, illuminating everything else.

All things shine because of the light of the Self. It is the light of the Self that makes all perception possible. All forms, all experiences, everything in creation, shines because the Self shines. The Self is the ultimate light that illuminates the mind, senses, and objects of perception, allowing us to experience the world. The mind and senses derive their ability to perceive from the light of the Self, which is the true source of all awareness.

By the light of the Self, everything shines. The entire universe, all beings, all forms, and all experiences are illuminated by the

light of the Self. The Self is the substratum, the ultimate reality that makes everything else visible and knowable. It is the source of all illumination, the light that pervades everything and makes all perception possible.

Now Part 2 Canto 3.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १॥
ūrdhvamūlo'vākśākha eṣo'śvatthaḥ sanātanaḥ |
tadeva śukraṃ tadbrahma tadevāmṛtamucyate |
tasmimllokāḥ śritāḥ sarve tadu nātyeti kaścana | etadvai tat ||1||

The aśvattha (the fig tree), which is depicted as having its roots above and branches spreading downward. This tree is used as a symbol for the entire universe, with its roots in the higher realms and its branches extending down into the material world.

The term sanātanaḥ means eternal, indicating that this tree is not bound by time. It is a representation of the entire universe, with the Self as its eternal source, sustaining all that exists. The tree is a metaphor for the cycle of creation, with its branches spreading out in various forms and its roots firmly anchored in the divine source.

This Self, represented by the aśvattha tree, is śukraṃ (pure), brahma (the ultimate reality), and amṛtam (immortal). This means that the Self is the essence of purity, the ultimate reality behind all of existence, and the eternal, undying consciousness.

While the branches of the tree - the forms of the world - may change, grow, and decay, the root - the Self - is always pure, eternal, and unaffected.

All the lokas (worlds or realms) are established in this Self. The entire universe, all planes of existence, are contained within the Self. Everything that exists is dependent on the Self for its existence, just as the branches of a tree depend on its roots for nourishment. All realms, whether physical, mental, or spiritual, are manifestations of the one Self, which is the substratum of everything.

The different worlds and planes of existence are like the branches of the aśvattha tree, which grow and spread from the root. All creation, all dimensions, are ultimately rooted in the Self, and everything derives its existence from this one supreme consciousness.

There is nothing beyond the Self. No being, no force, no reality can transcend or be outside of the Self. It is the ultimate reality, the infinite consciousness that contains everything within itself. All that exists is within the Self, and there is no separation or duality that can surpass it.

This indeed is That. The Self is the one represented by the eternal aśvattha tree, which is the source of all worlds and beyond which nothing exists, is the ultimate reality. It is the true essence of all existence, the foundation of everything, and the eternal presence that underlies all forms and names.

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २॥
yadidaṃ kiṃ ca jagat sarvaṃ prāṇa ejati niḥsṛtam |
mahadbhayaṃ vajramudyataṃ ya etadviduramṛtāste bhavanti ||2||

Everything in the universe, yad idaṃ kiṃ ca jagat sarvaṃ (all that exists in this world), moves because of the Prāṇa, the vital life force. The term ejati means 'moves' or 'vibrates', indicating that Prāṇa, the universal life force, is the underlying power that causes all things to be in motion.

Prāṇa is the vital energy that sustains all of creation. It is the force that animates life, giving movement to beings, and it is the power that makes the entire cosmos function. Whether it is the movement of celestial bodies, the growth of plants, or the activities of living beings, everything is sustained by the power of Prāṇa. This vital energy emerges from the Self, and pervades the entire universe. Without Prāṇa, there would be no movement, no life, and no activity.

A sense of great fear, mahad bhayaṃ is present in the universe. This fear is compared to a vajra (thunderbolt). The thunderbolt is a symbol of immense power, something that has the potential to destroy. This great fear refers to the fear of the supreme law, the cosmic order, the inescapable truth of the Self.

All beings in the universe are governed by the cosmic law, the law of Dharma. This law is as powerful as a thunderbolt - it is

something that cannot be evaded or escaped. It governs the cycle of birth, death, and rebirth, and those who are unaware of the true nature of the Self are subject to the fear of this cosmic order. They are afraid of the consequences of their actions, the fear of death, and the unknown.

Those who understand this truth become amṛtāḥ (immortal). This means that those who realize the true nature of Prāṇa, and understand that it emerges from the supreme Self attain liberation and freedom from the cycle of birth and death. To realize that Prāṇa - the life force that sustains the entire universe - emerges from the Self is to understand the oneness of all existence. It is to recognize that the vital energy that animates life is not separate from the infinite consciousness that underlies everything. Those who have this realization go beyond the fear of death and experience the state of immortality, knowing that their true essence is beyond all limitations, beyond birth and death.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३॥
bhayādasyāgnistapati bhayāttapati sūryaḥ |
bhayādindraśca vāyuśca mṛtyurdhāvati pañcamaḥ ||3||

Agni (fire) burns out of bhaya (fear or reverence) for the supreme Self. Fire burns and fulfills its duty with precision, maintaining its natural order, because it is subject to the power of the supreme Self. Fire, as a natural element, carries out its function as a manifestation of the divine will of the Supreme.

Similarly, the sun, sūryaḥ, shines because of the reverence it has for the supreme Self. The sun, which is a vital source of energy and sustains all life on Earth, carries out its role under the power and order established by the Self. The sun rises and sets, providing light, warmth, and energy, driven by the sense of awe and reverence for the cosmic law upheld by the Self.

Even Indra, the king of the gods, and Vāyu, the wind god, perform their duties out of reverence for the Self. Indra is responsible for rain, thunder, and the balance of natural elements, while Vāyu is the life-giving wind that pervades everything, bringing movement and vitality. Both Indra and Vayu fulfill their cosmic roles under the authority of the Supeme, recognizing the divine power that governs all aspects of creation.

Even mṛtyu (death) operates under the influence of this great reverence for the Self. Mṛtyu represents the natural cycle of life and death, which is part of the cosmic order. Even death, which brings an end to physical forms, functions according to the divine law established by the Ultimate. Death, too, respects the supreme authority of the Self, fulfilling its role in the cycle of creation, preservation, and dissolution.

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४॥
iha cedaśakadboddhuṃ prākṣarīrasya visrasaḥ |
tataḥ sargeṣu lokeṣu śarīratvāya kalpate ||4||

If one cannot realize this here before the departure from the body, then one becomes subject to embodiment in the worlds of creation.

The body is not an obstacle but a unique opportunity to experience the highest realization. Through the experiences of life, the practice of turning inward, and the path of unclutching, one can awaken to the truth of the Self. If this realization is missed during this lifetime, the individual continues in the cycle of rebirth.

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

यथाऽप्सु परीव दृदृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५॥
yathādarśe tathātmani yathā svapne tathā pitṛloke |
yathā'psu parīva dadṛśe tathā gandharvaloke chāyātapayoriva brahmaloke ||5||

The Self can be perceived in oneself as clearly as an image in a mirror. When the mind is pure, calm, and free from impurities, it becomes like a clean mirror, reflecting the true nature of the Self without distortion. Just as a mirror reflects objects with perfect clarity when it is free from dust and smudges, a mind that is uncluttered and purified can reflect the pure consciousness of the Self without distortion.

As in a dream, so in the world of ancestors. Just as in a dream, the perception is less clear and subject to the fluctuations of the dream state, the understanding of the Self in pitṛloka is not fully awakened or realized. It is veiled and influenced by the residual

impressions and karmas from the past.

The world of ancestors is the realm where the soul goes after death, and the perception there is not as clear as in a fully awakened state. The perception of the Self in this state is influenced by the karmas and impressions carried over from the past, much like the unclear and fluctuating experiences of a dream. It indicates that the understanding of the Self can vary depending on one's state of consciousness.

As seen in water, so in Gandharva-loka. When you look into a body of water, the image may appear, but it is often distorted or unclear due to the ripples and movement of the water. This is how the Self is perceived in the Gandharva-loka, the celestial realm of Gandharvas (celestial beings).

As light and shadow, so in the world of Brahman. The verse concludes by comparing the perception of the Self in the Brahmaloka, the highest spiritual realm, to that of light and shadow. In the Brahmaloka, the realization of the Self is more complete, but there is still a distinction, much like the interplay of light and shadow. In Brahmaloka, there is a very high level of awareness, but it is still not the absolute oneness of complete realization. It is like seeing both light and shadow - awareness is present, but there is still a trace of distinction or duality. The perception is very refined and close to the ultimate, but it is not yet the non-dual experience of oneness with Paramaśiva.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६॥
indriyāṇāṃ pṛthagbhāvamudayāstamayau ca yat |
pṛthagutpadyamānānāṃ matvā dhīro na śocati ||6||

The rise and fall of the senses happens independently each functioning in its own capacity without depending on the others.

The senses such as seeing, hearing, tasting, touching, and smelling have their own distinct functions and come into play depending on external stimuli. They rise when they interact with their respective objects, and they fall when they are no longer active. The senses function independently, responding to the environment based on their nature. They arise when there is contact with an object, such as the eyes perceiving light or the ears hearing sound, and they withdraw when the contact ceases. This rise and fall are simply the natural rhythm of the senses and their interactions with the world.

The dhīraḥ, the wise one, who understands the independent and transient nature of the senses, does not experience grief (na śocati). This means that the one who has realized the true nature of the senses and their temporary and external nature becomes free from sorrow.

The wise one recognizes that the senses are instruments that gather information from the external world, but they are not the true Self. The experiences gained through the senses, whether pleasurable or painful, are fleeting. By understanding that the senses have a separate existence, rise, and fall, the wise one becomes detached from the fluctuations and disturbances caused by sensory experiences. They no longer identify themselves with the body and senses but instead remain established in the awareness of the Self which is beyond all sensory experiences.

This realization brings freedom from suffering. Sorrow arises when there is attachment to the sensory experiences and identification with the body. When you understand that the senses are independent and temporary, and that they do not define your true nature, you naturally become free from the suffering associated with sensory interactions. You transcend the ups and downs of sensory experiences, recognizing that your true Self is beyond them.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७॥
indriyebhyaḥ paraṃ mano manasaḥ sattvamuttamam |
sattvādadhi mahānātmā mahato'vyaktamuttamam ||7||

The manas (mind) is beyond the indriyāṇi (senses). The senses such as seeing, hearing, tasting, touching, and smelling gather information from the external world. However, it is the mind that interprets and processes this information. The mind is subtler and more powerful than the senses because it is responsible for creating our perception of the world based on the sensory inputs it receives.

Beyond the mind is sattva, which refers to the buddhi (intellect). The buddhi is the faculty of discrimination, decision-making, and higher reasoning. It is the part of our consciousness that can discern, analyze, and make judgments. The intellect

is subtler and superior to the mind because it allows us to discriminate between right and wrong, truth and illusion, and to make conscious choices. It has the capacity to guide the mind and help us overcome the instinctual tendencies of the senses. Beyond the intellect lies the Mahān Ātmā, the Great Self. This refers to the cosmic intelligence, the Hiranyagarbha, which is the collective consciousness and the source of individual intellects. It represents the universal aspect of the Self that is beyond individual identity and the limited functioning of the intellect. Beyond the Mahān Ātmā is the Avyakta, the unmanifested reality. Avyakta means that which is beyond manifestation, the unmanifested potential of existence. It is the state of pure potentiality, from which all forms and names arise. It is beyond all that can be perceived, thought of, or conceptualized.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८॥
avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca |
yaṃ jñātvā mucyate janturamṛtatvaṃ ca gacchati ||8||

Beyond the avyakta, the unmanifest reality, lies the Puruṣa, the supreme Self. Avyakta refers to the unmanifest, the pure potential from which all creation arises. It is the state that is beyond all forms, names, and manifestations. But even beyond this unmanifest potential lies the Puruṣa, the Supreme Consciousness, Paramaśiva.

Puruṣa here is the ultimate reality, the infinite consciousness that is beyond both the manifested and the unmanifested aspects of existence. It is the absolute, beyond all dualities, beyond the manifest world and even beyond the potential unmanifest. The Puruṣa is the essence of all that exists, the ultimate substratum that supports everything, all-pervading and without attributes. By knowing this Puruṣa, the supreme Self, a jantuḥ (being) becomes mucyate (liberated) and one attains amṛtatvaṃ (immortality) and goes beyond birth and death.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९॥
na saṃdṛśe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam |
hṛdā manīṣā manasā'bhiklṛpto ya etadviduramṛtāste bhavanti ||9||

The Self does not exist in a way that can be directly seen or grasped by the senses. The Self does not have a physical form that can be observed with the eyes. It is beyond the realm of form, name, and visible characteristics. It is subtle, formless, and cannot be captured by the senses. no one can see the Self with their physical eyes. The physical senses are limited; they can only perceive the external world, the forms, colors, and attributes that belong to the material plane. The supreme Self is beyond all these attributes and cannot be grasped by the physical senses but through the power of inner awareness, through the purified heart, the sharp intellect, and the focused mind. When these three aspects work in harmony, the realization of the Self becomes possible. Those who realize the Self become amṛtāḥ (immortal), attain freedom from the cycle of birth and death.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १०॥
yadā pañcāvatiṣṭhante jñānāni manasā saha |
buddhiśca na viceṣṭate tāmāhuḥ paramāṃ gatim ||10||

The verse begins by describing a state in which the five senses (pañca jñānāni) come to rest along with the mind (manasā saha). When the senses and mind are withdrawn from the distractions of the external world, the consciousness turns inward. This inward journey is what allows one to realize the deeper truths of existence. The buddhi (intellect) also becomes still and no longer engages in activity (na viceṣṭate). The intellect is the faculty that analyzes, discerns, and makes decisions, and it is usually active in trying to understand, interpret, and judge experiences. In this state, the intellect also becomes silent, no longer attempting to grasp or understand through reasoning. This state, in which the senses, mind, and intellect all come to rest, is known as the paramāṃ gatim, the supreme state

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११॥
tāṃ yogamiti manyante sthirāmindriyadhāraṇām |
apramattastadā bhavati yogo hi prabhavāpyayau ||11||

Authentic yoga is considered to be the steady control of the indriyāṇi (senses). Sthirā means steady or firm, and

dhāraṇām refers to control or restraint. Yoga is not merely about physical postures or breath control; it is the state of steadying the senses, bringing them under control so that they are no longer scattered or restless. One is established in the space of unclutching and is fully aware of the present moment and deeply connected with the inner Self. Yoga is the union that allows one to understand the source of all creation and its dissolution. In the state of yoga, one realizes the origin of everything - the Supreme Self.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२॥
naiva vācā na manasā prāptuṃ śakyo na cakṣuṣā |
astīti bruvato'nyatra kathaṃ tadupalabhyate ||12||

The Self cannot be attained through vācā (speech), manasā (mind), or cakṣuṣā (eyes). Speech, the mind, and the eyes are all limited by their dependence on form, language, and sensory perception. The Self, being formless and infinite, cannot be grasped by these faculties. The Self can only be experienced and realized as "It is".

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३॥
astītyevopalabdha vyastattvabhāvena cobhayoḥ |
astītyevopalabdhasya tattvabhāvaḥ prasīdati ||13||

The realization of the Self starts with the understanding that asti, meaning "It is."

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४॥
yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavatyatra brahma samaśnute ||14|||

When all desires that dwell in the heart are completely let go, then the mortal becomes immortal and realizes Brahman. Brahman is the infinite, all-pervading reality, which is beyond all limitations and dualities. By letting go of desires and realizing one's true nature, one experiences oneness with Brahman, the supreme consciousness, Paramaśiva.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५॥
yadā sarve prabhidyante hṛdayasyeha granthayaḥ |
atha martyo'mṛto bhavatyetāvaddhyanuśāsanam ||15||

When all the knots of the heart - the accumulated karmas, desires, and identifications that create bondage and prevent us from realizing the Self - are completely broken, then the mortal becomes immortal and goes beyond life and death. this is the essence of the teaching (anuśāsanam). The teaching of the Kaṭhopaniṣad is ultimately about breaking free from the bondage of the heart, letting go of all attachments and desires, and realizing the true, immortal nature of the Self. This is the culmination of all spiritual instruction: to transcend the limitations of the body and mind, break free from the knots that bind us, and realize our oneness with the Self.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६॥
śataṃ caikā ca hṛdayasya nāḍyastāsāṃ mūrdhānamabhiniḥsṛtaikā |
tayordhvamāyannamṛtatvameti viṣvaṅṅanyā utkramaṇe bhavanti ||16||

There are śataṃ (a hundred) plus ekā (one), making śataṃ caikā - a hundred and one nāḍyaḥ (subtle channels or energy pathways) that emerge from the hṛdaya (heart). In the subtle anatomy of the body, nāḍis are energy pathways through which prāṇa (vital energy) flows, similar to how nerves function in the physical body.

Among these hundred and one nāḍis, one of them rises to the crown of the head. This special channel is called the suṣumṇā nāḍi, the central channel that passes through the spine and reaches the sahasrāra chakra, the crown center, located at the top of the head. The suṣumṇā nāḍi is considered the most important channel in the subtle body because it is through this channel that

the energy ascends to the crown of the head, leading to the experience of oneness with the Self.

By moving upward through this central channel, one attains amṛtatvam (immortality). This means that when the energy and consciousness rise through the suṣumṇā nāḍi to the sahasrāra chakra, the individual experiences the realization of the Self and Oneness with the Supreme Consciousness. The other channels lead to different states of departure. If the life force energy leaves the body through any of the other channels, the individual may experience different realms of existence, leading to rebirth in various forms according to one's karma. The nāḍis other than the suṣumṇā are associated with different aspects of life and different planes of existence. When the energy leaves through these channels, it results in continued participation in the cycle of saṃsāra - birth, death, and rebirth. Only through the central channel, the suṣumṇā nāḍi, can one attain liberation and transcend the cycle of rebirth.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७॥

aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānāṃ hṛdaye saṃniviṣṭaḥ |
taṃ svāccharīrātpravṛhenmuñjādiveṣīkāṃ dhairyeṇa |
taṃ vidyācchukramamṛtaṃ taṃ vidyācchukramamṛtamiti ||17||

The Puruṣa, the Inner Self, about the size of a thumb, is ever seated in the hearts of all beings. One must extract it from one's own body like a reed from its sheath, with steadiness. Just as a reed is carefully and delicately pulled out of its covering without breaking it, the Self must be discovered and realized by peeling away all the layers of identification - attachments, desires, conditioning, and limiting beliefs. This process requires dhairya - courage, patience, and steadiness. The seeker must go inward with determination and subtlety, separating the eternal Self from the temporary identifications with the body, mind, and ego. One must vidyāt (know) the Self as śukram (pure) and amṛtam (immortal).

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८॥

mṛtyuproktāṃ naciketo'tha labdhvā vidyāmetāṃ yogavidhiṃ ca kṛtsnam |
brahmaprāpto virajo'bhūdvimṛtyuranyo'pyevaṃ yo vidadhyātmameva ||18||

Mṛtyu (Death), represented here by Yama, imparted the knowledge to Nachiketa. Nachiketa was a sincere seeker who had questioned Yama about the nature of the Self, death, and the ultimate truth. Yama, pleased with Nachiketa's unwavering focus and authentic quest for truth, provided him with profound spiritual teachings. Nachiketa received both the vidyā (knowledge) and the complete yoga-vidhi (method of yoga). Nachiketa, having received this knowledge and practiced yoga as instructed, attained Brahman, the supreme consciousness, Paramaśiva. He became virajaḥ - free from impurities, meaning that all his attachments, desires, and limitations were dissolved. He also became vimṛtyuḥ, which means he transcended death, realizing his immortal nature. Anyone else who understands and follows the same process can also attain the Self, Ātma. This means that the teachings given to Nachiketa are not limited to him alone. Anyone who sincerely follows the path of knowledge and practice, as instructed by Yama, can attain the same state of realization and oneness with Paramaśiva

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ १९॥
ॐ शान्तिः शान्तिः शान्तिः ॥
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Om saha nāvavatu | saha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai ||19||
oṃ śāntiḥ śāntiḥ śāntiḥ ||
|| iti kāṭhakopaniṣadi dvitīyādhyāye tṛtīyā vallī ||

Book 2



Introduction to Hinduism
Preamble to the Cosmic Constitution

BHAGAVAD GITA DECODED



Chapter 1
Arjunaviśāda Yogaḥ

Spiritual literature can be classified into three categories. First we have śāstras: Sāstras give us clarity about the aim of life, the goal of human life. They teach us how to live life, the purpose of life. They give intellectual understanding about the ultimate truth of man and God.

Śāstras are the scriptures which guide us to have the right cognitions of life. They logically and intellectually answer all major questions so that we can be logically convinced to follow the ultimate path.

The second category of literature is stotra. It is the expression of someone who has realized the ultimate truth; who has had the glimpse of divine love.

The literature from the heart is stotras; literature from the head is śastras. The third type of literature, called sūtras, gives us techniques to realize the state of uniting with the Divine.

Śāstras give us intellectual understanding, stotras give emotional feeling connection, Sūtras give the being level experience. Stotras enrich us to surrender to the Divine. Sūtras give us techniques to achieve devotion or enlightenment.

Our Hindu seers created śāstras - the absolute science of living in completion - while creating our peak possibility. They logically taught us the path and the goal, and why we are asked to do what we do and why we need spirituality, even in our day-to-day living. All these major questions are answered and proven logically in śastras and the conclusions are given to us. Doubt is a devil. Once a doubt enters our mind in the form of self-doubt, self-hatred and self-denial,

we can't sleep, we can't rest until we clear and complete with it. Śāstras help us get rid of these doubts intellectually, scientifically.

Our cognition is not complete cognition till the śāstras of integrity, authenticity, responsibility and enriching become the basis of our cognition. Till then our cognitions are nothing but confusions, self-doubts.

A person asked the great master Vivekananda, 'Master, what is the importance of Vedas and why should we study the scriptures?' Vivekananda said, 'If you study the scriptures, all your faith and sincerity will become so strong that nobody will be able to shake you.'

Otherwise, any fool can tell us that what we are doing is superstitious and we can start thinking, 'Am I really doing superstitious things? Am I really following the right path?' We will start having doubts about ourselves.

Unless we have the deep foundation of śāstras, not only we will not be able to believe in anything, we will be doubting and hating our very own self. We will not be authentic and integrated to the truth.

Understand, even our emotions are not so deep. We think we have love, we think we believe. Śāstras, the science of living Enlightenment, gives a powerful base of the 'great why of life' so that all our cognitions, all our faith can enter into our being and start creating our possibilities.

Devotion is Authenticity with God

Bhakti, devotion, is just an alchemy process. It is as if a touchstone has touched us. Ramakrishna says beautifully, 'If a touchstone touches any metal it becomes gold; just a touch of the stone is enough for any metal to be converted into gold.'

Devotion is a touchstone. The moment devotion touches us, we become God, we become divine. The problem is, we never allow devotion to touch us; we never allow devotion to penetrate our being. We think we want God, but we are continuously afraid of the Divine.

God is only one more choice in our lives. Until we have an intellectual conviction about life, God is just one more choice; just one more shop like Walmart; it is Spiritual mart. This is our relationship with God. We remember God only when we need something. When things go well according to our chosen route, then God is great, else throw away the God

Our faith is pseudo if it is not life transforming. We do not allow devotion to work on us. Śāstras give us that intellectual clarity, that completion cognition. All the great devotional people like Caitanya, Rāmānuja and Mādhva had a strong intellectual base of this science. It is only when you reach the peak of logic, can you fall into the valley of love; only then you are qualified to fall in love. All great masters and devotees who reach the peak of intellect have a strong śāstras base.

Stotra means expressing our experience, our deep love or devotion to our master or God. Many people ask, why Hinduism has idol worship. Hinduism does not have idol worship. Understand, in Hindu tradition, even God is a stepping-stone for enlightenment. All the forms and names of the Gods, everything is used for attaining enlightenment, for nirvikalpa samādhi. When the devotion, the feeling connection is awakened in you, you automatically go towards enlightenment.

Please understand, learning śāstras means bringing integrity and authenticity to our mind. Going around and practicing śāstras is living authenticity and being responsible. Being in integrity with the Master or God is feeling connection and being enriched with Enlightenment.

When integrity comes through the head, it is intellect, śāstra. When it comes through your heart, it is stotra. When it comes through your being, it is sūtra.

When authenticity expresses through our head, it is power of śāstra, the knowledge weapons to fight our patterns, our dilemmas. When authenticity expresses through our heart, it is love, stotra. When authenticity expresses through our being, it is meditation, sūtra.

There are three kinds of human beings: head oriented, heart oriented and being oriented. To fulfill everyone, our enlightened sages have created three kinds of literature - śāstras, stotras and sūtras. Bhagavad Gītā is the only book that is a combination of śāstras, stotras and sutras. In Bhagavad Gītā, all three are combined together, with something more.

Gītā is śāstra; it gives a clear intellectual understanding about life, death, soul, about the 'great why of life' as well as the 'what of life,' the do's and don'ts, rules and regulations. Gītā is directly from Bhagavān, God Himself, from a

pūrṇāvatāra - a perfect, complete Incarnation, Śrī Kṛṣṇa. Among the Incarnations, Bhagavān Śrī Kṛṣṇa is considered pūrṇa, complete, a full Incarnation.

Kṛṣṇa, the Pūrṇāvatāra

The most worshipped Incarnation on planet Earth is Śrī Kṛṣṇa. Only Kṛṣṇa can be called the most worshipped being.

First, let us understand why Incarnations come to planet Earth. An Incarnation is someone who comes down to tell and enrich others about the blissful place that he experienced. The man who descends from the Divine to express the bliss of that divinity is an Incarnation. The person who returns to planet Earth to tell and enrich you about divinity and to also make you realize what he has experienced, is an Incarnation.

An enlightened spiritual Master is a person who creates a formula to reproduce his inner world experiences. Scientists create formulae for the outer world, whereas a master creates a formula to recreate the experience of the inner world. Meditation techniques are these formulae.

An Incarnation is a person who can directly give the experience without even using the formula. All these great Incarnations come down to planet Earth to make people realize that they too are divine, that they too are God, to tell and enrich people that the other side is beautiful. 'There's a very big paradise. Come, let us go and enjoy. Come, join me,' they say.

An Incarnation is a person who has descended to teach divinity to the world. Why is Kṛṣṇa a perfect Incarnation? He has all the qualities needed to push human beings to divinity, to the space of completion.

It is Śrī Kṛṣṇa who is responsible for all the good things we have in our lives. Please understand, it is Kṛṣṇa who is responsible for anything good, anything joyful, and anything auspicious in our lives. The science of living life out of completion and joy - living life out of completion will lead to enlightenment in whatever we are doing without renouncing -this science is introduced to the world for the first time by Śrī Kṛṣṇa.

Understand, till Śrī Kṛṣṇa all Incarnations were teaching only the science of leaving, renouncing the world if one wanted Enlightenment. But it is Śrī Kṛṣṇa who gave this science of living in the space of completion, pūrṇatva, that you don't need to renounce anything; wherever you are, you will be radiating life and enjoying life.

The person who can push human beings to divinity, to the space of completion is called Jagadguru - the guru who awakens. He is the teacher, the Master of the whole Universe.

The life of Śrī Kṛṣṇa, pūrṇāvatāra is an example of living in the space of completion, pūrṇatva. He has not done anything out of incompletion. He has done everything out of completion and He has done everything, which we think will be done only out of incompletion.

This science of completion is the most sacred secret revealed by Śrī Kṛṣṇa in the Bhagavad Gītā, which is the most powerful rāja vidyā rāja guhyaṃ, royal sacred knowledge and royal sacred secret. This royal sacred science of completion keeps us eternally in love with life, eternally experiencing life.

Please understand, some religions teach what completion is; some religions show us what completion is not, some religions show us the effect of incompletion. This science of completion is the essence of all religions, the essence of Hindu knowledge, the source of the knowledge of Hindu tradition. Completion means living and acting without any hangover of the past incidents, words, actions or memories. Not having a hangover does not mean that you will not remember your past at all. When you are in completion, you will remember past incidents and actions, but they will no longer have the power to cause pain or anger or guilt in you anymore.

Completion is nothing but reclaiming the bits and pieces you threw away in unconsciousness. The parts of you, bits of you, pieces of you that you shared or threw them with so many things and people in your life unconsciously; reclaiming all those parts back and becoming complete with you, is Completion.

If you are intellectual, He gives you the Gītā; He is Gītā Kṛṣṇa. If you are emotional, you can have Rādhā Kṛṣṇa, the beloved of Rādhā. He can sing and dance; He can play; He can give you the ultimate emotional fulfillment. Understand, making each one feel that he belongs to them, is the basic need for the romance to happen. Kṛṣṇa was able to do that. And He has the ability to handle all the anger and jealousy of people who were not able to raise themselves to His level.

At the being level, you straightaway want the technology of enlightenment. Again, He offers the truth, Dhyāna Yoga, the path of meditation techniques in the Gītā.

When you see the way He radiates knowledge, love, romance, intelligence and strategy planning; only He can be called as pūrṇāvatāra. The word pūrṇāvatāra can be given only for Śrī Kṛṣṇa. Śrī Kṛṣṇa is the unimaginable expression of ultimate Consciousness.

Kṛṣṇa is complete fulfillment. He is such an embodiment of completion. The very life of Kṛṣṇa is a technique that leads you to enlightenment. The body language of an enlightened person is a sūtra, a technique. Kṛṣṇa is the being whose body language straightaway leads you to enlightenment. Understand that Rāma will lead you to dharma, righteousness. If you follow what Rāma did, you will have dharma, but with Kṛṣṇa, you will straightaway have mokṣa, liberation!

The power of Kṛṣṇa's presence and the amount of suffering and opposition that He has to go through due to His pure love, His pure energy, and His pure intelligence! Even after creating His own kingdom at Dvārikapuri, He has to face so much. The sacrifice that He has done to establish dharma and the way He lives dharma and protects dharma. And He is such a powerful strategy planner that when needed He even escapes from the war field. When needed He even hid Himself.

The space of completion that He holds and the space from which He operates! Please understand that when you operate from the space of completion, whatever you do is līlā - a divine play. It is not boring life.

Krsna is the first Incarnation who demonstrates the concept of lila on planet Earth; the first Incarnation who demonstrates that life can be lived from the space of completion; life can be lived from the space of joy. Kṛṣṇa is the embodiment of joy, embodiment of bliss, embodiment of life.

When we experience the being of Kṛṣṇa, when we understand Kṛṣṇa, His very being is a technique. His very life is a technique. That is why there is a beautiful word in the Bhāgavatam (Hindu epic glorifying devotion onto Incarnations) called līlā dhyāna. Just remembering the līlā, the playful pranks of Kṛṣṇa, is dhyāna, meditation. No other incarnation is given the word līlā dhyāna. No other Incarnation is praised like this. Just remembering His acts is meditation. Just remembering His līlā, divine acts, we are led to completion and liberation.

An Incarnation's līlā or pastimes always leads you to completion. Your past always leads you to incompletion. If you constantly remember what you did when you were a child, you will be in more and more incompletion. If you constantly remember what Śrī Kṛṣṇa did when He was a child, you will be more and more in the space of completion. Remembering the Incarnation's pastimes, līlā dhyāna creates more and more completion and the higher space.

Bhaktas are the ones who experience completion out of the emotion which happens due to the higher consciousness līlā or pastimes. Kṛṣṇa also appeals to the being level people who are continually aspiring, seeking an experience straightaway. Just by His will, He can give that experience to them. Just by will, Kṛṣṇa can give the experience of enlightenment, eternal bliss to Arjuna. He can give the Divine experience of infinity to Arjuna, by just showing him His cosmic form, viśvarūpa darśan.

Kṛṣṇa shows that He is in everybody, that everybody is in Him. Whether we are intellectually oriented, emotionally oriented or being level oriented, we can find our completion in Kṛṣṇa.

When intellect ripens, it becomes intelligence; when emotion ripens, it becomes devotion; when our being ripens, we become enlightened, complete. All these three enlightenment spaces of completion - being, devotion and intelligence - express at their peak in Kṛṣṇa. Hence, Kṛṣṇa can fulfill and complete every being. That is why He is called Jagadguru, master of the whole Universe.

Just through His logic, He has not convinced us about His greatness. The way Kṛṣṇa handles every moment of His life, the way He lives every moment of His life, the way He holds Himself, the way He expresses Himself, He has stolen our hearts. Kṛṣṇa is the Jagadguru. Kṛṣṇa appeals to every being. He has created keys to open all the locks. He has created methods to give the spiritual experience to the whole of humanity, to people who have come, people who are here, and those yet to come. He has created the technology even for the future generations. He is nitya-ānanda - eternal bliss. Gītā is the ultimate scripture - śāstra, stotra and sūtra.

Kṛṣṇa is beyond scriptures. We can't speak about any dimension of Kṛṣṇa. He is the Whole. Whenever we try to describe any of His dimensions, the words look so futile. His is endowed with ananta-kalyān-guṇa, His innumerable spiritual energies and infinite auspicious qualities.

When Kṛṣṇa says,

nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ |
na cainaṃ kledayanty āpo na śoṣayati mārutaḥ || 2.23

Weapons do not cleave, nor fire burns the Ātman.

Water does not wet it and wind does not dry it.

When He talks about the basic truths of life and spirituality, it is śāstra. He is giving intellectual knowledge of completion.

When Arjuna says,

namaḥ purustād atha pṛṣthatas te namoʻstu te sarvata eva sarva |
ananta-vīryāmita-vikramas tvaṃ sarvaṃ samāpṇoti tato ʻsi sarvaḥ || 11.40

Oh Lord, I bow down to you from the front, from behind, from all sides; You are infinitely mighty, pervading everything, you are the Ultimate

Arjuna is expressing the stotra; he is praising the Lord with his devotion.

Krṣṇa says,

yaṃ yaṃ vāpi smaran bhāvaṃ tyajaty ante kalevaram |
taṃ taṃ evaiti kaunteya sadā tad-bhāva-bhāvitaḥ || 8.6

Whatever your state of thought is when you leave this body, absorbed in that thought, that alone you attain, without fail, O Arjuna

Here Kṛṣṇa provides Arjuna the technique, the most powerful sūtra that helps anyone attain and create his reality as what he wants to.

Bhagavad Gītā is the only complete scripture that combines the wisdom of śāstras, the depth of feeling connection of stotras and the practical reality of sūtras. It is a means to enlightenment for all, a means for enlightening our being with completion, delivered by the Master of masters, by the Incarnation of incarnations, Bhagavān Śrī Krṣṇa.

Arjuna's Dilemma and Four Identities

In this first chapter of Bhagavad Gītā, arjunaviśāda-yogaḥ, we see Arjuna, the most courageous fighter amongst the Pāṇḍava princes and the darling of all his teachers, winner of Draupadī and the close friend of Kṛṣṇa, in deep dilemma, incompletion.

Arjuna is both the yogi and the kṣatriya. As a yogi, he is deeply spiritual, centered and complete within himself, and deeply aware and integrated to his moral and ethical obligations. As the kṣatriya, Arjuna is the warrior leader, empowered with responsibility, ready to avenge, ready to impose order and control for protecting and upholding dharma; he is the typical kṣatriya prince.

Only with enlightenment, is it possible to continuously and consistently proceed with both these personalities of inner completion as a yogi and outer responsibility to enrich as a warrior leader without faltering. Arjuna falters as he faces his enemies on the battlefield of the great Mahābhārat War. His dilemma unfolds.

Arjuna's dilemma is such that he is now able to be neither a yogi nor a kṣatriya. Known as parantapa, the destroyer of enemies, as vijaya, the undefeatable warrior and as dhanañjaya, the unconquerable archer, the winner of wealth, Nara Arjuna, the best among men, loses his detachment as a yogi. In turn, he loses his courage as a kṣatriya, a warrior hero. He loses his space of completion and falls into such deep grief that bewilders his mind - bhramatīva ca me manaḥ (1.30) and burns his sense coverings - tvak caiva paridahyate (1.29).

He sees his enemies and identifies himself with them. In front of him are his mentors, family and friends, his svajanam. They are his extension, his lineage and his inner identity. He can no longer pretend with his outer identity that he is the ultimate warrior, the kṣatriya, who can dispassionately dispatch them to death.

Arjuna's dilemma is the dilemma of humanity. It represents the collective root patterns of humanity. It is an internal conflict between what we feel as us, what we feel we can actually do, our inner identity- mamakāra; what we project as us to others, what we feel we want to actually do, our outer identity - ahaṁkara; what others think and perceive as us - anyakāra; and what we think about

life and others or what we perceive as our value systems and beliefs, our svānyakāra. You don't have just one identity, as you imagine. You have four identities. At all times you carry four identities or dimensions together.

Your own expectation about you is mamakāra or Inner Image. It is the inner idea and the experience you carry about yourself like - I am healthy, I am ugly, I am intelligent, I cannot tolerate hard work, I love people etc. But, the idea you carry about you is always less than what you project yourself to be for others.

The second identity is how you show or project yourself to others called ahaṁkāra or Outer Image. Unfortunately, what you project is always far more than what you believe yourself to be.

The third identity you carry is the image that others have about you, how others expect you to be, called anyakāra or Others' Image. How others perceive you may be different from how you project yourself to them, because people create their opinion about you from the subtle signals you give them, rather than what you openly project. Human beings are intelligent enough to catch even what you don't say or especially what you don't say.

And the fourth identity is very subtle, because it is not directly related to you. It is how you experience life to be for you and what you expect others to be, called svānyakāra or Life Image. For example, you may feel, life is lonely, life is complicated or life is sacred or life is scary, or life and people are always showering me with everything. Please understand, this is also your identity, because it defines the exact experience you will be receiving from the people and situations from life!

Living in your peak capacity in all the four identities, aligning your life to all the four dimensions, and expressing your peak potential in all these four, is Authenticity, Śraddha.

It is the confusion, the non-alignment between all these identities that is responsible for all our dilemmas, our inauthenticies, our sufferings, everything. What is the only obstruction for this alignment? Our root thought patterns. The first attack of any strong emotion happening in us and imbalancing our whole cognition, giving birth to our mind - the pattern we develop from that moment, is root thought pattern. The root thought pattern is the source of our every response to life.

Arjuna understood his kṣatriya code of conduct and responsibility very well. This code demanded that he cannot turn down a righteous challenge to fight and gamble. This kṣatriya code was not only his ahaṁkāra or outer image - how he showed himself to others but also the anyakāra or others' image also - how his clan expected him to be. However, his own feeling about him, his mamakāra was based on his deep-rooted attachment to his clan and lineage that proved stronger than his ahaṁkāra, what he perceived and projected to be his responsibilities. These doubtful feelings were far stronger than code of his conduct, and overpowered even his outer image, which he projected as the most powerful and responsible warrior on the face of Earth.

In effect, Arjuna's life image or svanyakāra became seeing life as a cause of just the opposite of auspiciousness; clearly saying how he perceives his life, he cries out, 'nimittāni ca paśyāmi viparītāni keśava (1.30) - I see only causes of misfortune, O Keśava!

With all these non-aligned four identities, Arjuna is unable to stand any longer on the warfield. His powerless inner image, a deep self-doubt about himself that arise from his root patterns, make him derive power from his people, svajanam and identify himself only through them.

Understand, there are four kinds of religions or philosophies - philosophy that encages you; philosophy that enslaves you; philosophy that engages you; and philosophy that enriches you. The philosophy that encages you makes you animal. You are neither useful to others nor useful to you. All philosophies that make you fanatic, that encage you, are terrorist philosophies. When you are encaged, you become fanatic.

Next, comes the enslaving philosophies where the introduction about you is completely enslaving. They do not make you a terrorist, but you become a slave. Ideologically, you do not have freedom, independence. You are no more fresh.

Then come the philosophies that engage you. They tend to convince you with dialogue. The more and more you get engaged, the more and more you get attracted.

Then comes the philosophies that enrich you. For that, I will give the example of the traditions of aghoris, the tradition of advaitis, the tradition of yogis and siddhas. Yoga, Siddha, Aghori, and of course Vedānta, Sāṅkhya Yoga - all these philosophies are very powerful, enriching philosophies. Because Vedānta introduces yourself to your Self as

'amṛtasya pūtrāḥ - children of immortality' with a beautiful declaration of completion: Om pūrṇamadaḥ pūrṇamidaṃ pūrṇāt pūrṇamudacyate I pūrṇasya pūrṇamādāya pūrṇameva avaśiṣyate

Please understand, human beings because of the societal upbringing with rules and regulations, with do's and don'ts suffer a gap between the inner image, mamakāra and outer image, ahaṁkāra. The gap between the inner image and outer image creates a deep self-doubt. This self-doubt is Arjuna's dilemma. So, understand, whenever the gap between the inner image and outer image is established in us, we suffer with self-doubt. This self-doubt leads to self-hatred and then to self-denial.

Some philosophies teach us that we are the sinners, which is self-denial. Some philosophies teach that we are the slaves; that we are supposed to be the followers. This is nothing but self-hatred. These philosophers exploit our root thought pattern of self-doubt by introducing our self to our self as sinners. In the spiritual sense, there is no such thing as sin. There is nothing that is totally good or bad. When you become truly complete, you realize that there are no sins.

Vedānta is the only honest, integrated, authentic, responsible, and enriching philosophy which does not exploit our self-doubt pattern and which reminds us that even when we feel that we are removed from the Whole, we remain as Whole. Even when we have self-doubt, understand we are the Self. Even when you have self- doubt, you are Self. Self-doubt is only self doubt.

This should be the scale, the introduction we should be given about us to ourselves. What kind of an introduction a philosophy gives to us about us, only based on that we can classify that philosophy; whether it is encaging or enslaving or engaging, or enriching philosophy. The whole Vedānta system is all about enriching. The whole Bhagavad Gītā is all about enriching. It is the greatest enriching philosophy that introduces you to yourself as the Self.

Whatever happens to us happens as a result of natural laws or dharma. Dharma means the natural law of the Cosmos. Morality, ethics, orders, and rules and regulations vary from time to time. They change by geography, from country to country, and from society to society. But the science of completing root patterns and living with the four spiritual principles of life, the dharma of Integrity, Authenticity, Responsibility and Enriching self and others, is an absolute principle.

Arjuna's progress on this path of dharma, unto his self-discovery to re-establish himself in the space of Completion is the path of Bhagavad Gītā. That can also be our path of dharma, if we internalize the message of the Gītā. When there is no conflict between what we feel as us, what we wish to be for us and for others; what we project ourselves to be, and what others feel about us and wish from us, then we have no dilemma, no incompletion. When we are complete with our root thought patterns and we act in total completion, we have no dilemma. We are established in the space of completion.

All of us are born with pre-existing desires. This is called prārabdha karma, those desires that we choose to complete when we take birth. They carry their own energy for completion in that lifetime. The trouble is that the time between death and the next birth is quick and painful. The body-mind system lapses into unconsciousness, a coma, as the energy leaves matter (the body). As the energy enters another piece of matter, another body-mind, the memory of the prārabdha karma is erased. Therefore, when we are reborn in another body, we no longer remember why we were born or with what desires and purpose we have chosen this birth. This non-remembrance of our 'great why,' our true desires and purpose creates the self-doubt in us. This is the root cause of our dilemma. This is the root of our root pattern.

Incarnations and enlightened beings choose a conscious birth out of their energy of completion with full awareness of their reason for birth. They know what they are here for. They have no confusion, no dilemma, no patterns. Arjuna is not at that stage, nor are most of us.

Fortunately, it is possible to become aware of our prārabdha karma, our opening balance of desires. We can then work towards their completion during each life without accumulating more karma in this lifetime. Āgāmya karma is the 'current account' of desires that we accumulate this lifetime. By exhausting the prārabdha, the incompletions that we brought with us to complete and by not accumulating more āgāmya, we reduce the overall 'account' of total karmas that we collect over millions of births. This total account is called sañcita karma.

These karmas or unfulfilled desires are also referred to as saṃskāras or mūla vāsanas, the root thought patterns stored in our unconscious space, stirring up these desires. They are also called vāsanas or conflicting patterns, which in turn create the desires and store them as incomplete memories. These three words can be used interchangeably for all practical purposes, although they do have separate deeper meanings. By understanding the nature and types of

saṃskāras or mūla vāsana, vāsana and karma, root patterns, conflicting patterns and incompletions that we carry over into this birth, we can work towards their completion. Then, our stock of root patterns diminishes.

This science of completion and creation is also the process of yoga, the Yogaśāstra that Kṛṣṇa takes Arjuna through in these eighteen chapters of Bhagavad Gītā. These teachings are not meant for Arjuna alone. They are meant for us, so that we complete with our dilemmas and self-doubts, drop everything and surrender to Existence, and experience the ultimate truth of Enlightenment, mokṣa. The Gitopaniṣad, the science of Kṛṣṇa Consciousness, is the science of completion, pūrṇatva which is the science of Eternal Bliss, nityānanda

Planet Earth Is A Battlefield

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१॥
dhṛtarāṣṭra uvāca
dharmakṣetre kurukṣetre samavetā yuyutsavaḥ |
māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya || 1.1 ||

Dhṛtarāṣṭra said:

Sañjaya,

1.1 What are my sons and the sons of Pāṇḍu up to

On this holy land of Kurukṣetra, eager and raring to fight?

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२॥
sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryodhanastadā |
ācāryamupasaṅgamya rājā vacanamabravīt || 1.2 ||

1.2 Sañjaya said:

Sire, Seeing the Pāṇḍava army in full formation, Duryodhana approaches his teacher

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३॥
paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīṃ camūm
vyūḍhāṃ drupadaputreṇa tava śiṣyeṇa dhīmatā || 1.3 ||

1.3 My teacher, Look at the great army of the sons of Pāṇḍu,

Expertly arranged by your intelligent disciple, the son of Drupada

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४॥
atra śūrā maheṣvāsā bhīmārjunasamā yudhi
yuyudhāno virāṭaśca drupadaśca mahārathaḥ || 1.4 ||
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५॥
dhṛṣṭaketuścekitānaḥ kāśirājaśca vīryavān
purujitkuntibhojaśca śaibyaśca narapuṅgavaḥ || 1.5 ||

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६॥

yudhāmanyuśca vikrānta uttamaujāśca vīryavān

saubhadro draupadeyāśca sarva eva mahārathāḥ || 1.6 ||

1.4 – 1.6 Many are the heroes and mighty archers equal to Bhīma and Arjuna in war; Yuyudhāna, Virāta, and the great warrior Drupada, Dṛṣṭaketu, Cekitāna, and the heroic king of Kāśī;

Also Purujit, Kuntibhoja, and the great man Śaibya; the valiant Yudāmanyu, The formidable Uttamauja, the son of Subhadrā, and the sons of Draupadī, all great warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७॥

asmākaṃ tu viśiṣṭā ye tānnibodha dvijottama

nāyakā mama sainyasya saṃjñārthaṃ tānbravīmi te || 1.7 ||

1.7 Best of the Brāhmaṇas, let me tell you about the powerful leaders who command my army, so that you know.

It is significant that a blind man gave the opening statement of this great scripture. Not only had he lost the power of sight, but also the power of insight, the wisdom to distinguish between right and wrong.

Dhṛtarāṣṭra's brother Pāṇḍu handed over to him his throne, as well as the care of his five children. From the point of view of any righteous person, these five Pāṇḍava princes were Dhṛtarāṣṭra's responsibility as well. However, the separation born out of the self-doubt in Dhṛtarāṣṭra's mind was clear when he said, 'My sons and the sons of Pāṇḍu.'

'What are they doing?' he asked Sañjaya plaintively, 'These sons of mine, the hundred Kaurava princes, and those five sons of Pāṇḍu, the Pāṇḍava princes?' He claimed no ownership of the Pāṇḍava princes and no responsibility or concern for their welfare. His concern was for his own sons.

Dhṛtarāṣṭra is the embodiment of self-doubt which is always blind. His attachment to his sons, especially the crown prince Duryodhana, had blinded his powers of reasoning. Whatever his son did received his endorsement. From early adolescence, Duryodhana had been plotting to kill his Pāṇḍava cousins. Although Dhṛtarāṣṭra pretended ignorance of his son's evil deeds, he was aware of what his son was up to. Even when Duryodhana and his brother Duśśāssana went to the extreme extent of disgracing Draupadī, the wife of the Pāṇḍava princes, by trying to disrobe her in public in his court, Dhṛtarāṣṭra seemed powerless to act. When Duryodhana finally refused to give the Pāṇḍavas even a needlepoint of land, still Dhṛtarāśṭra kept quiet, ensuring that blood would be shed.

The sad part of the tale was that Dhṛtarāśṭra was aware that he was non- integrated and inauthentic, following the path of evil and that it would result in the destruction of his clan. Yet he seemed powerless to act otherwise. Dhṛtarāśṭra's tale is common to humankind. Often, we follow wrong paths even though we know it is wrong, we go out of integrity and authenticity almost as if under a hypnotic spell of doubting ourselves. We know that the result may not be in our best interests in the long term but we can't stop ourselves. Gītā, therefore, begins from this premise of blinding self-doubting pattern, the primal pattern that invokes all other patterns in us.

It is not merely the fight between good and evil. Far from that, it is about our root patterns, our inner conflict in being unable to do the right thing, not being courageous enough to stand for what is right, and not taking responsibility to be complete. It is about the lack of awareness, clarity and courage to follow the path of righteousness, dharma of integrity, authenticity, responsibility, and enriching. It is a fight between good and evil within us, not merely outside of us. It is actually a fight between the completions and incompletions within us, between possibilities and patterns within us. Kṛṣṇa, the Superconscious, constantly looks over our being eternally reminding us of our space of highest positivity, possibility, divinity and enlightenment with His tremendous patience and infinite compassion. Yet we ignore this divine call within us, caught in the self-doubting illusion that what we choose to do instead will make us happy.

Dhṛtarāṣṭra refers to Kurukṣetra, the site of this world war, as a holy land or place of righteousness, dharmakṣetra.

dharmakṣetre kurukṣetra samavetā yuyutsavaḥ | māmakāḥ pāṇḍavāś caiva kim akurtava sañjaya || 1.1

People ask, 'How can a battlefield be called a holy land?' If you study the history of humanity, you find that it has always been a battlefield. Whether these wars were morally guided or misguided is a matter of opinion. What is right for one need not be right for another.

Mahābhārat beautifully says, 'Let the fight be in kurukṣetra!' In Saṃskṛit, kurukṣetra means space of creation. Kuru means doing. Let the fight be in the space of creation. The whole place of fight should not be with the lowest realm, but with the highest realm. So, you will always be in the middle. In the fight itself, you will always be in the middle, and in the end you will be at the peak.

Let the fight always be in kurukṣetra, the zone of creation, not in the zone of destruction. All your worrying, all your thinking, all your basic cognition is, 'Will I lose this job or not?' Even in your nightmare dreams, you will only be worried about, 'Will I lose this job or not?' No! Always let your fight be, 'Will I become CEO or not?' not 'Will I lose this job or not?'

Shift the battlefield onto the land of creation. Let kurukṣetra be the battlefield - dharmakṣetre kurukṣetra. The fight in your life, if it is in the field of creation, you are living in dharma. If it is in the field of failure, you are living in adharma. This is the meaning of this first śloka (verse) of the Gītā.

Practically every century, if not every decade, there have been battles in some part of the world. Almost all were created out of the belief that one party was morally right and the other wrong. In that sense, each battle was fought to restore righteousness, as believed by both parties. So, in that sense every battlefield was a holy site according to someone's belief, restoring the highest values and beliefs. In the case of Dhṛtarāṣṭra, he had an additional reason. He implicitly recognized the divinity of Śrī Kṛṣṇa, whose mere presence on this battlefield conferred upon it the mantle of righteousness. Wherever Kṛṣṇa was, that was where dharma, righteousness would prevail. Even in his confused state of doubtful thinking, there was enough clarity in Dhṛtarāṣṭra's mind to acknowledge the supremacy of Śrī Kṛṣṇa. This revealed itself in his choice of words. It was as if, at one level, Dhṛtarāṣṭra knew that the fate of his Kaurava clan was sealed.

Life is a fight till you are enlightened. But, let your fight be in kurukṣetra, the field of creation, not in the field of losing. Don't be constantly fighting with, 'Will I get heart-attack and die?' 'Will my health collapse?' 'Will others leave me?' 'Will I become bankrupt?' No! The ground on which the battle happens decides your existence and expansion. Let your visualization be 'Will I become CEO or not?' 'Will I become yogi or not?' 'Will I become jñani or not?' 'Will I become a rich guy or not?' 'Will I become a leader or not?' 'Will I become enlightened or not?'

If your fight is in the direction of kuru, you will win the game very easily with least or no stress. It does not take more than forty-eight hours to convince yourself to shift the battleground. You just need to complete some of the self-doubts that you got from your elders, family and societal conditioning. Complete with them. So, all you need to do is just shift your core visualization, your core cognition, your core energy.

Change the battlefield and enter the energy-field of dharma, led and controlled by Śrī Kṛṣṇa, immediately you will experience so much of completion. Kṛṣṇa is the epitome of dharma (righteousness), and Kṛṣṇa was on the side of the Pāṇḍavas, then how could they lose? The tragic fate of Dhṛtarāṣṭra was that he knew that the destruction of his clan was inevitable, and yet his self-doubts had turned into self-denial, making him powerless and deny the obvious path of dharma.

The moment you change the battlefield from adharma to dharma, you may even become enlightened; because it is your default parking spot that decides whether you are enlightened or not. Otherwise you ARE enlightened! You just need to remember and reclaim it. The best way to remember and reclaim it is to complete with your self-doubting patterns and shift the battlefield itself. See, now your battlefield is 'Any one day I am going to become bankrupt. Let me delay it as much as possible!' Instead, let it be 'Any one day I am going to become the richest being. Let me do it as early as possible.'

We can all be like Sañjaya, with our third eyes open instead of being blind like Dhṛtarāṣṭra. This is one of the messages of Gītā. Whether you are blind or have physical eyes, you continue to see through your inner eyes. Dhṛtarāṣṭra blinded by his self-doubts, saw only his sons, who represent his incomplete identity. The third eye is not just an eye; it is the very source of consciousness. Third-eye is nothing but conscious-seeing. Consciously seeing our incompletions, our

inner conflicts is the first step in opening the third eye, the energy center located between the eyebrows. Third eye can be awakened with right thinking, the thinking based on dharma. Aligning all your thinking based on the cognition of the four principles - tattvas of integrity, authenticity, responsibility and enriching is right thinking.

Duryodhana then started praising the strength of the great Pāṇḍava warriors, such as Bhīma and Arjuna, who too were students of Droṇa, as well as a number of other great warriors fighting for the Pāṇḍavas. He did this not because he genuinely wanted to, but mainly to point out to Droṇa the mistakes he felt Droṇa had committed. Duryodhana then decided to explain to Droṇa about the great warriors on the Kaurava side. Duryodhana was no longer a disciple addressing his master. It was as if Duryodhana had hired Droṇa as a mercenary to wage a battle for him. He alternately berated Droṇa's lack in foresight in training his potential killers, who now led the opposing army and then pacified him by listing him at the head of his own great warriors.

Duryodhana is embodiment of self-denial. He was in deep inner conflict. His whole life was filled with deep, painful reactions as he was fully convinced that he is a failure, the feeling of 'I cannot make it!' So, constantly he has to prove his failures to himself by destroying others, never creating anything by himself. He had no sense of guilt going to war against his brothers, as he desperately wanted to keep the kingdom for himself and did not believe that he would be safe as long as the Pāṇḍava princes were alive.

If you are suffering with greed, your root pattern will be fear. If you are suffering with insecurity, your root pattern will be worrying. Understand, once the patterns are formed they act in a completely different way so that we can never discover them. Duryodhana's inner identity, mamakāra was rooted in deep fear and insecurity born from self-denial. Self-denial was his root pattern. And his outer identity, ahaṁkāra, the image he projected to others was greed to possess, which led to anger, hatred, violence, and ultimately his destruction. His problem was not one of doing right or wrong. His pattern was might is right. Whatever he did was right, according to him. He was not a man given to deep thinking. All incompletions boil down to just two patterns: violence and fear. Both are one and the same. When fear comes, violence comes. When violence comes, fear comes.

Incompletions are nothing but not looking at the fact and trying to pervert it, interpret it, manipulate it. All your plans to manipulate, pervert and exploit is incompletion.

Duryodhana tried to pervert, manipulate, push and pull as he wanted to possess and conquer everything. But victory remains as victory wherever dharma is, wherever Kṛṣṇa is.

However, Duryodhana had no trust in many of the great warriors who had taken his side. Please understand, all distrust, all doubting others is self-doubt. This is the rule of thumb. When you are in incompletion driven by your root pattern, you will never be able to trust anybody. You will go on doubting others and you. All self-doubting is not having the right reason or adequate reasons. Duryodhana did not have right or adequate reasons for his action to wage the war. So, he constantly kept on doubting and distrusting others. He knew that many, especially Droṇa, Bhīṣma, and Kṛpa, who were also the teachers of the Pāṇḍava princes, did not want to fight the Pāṇḍava army. He knew that they were compelled from a moral standpoint to fight for him and not as directed by their consciousness. This was the source of his conflict, uncertainty, and incompletions.

Duryodhana's root pattern of self-denial was steeped in deep fear of survival. His pattern of self-doubting, ātma saṇdeh led to self-denial, ātma droḥa, leading to his self-destruction, ātma hatyā. The worst killer is the self-doubting pattern. The one who doubts himself and doubts others is already in hell. Hell is sponsored by the people who doubt themselves and others. It was also strange that at the beginning of the war Duryodhana chose to go to Droṇa, and not Bhīṣma, his great grandfather and Commander-in-Chief.

Droṇa was a subject of the king, to whom Duryodhana could talk abrasively. Bhīṣma, on the other hand, was his great grandfather, the one who had given up his chance to be king to fulfill his own father's moral obligations, and to satisfy his father's lust. Duryodhana could not have said the same words to Bhīṣma at this stage of the war.

Ego Needs Support

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८॥
bhavānbhīṣmaśca karṇaśca kṛpaśca samitiñjayaḥ
aśvatthāmā vikarṇaśca saumadattistathaiva ca || 1.8 ||

1.8 You, Bhīṣma, Karṇa, Kṛpa, Aśvatthāma, Vikarṇa and the son of Somadatta, All always victorious in battle. Many other heroes there are who are prepared to lay down their lives for my sake; all well equipped with different weapons, and well experienced in warfare.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९॥
anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ
nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ || 1.9 ||

1.9 And many other heroes also who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१०॥
aparyāptaṃ tadasmākaṃ balaṃ bhīṣmābhirakṣitam
paryāptaṃ tvidameteṣāṃ balaṃ bhīmābhirakṣitam || 1.10 ||

1.10 This army of ours protected by Bhishma is unlimited, whereas that army of theirs protected by Bhima is limited.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११॥
ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ
bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi || 1.11 ||

1.11 Now all of you, wherever you are positioned, Promise full protection to Bhīṣma.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२॥
tasya sañjanayanharṣaṃ kuruvṛddhaḥ pitāmahaḥ
siṃhanādaṃ vinadyoccaiḥ śaṅkhaṃ dadhmau pratāpavān || 1.12 ||

1.12 Bhīṣma, the mighty patriarch of the Kuru dynasty and grandsire,

Then blew upon his conch loudly, roaring like a lion and Duryodhana was joyful.

Bhīṣma was the first Kaurava Commander-in-Chief and Duryodhana wanted to make sure that the entire Kaurava army was committed to his leadership. In the past, Duryodhana had not hidden his feelings that Bhīṣma was partial to the Pāṇḍavas. Now, however, the die was cast, and Bhīṣma, the greatest warrior either side had known, was leading the Kaurava army. Duryodhana wanted to take no chances that his past hatred towards Bhīṣma would affect his assembled supporters. Though he knew that Bhīṣma and even Droṇa would have gone with the Pāṇḍava princes and Kṛṣṇa, had it not been their strong bonds of duty, he could not afford to antagonize them.

The Qualities of Dharma

Bhīṣma is the embodiment of dharma, righteousness. It is one of the greatest ironies of Mahābhārat that wise men like Bhīṣma and Droṇa chose to be on Duryodhana's side, knowing fully well that whatever path Duryodhana was following was not only morally incorrect, but also against dharma, the cosmic law, being out-of-integrity and inauthentic.

In the highest spiritual sense there is no right or wrong morally. Everything is neutral. Bhīṣma and Droṇa were not ordinary people, they were highly matured souls, adept in living the scriptural truths. Moreover, they were fully aware that Kṛṣṇa is a divine Incarnation, and the very fact that Kṛṣṇa sided with the Pāṇḍavas was a clear indication to them

as to how the war would unfold. As great warriors themselves, they had no fears about their own deaths; and more importantly they had no guilt, no incompletions about what they had embarked upon.

Please understand, integrity is not morality or ethics of the society. Integrity is a spiritual value. Integrity is you fulfilling the word and thought you give to yourself and others, and experiencing a state of pūrṇatva, completion with yourself and others.

Integrity is not ethics. Ethics is different, integrity is different. Morality and ethics vary from time to time. Integrity is absolute. These warriors disapproved of Duryodhana's insult of the Pāṇḍava princes and Draupadī in the court but did not protest. They disapproved of Duryodhana's instigation of this war and yet took his side, knowing fully well that what lay ahead was destruction.

Bhīṣma understood the desperate fear running through Duryodhana's mind, and he felt the need to reassure him. In response to these exaggerated claims of Duryodhana, Bhīṣma blew his conch as a sign of resounding affirmation of whatever had been said by Duryodhana. Sañjaya said that Bhīṣma's conch sounded like the roar of a lion, coming from the oldest and the bravest of all the warriors assembled on the battlefield. It was also an affirmation of Bhīṣma's own support to the Kaurava prince and the signal for the war to begin. Bhīṣma's conch was a celebratory signal, seeking victory.

The War Begins

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३॥
tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ
sahasaivābhyahanyanta sa śabdastumulo'bhavat || 1.13 ||

1.13 Conches, bugles, trumpets, drums, and horns all suddenly sounded; Their combined sound renting the skies.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४॥
tataḥ śvetairhayairyukte mahati syandane sthitau
mādhavaḥ pāṇḍavaścaiva divyau śaṅkhau pradadhmatuḥ || 1.14 ||

1.14 Seated on a magnificent chariot drawn by white horses, Kṛṣṇa and Arjuna sounded their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५॥
pāñcajanyaṃ hṛṣīkeśo devadattaṃ dhanañjayaḥ
pauṇḍraṃ dadhmau mahāśaṅkhaṃ bhīmakarmā vṛkodaraḥ || 1.15 ||

1.15 Kṛṣṇa blew on His conch, the Pāñcajanya; Arjuna sounded the Devadatta and Bhīma sounded his great conch called Pauṇḍra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६॥
anantavijayaṃ rājā kuntīputro yudhiṣṭhiraḥ
nakulaḥ sahadevaśca sughoṣamaṇipuṣpakau || 1.16 ||

1.16 King Yudhiṣṭra, the son of Kuntī, blew his conch, the Anantavijaya; Nakula and Sahadeva blew the Sughośa and Maṇipuṣpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७॥
kāśyaśca parameṣvāsaḥ śikhaṇḍī ca mahārathaḥ
dhṛṣṭadyumno virāṭaśca sātyakiścāparājitaḥ || 1.17 ||
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८॥

drupado draupadeyāśca sarvaśaḥ pṛthivīpate
saubhadraśca mahābāhuḥ śaṅkhāndadhmuḥ pṛthakpṛthak || 1.18 ||

1.17 That great archer, the king of Kāśī, the great fighter Śikhaṇḍi, Dṛṣṭadyumna, Virāṭa and the invincible Sātyaki,

1.18 Drupada, the sons of Draupadī, and the others such as the mighty-armed son of Subhadrā, all sounded their conches.

Conches, called śankha in Saṃskṛit, are the shells of mollusks that live in the sea. From time immemorial, Hindu scriptures have referred to the use of conches during ritualistic, devotional and celebratory occasions. In general, a conch is blown to signify obeisance to the Divine or royalty, or in celebration of an auspicious and victorious occasion. Blowing the conch signified joy and victory.Each of the great warriors in the Mahābhārat war had his own personal conch with its unique sound signature. Most of the great warriors also had their own flags that flew on their chariots and their weapons, especially their bows, had great spiritual significance. The Divine often bestowed them upon the warrior after a long penance. It is said that even if his flag were masked by dust and distance, Arjuna's presence in any part of the battlefield would be known by the sound of his conch and the twang of his bow.

When Bhīṣma blew his conch in support of Duryodhana, the response was tumultuous on both sides. Every warrior on the battlefield took out his conch and blew his signature note. Of all the sounds that emanated at that moment, a few were heard above the rest. Kṛṣṇa sounded His Pāñcajanya, the conch of Viṣṇu. The sound of Kṛṣṇa's Pāñcajanya drowned out all other sounds on the battlefield. It was the victorious announcement for all that the Divine was already present with the Pāṇḍava army.

Vyāsa, through Sañjaya, says that Kṛṣṇa sounded His divine conch. This is significant since Vyāsa attributes divinity only to Kṛṣṇa's conch, not to anyone else's. He refers to Kṛṣṇa as Mādhava, and later as Hṛiṣīkeśa. Mādhava signifies that Kṛṣṇa is an Incarnation of Viṣṇu, who is the husband of Lakṣmī, goddess of wealth and fortune. In this context, it signifies that whoever Kṛṣṇa sides with would be invincible. Kṛṣṇa is then referred to as Hṛiṣīkeśa, controller of the senses, the superconscious, who has created the māyā, the illusion that is this great war of Mahābhārat. Vyāsa implies that all that happens is a creation of Kṛṣṇa. For what purpose? He alone knows. The Divine truly has no purpose. The Divine IS, that's all.

Kṛṣṇa was Arjuna's charioteer. The chariot was a blessing from Agnī, the fire god. This chariot was said to be capable of traversing all the three worlds. His bow Gāṇḍīva was also a gift from Agni. Arjuna is referred to as Dhañanjaya, winner of wealth, in reference to his ability to generate the wealth needed by his brother Yudhishṭra. Not to be outdone, Bhīma blew on his conch Pauṇḍra, a fearsome sound that invoked dread amongst the Kaurava army. Here Bhīma is called Vrikodara, one with the stomach of a wolf; Bhīma was forever hungry and ate more than all his brothers combined, and yet had a lean and flat stomach of a wolf, and like that predator, he was feared by his enemies for his strength and anger.

The other three Pāṇḍava princes, Yudhiṣṭra, Nakula and Sahadeva and then the great warriors, Drupada, Virāṭa, Sātyaki, Śikhaṇḍī, Dṛṣṭadyumna, Abhimanyu and others followed, all blowing their conches in celebration of their impending victory.

Each of these warriors had a great history. Yudhiṣṭra, the eldest of the Pāṇḍava princes, was born to his mother Kuntī through the grace of Yama, the god of justice and death, and was universally known as Dharmrāja, the king of truth, as he was established in dharma, an embodiment of integrity with the power of words, never known to tell a lie. Nakula and Sahadeva embodied enriching, the power of living who were born to Mādri, the second wife of Pāṇḍu, through the grace of the Aśvini Kumāras, celestial beings.

Drupada, the king of Pāñchāla, was the father of Dṛṣṭadyumna and Draupadī, wife of the Pāṇḍavas. Dṛṣṭadyumna was born to Drupada, when he prayed to Lord Śiva to give him a son who would match Droṇa in valor and vanquish him in battle. Virāṭa was the king in whose kingdom the five Pāṇḍava princes and Draupadī spent a year in hiding. His daughter married Abhimanyu, Arjuna's son by Subhadrā, Kṛṣṇa's sister.

Śikhaṇḍi was born as Bhīṣma's nemesis, when Ambā, a princess whom Bhīṣma captured as a bride for his stepbrother Vicitravīrya, immolated herself to be reborn to avenge her shame.

It is as if Sañjaya, the narrator of the incidents of war, repeatedly tries to impress upon the blind king Dhṛtarāṣṭra the caliber of the Pāṇḍava warriors and their glorious antecedents, so that the shock of the impending disaster to the Kuru clan of Dhṛtarāṣṭra would not be so unexpected. Sañjaya specifically refers to these warriors as 'aparājita', invincible, always victorious in whatever task they undertook, with the clear implication that they would be victorious in this war.

It is significant that Bhiṣma's conch, sounded by him as the Commander-in-Chief of the Kaurava army, to signify the beginning of the war, was responded to by Kṛṣṇa, and not by Dṛṣṭadyumna, the Pāṇḍava Commander-in-Chief, or any of the other Pāṇḍava princes. Kṛṣṇa's was a response of victory, not a reaction to the challenge issued by Bhiṣma.

Law of Cosmos is Responsibilism

Understand, if you feel that you are not responsible, you react. If you feel that you are responsible, you respond. When all your actions are responses and not reactions, you are a karma yogi; no karma binds you - you are living in completion and expressing completion. The cosmic vibration of Kṛṣṇa's Pāñcajanya conch was a declaration of His responsibility for everything in and around Him, an acceptance of the fact that whatever was thrown at the Pāṇḍava army was being accepted by Him, Divinity Incarnate.

Kṛṣṇa, as the superconscious guide of the Pāṇḍavas, the five embodiments of dharma, absolves them of any incompletions, any guilt or wrongdoing by taking upon Himself the responsibility for everything happening and is to happen.

Responsibility, the power of feeling, prema śakti, means living, thinking, feeling, acting and cognizing life from the truth that YOU are the Source of everything and therefore, you are responsible for all happenings inside you and around you.

The biggest question we have in our mind is, 'How can I be responsible for everything happening around me? I can be held responsible for what is happening inside me. How can I be held responsible for what is happening outside me? For example, if an accident happens in my life, how can I be responsible?' There is an important difference between being the cause for something, and being responsible for it. Sometimes you may not be the reason for a certain happening, but if it is affecting your life, you are responsible for that happening. For example, you may not be the cause of political corruption in your country, but as a citizen of the country, you are responsible for it. You may not be the reason for it, but that doesn't mean that you are not responsible in truth.

You need to know that unless you take responsibility, you are neither going to improve the situation, nor are you going to expand your inner space. A person who does not feel responsible even for his own actions is an animal. He lives in a very low-level consciousness! Duryodhana along with the Kaurava army represents this low-level consciousness.

A person who feels responsible for his own actions is a human being. He lives in a middle-level consciousness. There were many warriors who felt responsible for their actions, their duties and even supported Duryodhana, they represent this middle level consciousness.

A person who takes responsibility even for others' actions is Divine. He lives in leadership consciousness, Īśvaratva. Śrī Kṛṣṇa is the Īśvara, the leader of the Universe, responsible for the whole Cosmos, with the ability to do anything with the Cosmos.

We always feel that responsibility is a burden. No! It is a power. Responsibility makes you powerful. Responsibility directly leads you to leadership consciousness, Īśvaratva. As long as you feel responsible only for your family, you

remain as the head of just your family. When you feel responsible for the community, you become a leader of the community. As your feeling of responsibility expands in you, your leadership quality also expands as a power.

The decision to feel responsible for the whole Cosmos is Enlightenment. Feeling responsible for the Whole and declaring to live by your feeling is responsible declaration, known in Hindu spiritual practice as nidhidhyāsana. Responsible declaration unlocks the power of feeling or prema śakti in you.

Cosmos functions on 'responsibilism.' The law of Cosmos, the natural law of Existence - dharma is responsibilism. The law of nature is responsibilism. Kṛṣṇa leads the whole war with this one truth, satya of 'responsibilism.' The whole Mahābhārat war is Kṛṣṇa's expression of the power of His responsibilism, Īśvaratva.

Even though Kṛṣṇa or His actions are not responsible for the war, even though He is not the reason for the war, He takes the responsibility even for others' inauthenticity and others' irresponsibility and reestablishes dharma, the cosmic law of responsibilism. This is the job of an Incarnation.

Arjuna Falters

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १-१९॥
sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat
nabhaśca pṛthivīṃ caiva tumulo'bhyanunādayan || 1.19 ||

1.19 The tumultuous sounding of the conches reverberated in the sky and the earth, and shattered the hearts of the sons of Dhṛtarāṣṭra.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ १-२०॥
atha vyavasthitāndṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ
hṛṣīkeśaṃ tadā vākyamidamāha mahīpate || 1.20 ||

1.20 Then, seated in his chariot, which bore the flag of Hanumān, Arjuna lifted his bow, fixed his arrows and looking at the sons of Dhṛtarāṣṭra spoke to Kṛṣṇa.

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१॥
arjuna uvāca
senayorubhayormadhye rathaṃ sthāpaya me'cyuta || 1.21 ||

1.21 Arjuna said: O Acyuta (Infallible One), please position my chariot between the two armies,

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२॥
yāvadetānnirīkṣe'haṃ yoddhukāmānavasthitān
kairmayā saha yoddhavyamasmin raṇasamudyame || 1.22 ||

1.22 that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.

When Bhīṣma sounded his conch, it invited in return the resounding response of the conches of the Pāṇḍava warriors. There is no mention by Sañjaya tha Bhīṣma's conch or the accompanying sounds of drums and trumpets from the Kaurava army caused any concern amongst the Pāṇḍava army.

What he says now is different. With the roar of the conches of the Pāṇḍava warriors, led by Kṛṣṇa and Arjuna, Sañjaya says that the hearts of the sons of Dhṛitarāṣṭra were shattered.

The words used here are significant. He says that the blowing of the conches created vibrations in the sky and upon the earth. The conches of the Pāṇḍava princes and the great warriors were not mere musical instruments; they were imbued with divine presence. The sound that they produced when activated by their owners, were filled with

great spiritual power. They were in fact mantra or sacred sounds, which created powerful vibrations affecting the environment. That is the uproar Sañjaya was talking about.

Sañjaya was able to see far beyond the superficial responses of individuals on the battlefield. With his powerful ājña, third eye vision, Sañjaya was able to fathom the unconscious and unravel the deep rooted patterns, emotions and responses of the warriors. Whatever may have been the perceived reaction of the Kaurava army to the response from the Pāṇḍava warriors, Sañjaya concludes that the Kaurava princes were demoralized, imbalanced. The armies went face-to-face. They were in military formation. The conches had sounded in anticipation. The warriors on both sides were waiting for their commanders to signal the first move in offense. Arjuna was at the forefront of the Pāṇḍava army. He had blown his conch, Devadatta, at the same time as Kṛṣṇa. Arjuna had taken up his divine bow Gāṇḍīva, and had fixed the arrow to the bow. However, instead of releasing the arrow, Arjuna looked at the Kaurava army amassed in front of him, with all the Kaurava princes, his cousins, facing him. He then addressed Kṛṣṇa, his friend, mentor, divine guide and charioteer.

Arjuna's chariot was a gift from Agni, the fire god. The chariot flew the flag of Hanumān, the monkey god, son of the wind god Vāyu, and the close confidante and disciple of Lord Rāma, the Incarnation of Viṣṇu prior to Kṛṣṇa. Hanumān had once blessed Bhīma that he would be with the Pāṇḍava princes at all times, and that he himself would ride upon Arjuna's flag, on his chariot. It is said that wherever Hanumān is, Śrī Rāma is present. So Arjuna is accompanied not only by Śrī Kṛṣṇa, but also by His earlier Incarnation Śrī Rāma. Arjuna and the Pāṇḍava princes were twice blessed.

The fire god Agni had requested Kṛṣṇa's help when Indra, chief of the demigods threatened to quench his fire with rain. Kṛṣṇa, accompanied by Arjuna, helped him by offering a forest that Agni could consume. Very pleased with this help, Agni gifted Arjuna with the Gāṇḍīva bow, a team of four horses, a chariot and two inexhaustible quivers and armor. For the first time in this scripture, Arjuna speaks. Arjuna is not the mere hero of Mahābhārat in this Gītā scripture. He is the embodiment of all humanity. He is Nara, the human aspect of Narāyaṇa, Lord Viṣṇu, who in turn is Kṛṣṇa. Kṛṣṇa and Arjuna, as Narāyaṇa and Nara, as the Divine and human, is the theme that runs throughout Bhagavad Gītā and also much of the epic Mahābhārat.

'Achyuta, O Infallible One,' said Arjuna to his friend and mentor, 'Please take me to a vantage point between the two armies so that I can see for myself who I am fighting with. Let me see who is assembled here on this battlefield. Who has taken up arms to fight, and who are those I must be prepared to fight. Kṛṣṇa, please show me,' he says. 'Show me who I must vanquish.'

Arjuna already knew to the last man, each one who was on that battlefield at Kurukṣetra. He had no confusion about whom he was fighting and whom he had to face. All these decisions, the changing of loyalties, the dropouts, all these happened in the days before the war. The negotiations had all come to an end; the lines had been drawn very clearly, even if unwillingly in some cases.

It made no sense at all for Arjuna to ask Kṛṣṇa at this last minute to show him clearly who he was fighting against. It was as if he was hoping that at the last minute something would occur to change the course of events. If that were to happen, he knew that it could only take place through the grace of his charioteer, friend and guide. It is as if Arjuna was making a desperate plea to Kṛṣṇa, 'Please show me something that I do not know. Show me something that You alone know, Oh Achyuta (Infallible Divine). Take me there, where You will, and show me.'

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३॥
yotsyamānānavekṣe'haṃ ya ete'tra samāgatāḥ
dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ || 1.23 ||
1.23 Let me see those who have come here to fight, wishing to please the evil-minded son of Dhṛtarāṣṭr

सञ्जय उवाच ।
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४॥
sañjaya uvāca
evamukto hṛṣīkeśo guḍākeśena bhārata
senayorubhayormadhye sthāpayitvā rathottamam || 1.24 ||

1.24 Sañjaya said: O descendant of Bhārata, being thus addressed by Guḍākeśa (Arjuna), Hṛṣikeśa Kṛṣṇa then drew up the fine chariot in the midst of both armies.

Arjuna starts out on a challenging note. He says he would like to see all those who had assembled to fight him, in support of the evil minded Duryodhana. Accordingly, Kṛṣṇa drew up the chariot between the two armies so that Arjuna could have a good look at all those who had gathered.

Arjuna is being called Guḍakeśa in this verse - Guḍakeśana Bhārata, the one who has transcended sleep or the need to sleep. Sleep, here, also refers to the unconscious mind, the incomplete inner space. Please listen. Sleep is nothing but the rest we need to give to our tired inner chatter. Sleep is related to the incompletions of the mind. All our incompletions, that drive our actions, reside in our unconscious space as root thought patterns. Only thing we need to go beyond sleep is a complete inner space. Integrity brings deep sleep to us, makes us conquer tiredness and ultimately conquer sleep.

Arjuna's Integrity, the power of words

Integrity, the first spiritual principle, is the key which unlocks the power of words, or vākśakti.

Integrity is you fulfilling the word or thought you give to yourself and to others, and experiencing a state of completion, pūrṇatva with yourself and with life.

Integrity has two dimensions: honoring the words you give to yourself and honoring the words you give to others. Integrity means not just fulfilling, but honoring the word you give to you and others as your very life. Honoring the word you give to you is the key point.

Who is the first person to hear the words you utter? You. When you honor the words you give to yourself, your confidence in yourself grows and your self-doubt melts away. You become powerful. When you honor the words you give to others, others' confidence in you grows. Your relationship with that person becomes powerful. The words you utter are you. You become the words you speak to yourself and others. If you go on saying, 'I am sick, I am sick', you simply will become sick. In the same way, if you constantly tell yourself, 'I am healthy', your energy will wake up. You will be very healthy. Cosmic energy awakens in your system and makes your declarations a reality. It is important to choose the right words, because you can create your reality with the power of your words.

Every thought we complete is the word we give to us. We have to honor it. The first step of integrity is completing all the negative words we created within us about us and life and completing all of them. With integrity, our inner chatter disappears, it never becomes tired.

A person who does not have even one moment of powerlessness or incompletion in his life is an enlightened being. A person who never had any patterns, any incompletions in his life, right from his birth, is an Incarnation. Physically, mentally, and spiritually, Śrī Kṛṣṇa is the space of eternal completion. His senses are complete as He knows what He experienced through them is not the source of happiness. The relationship between Kṛṣṇa and Arjuna is the highest form of interaction between the Divine and the human.

You see, for one who is caught in the sleep of unconscious patterns, this world of illusion, māyā, appears utterly real. But the enlightened Master has awakened to the level of pure consciousness and knows that this world is just another type of dream. When the disciple is able to completely trust the Master's senses that this world is illusion, and not his own senses that give the incomplete pseudo-idea that this world is real and is the source of his happiness, then the surrender is total. When approaching the Divine or one's Master, the ultimate step is one of complete surrender.

Stages of Surrender

This surrender happens in three stages. At the first level it is an intellectual surrender - the intellectual acceptance of what the master represents and what he means to you. A true seeker reaches this stage when he encounters the real master destined for him. The seeker sees in the master, qualities he has been searching for, and answers to questions

that have long arisen in his mind. At this stage, when the disciple meets the master, questions start dying down. It is as if answers come to one's mind even before questions happen.

Intellectual surrender to the master replaces inadequate questions with adequate doubts. Doubts are not violent or inauthentic questions. They do not arise from the root patterns or ego. They arise from a genuine, authentic need to know, to understand, and to create adequate, complete cognition. Despite his high level of surrender, one does see Arjuna initially in this state of questioning as well, perhaps as a lesson to us. Arjuna progresses during Gītā from the stage of questioning, to the higher stage of intellectual surrender and doubts. Ultimately, we must move beyond both doubt and faith to completion that creates a deep trust in the master, recognizing that everything the master expresses is for our liberation.

At the next level, one reaches the state of emotional surrender. From śāstras one moves to stotras, from the head to the heart. It is like coming home when the heart surrenders. One feels a deep connection with the master and without any effort remembers the master. It is impossible to forget Him. His memory brings tears to one's eyes, tears of gratitude that are impossible to hide.

Ramakrishna says so beautifully, 'When thinking of the Divine or the Master, if you have tears streaming down your cheeks, be very sure that this is your last birth.' Emotional surrender leads one close to liberation.

At the final level, there is the surrender of the senses. One truly realizes Hṛṣīkeśa and gives up one's distorted, incomplete sense of reality and embraces the truth of absolute reality of non-duality that the master and every enlightened sage have expressed. Arjuna is at that level of surrender and through the progression of the Gītā, layers of Arjuna's incompletions peel off.

Arjuna calls Duryodhana evil minded. This was to paint a contrast of his own state of mind to that of Duryodhana and rest of Kauravas. When one's mind is filled with patterns of greed, lust, envy and fear, there is a single-minded focus on the potential material benefits of these negative and evil emotions. There was no confusion in Duryodhana's mind as to what he should do. His objectives were clear - do away with the Pāṇḍava princes and usurp the entire kingdom, that's all.

Duryodhana was like an animal, operating out of instinct from his low-level consciousness. Unlike Arjuna, he was not an intelligent man and did not suffer from doubts and guilt. Animals suffer no guilt. They do not consider hunting their prey as something that needs discussion. If they are hungry, they hunt, kill and eat naturally. So it is with Duryodhana. He needs power, and whatever might be the means to achieve that power he will employ without any reservation.

A human being has a level of consciousness higher than that of animals; he can discriminate between right and wrong, between completion and incompletion, and has the free will to act based on such awareness. When a human behaves the way Duryodhana does, he is in an unconscious space, blindly driven by his self-denial patterns. Please understand, when we are driven by root thought patterns, we don't even know what we do, why we do, why we are making money, why we have married, why we are living.

As long as one is in darkness, one does not miss light. A person born blind has no idea what sight is, what light is and what he is missing. Whatever he may think he is missing is based on what others tell him, not because of his own experience. However, someone who is born with sight and subsequently loses it will miss it. He would be afraid of that darkness, which a person born blind would never fear because that would have always been his experience. Arjuna is in the state of a person who has had sight and has now lost it, who was in the light of completion, but fell into the darkness of incompletion. Yet, only in its own light, can a moon even see its dark patches. And so is Arjuna now seeing his incompletions face-to-face and blessed to have the Source of light, Kṛṣṇa to enlighten him. He is an intelligent man, but suddenly wondered whether what he was doing might be wrong and evil. So he is disturbed.

Duryodhana on the other hand has a mind that is always in darkness. He has never experienced true intelligence or completion. Therefore, words like 'immoral' or 'unethical,' 'out-of-integrity' or 'inauthentic,' 'dharma or adharma' would make no sense to him.

Arjuna's Dilemma

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरूनिति ॥ १-२५॥

bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām
uvāca pārtha paśyaitān samavetānkurūniti || 1.25 ||

1.25 In the presence of Bhīṣma, Droṇa and other rulers of the world, Hṛṣīkeśa said, Pārtha, behold all the Kurus who are assembled here.

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन् पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६॥
tatrāpaśyatsthitānpārthaḥ pitṝnatha pitāmahān
ācāryānmātulānbhrātṝn putrānpautrānsakhīṃstathā || 1.26 ||

1.26 There, Arjuna could see within the armies of both parties, His elders, grandfathers, teachers, maternal uncles, cousins, sons, grandsons and friends, as well as his fathers-in-law and well wishers.

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ १-२७॥
śvaśurānsuhṛdaścaiva senayorubhayorapi
tānsamīkṣya sa kaunteyaḥ sarvānbandhūnavasthitān
kṛpayā parayāviṣṭo viṣīdannidamabravīt || 1.27 ||

1.27 When Arjuna, the son of Kuntī, saw all these friends and relatives present there, He was overwhelmed with deep pity and said

अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८॥
arjuna uvāca
dṛṣṭvemaṃ svajanaṃ kṛṣṇa yuyutsuṃ samupasthitam || 1.28 ||

1.28 Arjuna said: Kṛṣṇa, seeing my friends and relatives present before me, eager to wage war

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १-२९॥
sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati
vepathuśca śarīre me romaharṣaśca jāyate || 1.29 ||

1.29 I feel my limbs trembling, my mouth drying, and my hair standing on end.

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३०॥
gāṇḍīvaṃ sraṃsate hastāttvakcaiva paridahyate
na ca śaknomyavasthātuṃ bhramatīva ca me manaḥ || 1.30 ||

1.30 My bow, Gāṇḍīva, slips from my hands, and my skin burns. I am unable to stand here any longer. I am forgetting myself, and my mind reels.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१॥
nimittāni ca paśyāmi viparītāni keśava
na ca śreyo'nupaśyāmi hatvā svajanamāhave 1-31

1.31 I foresee only evil omens, O killer of the Keśī demon. Nor do I see any good in killing my kinsmen in battle.

Kṛṣṇa parked the chariot between the two armies and said to Arjuna, 'Here are the people you wished to see.' Arjuna wanted to see those who were about to fight him and die, and Kṛṣṇa, with no mercy at all, showed him that these were Arjuna's near and dear ones.

Assembled in front of Arjuna were compatriots of his father Pāṇḍu, grandfathers and great grandfathers such as Bhīṣma, his own teachers such as Droṇa and Kṛpa, uncles such as Śakuni, brothers and cousins as all the Kaurava

princes were, friends and well wishers. At one time or another, each of them had been an object of affection and respect to Arjuna. Now, they were part of this enemy army.

Arjunaviśāda - Root Pattern of a Thinking Man

The expression of Arjuna's dilemma starts here. The theme of Gītā is the story of Arjuna's dilemma, his incompletion and its completion by Kṛṣṇa.

As a warrior, as a kṣatriya, Arjuna was used to killing in battle. He was no stranger to death and violence. As long as those who faced him were his enemies Arjuna had no difficulty in carrying out the execution. However, those in front of him now were his relatives, people who actually were like his father, grandfathers, uncles, brothers, sons and grandsons, tied to him with bonds of blood. Many others were his friends with whom he had previously enjoyed bonds of loyalty and kinship. Arjuna's dilemma was not one of nonviolence, ahiṃsā. As a kṣatriya, this word had no place in his dictionary. His dilemma was one of violence, violence born out of his ego, his identity. He could kill people he did not identify with, but he could not bear to kill those whom he could relate with himself in one way or another. The bonds of family were far stronger than Arjuna had imagined. These bonds were rooted in his ego, and to cut these bonds was to destroy himself. This was Arjuna's dilemma.

What follows now is a bunch of fantasies, inauthenticies that Arjuna's mind weaves in an attempt to justify his dilemma. It is what the human mind conjures up time and again as its projection of the unconscious root thought patterns, trying to justify as authentic action.

Sañjaya says that Arjuna was overwhelmed with pity. Some translate this as compassion. Compassion, true compassion, which is the hallmark of an enlightened being, is non- discriminatory; it does not differentiate. When responsibility expresses through your heart, it is compassion. To the truly compassionate person, the whole world, of both living and nonliving beings, is an extension of his own self. Anything that hurts any object around such a person would hurt him, and he too would feel the pain.

However, Arjuna's emotion was discriminatory, inauthentic. He felt pity only because they were his kinsmen, only because he identified with them, not because of his authenticity and responsibility to enrich them, not because he felt that all of them were his own extensions, and so by not fighting them he would in turn not fight himself.

This was not compassion born out of ahiṃsā, nonviolence, but pity born out of hiṃsā, violence. Arjuna's emotions arose from his root pattern, his ego.

True compassion arises from a state of integrity and authenticity, the absence of ego where one's inner and outer identities are aligned, and one expresses peak of one's positivity and possibility. It arises from a state of responsibility and enriching, no-mind and no-thought, where the feelings of 'I' and 'mine' have disappeared and one realizes that one is the Source of everything and so one is responsible for everything, and that life is for enriching others. True compassion is a state of completion and bliss, one of true surrender to the Universe.

When we live these spiritual principles and express these four great powers, the individual self merges with the universal Self, and true compassion happens out of the space of completion with the cosmic consciousness; from the experience that one is part of that Brahman.

Arjuna's pity arose out of fear of losing his identity, his fear of expansion, his root pattern or ego. Arjuna was mortally afraid. He claimed that his throat was parched, his hair was standing on edge and his divine bow was slipping from his sweaty hands. If one did not know Arjuna better, one would have considered him a coward.

Arjuna was no coward. He had no fear for his own physical safety. He was not concerned that he might be injured or that he might die. As a warrior of warriors, these feelings were beneath him. But, Arjuna was afraid of breaking social and ethical laws. His values and beliefs, his bio-memories, his root thought patterns, told him that what he was doing was wrong and unacceptable. So powerful was this feeling that he was reeling, quivering, dazed and unable to think or function.

Can something like this really happen? Can a hero lose his composure and exhibit the physical symptoms of a frightened coward? A true hero to whom death is play, who is trained from childhood by the greatest of masters not only in the control of his body, his sleep, but of his mind as well? Arjuna's situation shows how the mind can play games

with the best of us, how the root patterns can take over the mind in so powerful a manner as to make us powerless, without our awareness.

Arjuna was frightened that he would be held responsible for the death of his kinsmen, people who were father, grandfather and other such important figures to him. He was afraid that even if others did not blame him, he would suffer the guilt and regret for his actions for the rest of his life. So great was this fear root pattern of potential guilt, that it drove Arjuna into behaving inauthentically like a coward. All he could foresee was disaster and evil all around him.

At another, far deeper level, Arjuna was terrified of his own destruction. The moment one starts identifying with kinsmen, family, friends and relatives, it is a material identification. It is an identification born out of possession arising from one's ego, from the incomplete feeling of 'I' and 'mine.'

Possession is born of attachment, and leads to attachment as well. There can be no feeling of possessing something unless one is attached to it. People speak of attachment, liking and love. All these are valid only as long as a sense of possession exists. The moment the object of love turns around and displays independence and unwillingness to be possessed, the liking and the love disappears.

Possession arises out of our survival need, from our mūlādhāra cakra, an energy center located at the base of the spine. It is a primal feeling that yokes us to mother Earth. Out of the need for possession, feelings of lust, greed and anger arise. Often what one cannot possess, one wants to destroy.

'What I cannot have, let no one have,' we often feel, out of our incompletion.

Possession leads to violence. It is also the deep-rooted desire for possessions, the feeling of 'mine,' that gives rise to your identity 'I.' The need to possess does not stem from your identity. It is the other way around. 'Mine' leads to 'I,' not 'I' to 'mine.' This is why you cannot eliminate your identity till you renounce your attachment to all your desires and possessions. You need to get rid of the 'mine' first. Only then the 'I' disappears.

Understand, incompletions will make you feel the whole world should be yours. Incompletions will continue to make you feel you can own, possess the whole world. Incompletions continuously make you exploit others.

Arjuna is in this mood and frame of mind. It strikes him at the moment of waging war, that what he is about to destroy are his own possessions. These are his own kinsmen, a part of his own identity. If he were to destroy them he will be destroying a part of his own self, his own mind-body system. It is true that when someone dear to us dies, a part of our mind-body system dies with them. Arjuna was aware of this. He knew that the destruction of so many of his near and dear ones, his kinsmen, would take a massive toll on him. It would be akin to committing suicide.

Arjuna's dilemma was an existential one. What is the point of eliminating others, if it results in one's own elimination? It is a dilemma born out of partial understanding, an incomplete cognition, a peek into the truth of collective consciousness. If Arjuna were to be as unaware as Duryodhana, this doubt would have never entered his mind. Were he enlightened as Kṛṣṇa was, the answer would have been obvious. Arjuna was in between, hence his dilemma.

Why should I destroy myself? What for? These are the questions that naturally follow this line of reasoning. Arjuna was far wiser than many modern philosophers in posing this as a doubt, without venturing into any answers himself.

Here, Arjuna is undergoing a process of transformation; he is going to rewrite his future. He started off in this war with the basic assumptions of the kṣatriya codes of conduct, on which his outer image, ahaṁkāra was formed. When challenged, a kṣatriya must fight; that is his code of honor. Arjuna had no self-doubt in doing this as he was brought up in this belief system, this default societal pattern.

Utter confusion, dilemma is the first thing any person has to face in his life for Enlightenment. Arjuna has become a seeker of Truth. He was no longer satisfied with what he had imbibed all these years - śāstras, stotras and Sūtras. He wished to go beyond. He questioned them, as he had doubts. He was in a dilemma.

Arjuna Viśāda Yogaḥ is the name given to this first chapter of Gītā. Viśāda can mean many things in Sanskṛit - grief, sorrow, despondency, despair, depression, powerlessness, dilemma and such. Here what we see is the dilemma that

Arjuna was in, not knowing whether what he had been taught all his life, and what he had believed to be true, was really true after all.

Arjuna's actual inner image, his whole mamakāra that was hidden from him, his root pattern of attachment, his deep fear of expansion, and his inauthenticities are now being exposed by Kṛṣṇa.

The transformation that Kṛṣṇa leads him to over the eighteen chapters is the revelation of truth to Arjuna, and to all humanity.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२॥
na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca
kiṃ no rājyena govinda kiṃ bhogairjīvitena vā || 1.32 ||

1.32 For, I desire not victory, O Krishna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३॥
yeṣāmarthe kāṅkṣitaṃ no rājyaṃ bhogāḥ sukhāni ca
ta ime'vasthitā yuddhe prāṇāṃstyaktvā dhanāni ca || 1.33 ||

1.33 Those for whose sake we seek kingdoms, enjoyment and happiness now are arrayed in this battlefield ready to lose their lives and wealth.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४॥
ācāryāḥ pitaraḥ putrāstathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā || 1.34 ||

1.34 Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५॥
etānna hantumicchāmi ghnato'pi madhusūdana
api trailokyarājyasya hetoḥ kiṃ nu mahīkṛte || 1.35 ||

1.35 These I do not wish to kill, though they kill me, O Madhusudana, even for the sake of dominion over the three worlds; how much less for the sake of the earth.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ १-३६॥
nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana
pāpamevāśrayedasmān hatvaitānātatāyinaḥ || 1.36 ||

1.36 Killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons.

Arjuna now started developing his theme in detail. He started expressing his doubts with clarity. One may ask, 'How can such doubts be clear?'

Doubts need to be clear if they are to be resolved. Thoughts need to be integrated if they need to be complete. A clearly expressed word is fulfillment. The word which constantly keeps you in completion and expands you is Integrity.

Everything starts with the word. Unclear doubts lead only to more confusion. Thoughts and words lacking integrity lead to more and more incompletions. Unintelligent beings that lack integrity have unclear doubts.

Integrated Listening to Yourself

Arjuna's doubts were precise. Arjuna started listening to himself. Listening to you is the first step to spirituality. Constantly listening to your inner space is the beginning of integrity. Listening brings integrity into our words. We never ever really listen, either to ourselves or to others. When you really start listening to yourself, you will naturally become more aware of the words you give to yourself and others. You will also have the ability to listen to others' words with integrity.

Listening is directly connected to your ability to handle reality as it IS, without creating your own unconscious ideas and conclusions. When you don't have listening, you always come to a conclusion even before the information is cognized in you. That is why the very first step of Hindu spiritual practice is śravana, Integrated Listening.

Because Arjuna was listening to himself, he started thinking with integrity. When we bring integrity in our thinking, the first thing is that we will know what is happening inside us. Arjuna has clarity about the doubts arising inside him, and is now exposed to his own inauthenticities. How could he seek happiness through destruction of his kinsmen, he asked. How could any good come out of this action? How could he desire power, possessions and pleasures through such action? And if he did gain those things as a result of killing his family, of what use would such a life be to him?

Though Arjuna was in a dilemma, it was a dilemma born out of intelligence, not out of ignorance. Arjuna had been taught all his life to seek power, possessions and pleasures, and he had done it. Up to this point, he had not come across a single situation where the cost of acquiring these had seemed to be greater than the accruing profit, the resulting enjoyment. Perhaps he had never bothered to evaluate the cost and benefits.

The ideas we carry about our old failures - every idea we carry about the past - is wrong. Before changing our future, by avoiding or replicating our past, we need change our past. Unless we change our past, we cannot change our future. We will immediately think, 'How can I change my past? It has already happened.' No! The idea we carry about our past is completely wrong. We are not carrying it as it happened. We are carrying the edited version, with all the sound effects, volume effects and music effects, etc.

People usually say, 'Don't bother about the past, change your future!' I tell you, don't bother about the future; change your past. Because your future lies in the past. Change your past. The hangover you carry about the past is the disease you carry. Unless you complete with the past, your past cannot be transformed.

Not having the hangover with the words you committed with you and with others, is Integrity. Not having the load of the past negativity is Integrity. Positivity means absence of the load of the past negativity. Integrity starts only when we are in a state of completion, when we complete with root thought pattern.

Very few of us stop and bring integrity to our thinking and question the purpose and value of our actions. With few exceptions, we are taught how to live and what to do with our lives, first by our families and later by society. We do our best to seek fulfillment and make a contribution in the way our earliest life incidents, our patterns drive us. Most often, we are taught the wrong mediocre ideas about life, and we are so busy just trying to keep up with our personal and professional commitments, that it never occurs to us to ask ourselves whether we are truly fulfilled and successful. Never do we doubt, 'Why am I doing what I am doing?' Instead, our lives become a constant series of 'what next, what next?'

'What is the Why of my Life?' cries Arjuna

It takes a lot of courage of authenticity to bring integrated listening to our thinking, to stop and question our lives, our actions and society's plan for us. Understand, the attitude of asking 'WHY' needs awareness, but we forget to ask the 'why'. We don't take our thoughts, words and deeds to the logical conclusion. It takes authenticity, the power of thinking, the inner strength to say to the world, 'Stop, I want to get off; I want to know why am I doing, what I am doing? I want to seek true inner bliss!'

'What is the purpose of my life, Kṛṣṇa?' wailed Arjuna. Arjuna is now thinking with integrity and questioning himself, his training and his purpose when faced with the task of fighting against his kinsmen. The scene from his chariot has taken him off balance. In his heart he knows that what he is about to do is correct. All of his training as a

kṣatriya confirms this as well. But when faced with the reality of actually killing those who have been near and dear to him, he loses his will. He is feeling completely powerless. Why?

Arjuna is a courageous man. Only a courageous person will have the confidence to open himself up so transparently and expose his innermost fear patterns, his lack of integrity and inauthenticities and seek help. Arjuna was not depressed or He was not afraid in the obvious sense.

Arjuna was confused. Based upon all his training and society's guidance, Arjuna could certainly differentiate between right and wrong. His sudden confusion grew out of his awareness of his parental and societal patterns that what he had been taught throughout his life might be wrong. Fortunately for Arjuna, his charioteer is none other than Kṛṣṇa Himself, Lord of all beings and knower of all. Only He can see what is at the heart of Arjuna's grief. Only He could provide answers to Arjuna's doubts and completion to Arjuna's dilemma.

Arjuna's dilemma had now become deeper and more complicated. He had now got into justifications as to why he should not kill. Justifications that have no merit from the standpoint of a warrior. He began giving reasons after reasons to justify his lack of integrity and authenticity. To any observer, his dilemma had validity. But now, he tries to convince himself through further arguments that actually lack strength. Arjuna's mind was playing tricks on him.

Constantly functioning at your peak possibility is Authenticity. Authenticity is the key that unlocks the power of thinking, mano śakti.

Arjuna said he would not kill even if he were to be killed. This is just a spontaneous lie that his mind is imposing on him. Spontaneous lying means you feel powerless. You are inauthentic to yourself. It is Arjuna's own loss of identity that is bothering him, the loss of identity that would result from the destruction of his lineage. Arjuna then went on to say that he would not consider killing his kinsmen and teachers, even if he were offered all the three worlds of this universe in return. Why then, he queries, would the reward of just this planet Earth, be attractive to him?

Arjuna was afraid to lose his own identity through the loss of so many well- established relationships in his life. However, that truth would hurt him and he was not prepared to see it. It might have been well hidden in his unconscious root patterns. For the majority of us, our identity lies in the roles we play, the responsibilities that we have, the worrying we do and the acceptance that we receive from others. Without these possessions and relationships to form the foundation of our personalities, without the foundation of 'mine,' we feel lost and have no 'I.' Like us, Arjuna found it better to invent a host of other inauthentic reasons to avoid facing the truth.

We create illusions in our mind about the situations we face, about how critical they are to our existence. Then we create fantasies in our minds about what is going to happen to us, be it an imagined good result or a difficulty. We do everything except being in integrity and authenticity with our space of positivity and possibility, and facing the present moment with completion.

As we will see later, facing the present moment with the space of completion, pūrṇatva; living the four spiritual principles of life - integrity, authenticity, responsibility and enriching - and awakening the four great inner powers is precisely what Kṛṣṇa forces Arjuna to do.

When Arjuna is able to surrender to Kṛṣṇa's teachings and brings completion to his root patterns, his self-doubts and illusions dissolve. Arjuna then realizes the truth, satya of these sacred tattvas and reaches his highest possibility of living enlightenment, jīvan mukti. He understands what he needs to do and becomes a spiritual warrior, a pure instrument of Kṛṣṇa and goes about powerfully radiating responsibility, enriching himself and the world with Divine purpose.

Good Men Do Not Kill

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७॥

tasmānnārhā vayaṃ hantuṃ dhārtarāṣṭrānsvabāndhavān
svajanaṃ hi kathaṃ hatvā sukhinaḥ syāma mādhava || 1.37 ||

1.37 It is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. How could we be happy by killing our own kinsmen, Mādhava?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८॥

yadyapyete na paśyanti lobhopahatacetasaḥ

kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam || 1.38 ||

1.38 Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society, and no sin in their cruelty to friends

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९॥

kathaṃ na jñeyamasmābhiḥ pāpādasmānnivartitum

kulakṣayakṛtaṃ doṣaṃ prapaśyadbhirjanārdana 1-39

1.39 Why should not we, who clearly see evil in the destruction of the family-units, learn to turn away from this sin, O Janardana?

Here is Arjuna's dilemma spoken plainly. He had two options and is looking to be convinced of one or the other. The first was that going to battle was wrong, especially against his kinsmen. Therefore he should cease and resist, walk away from the war before it starts. All his arguments up to this point were in this line of thinking. At the same time, Arjuna was open to the possibility that what he had set out to do was indeed correct, in which case he would go back into battle mode, as a true kṣatriya would do.

To begin with had Arjuna been totally convinced that war against his kinsmen was wrong, he would not have come to the battlefield. It was his lack of integrity that raised within him the question of retreat from his duty. To Arjuna's credit, he listened to himself, to what his mind had to say and turned to the Master for guidance. He allowed Kṛṣṇa to speak into his listening. Understand, the whole spiritual life starts with authentic listening. Arjuna's mind now brings up one more argument. Arjuna agreed that Duryodhana and his allies were the aggressors and wrongdoers. Whatever they had done to him, his brothers and his wife was not pardonable, and they needed to be punished for that. The laws of the land would concur. By all rights Arjuna would have been quite justified in attacking and killing those wrongdoers for what they had done. 'But,' Arjuna asked, 'Would one wrong be corrected by another wrong? How can I be happy killing my kinsmen, however justified I might be in doing that? Their misdeeds cannot be remedied by my misdeed and that would only make me miserable.'

Arjuna's Violence Erupts

There are two incompletions central to Arjuna's dilemma. The first incompletion is that of relationship. The problem that Arjuna faced is one that we all face when asked to do unpleasant things to people we know. It is always easier to criticize and punish people one does not know. To be faceless is to be fearless. With people one knows, there is a danger of breaking the relationship through perceived negative behavior, even when it may be fully justified. To face this incompletion in one's relationships, one must first break the connection or develop a sense of detachment that allows action without worrying about the consequences. This detachment only comes from completion with every relationship with oneself and with others in one's life. One follows the path of completion and leaves the result to the process. As long as the path is right, whatever destination the path takes one to, will also be right.

Completion is removing the delusion of incompletion, which makes you cognize that the other is separate from you. Understand, incompletion has no existence; it is only a delusive cognition. Incompletion is the delusive cognition that stands between you and the Whole. Complete with everything.

To overcome this isolation, this incompletion we need to realize that no man is an island. We are all connected at the spiritual level. When we complete with everything, animate and inanimate, we will experience the space of non-duality, advaita, where there is no one, no two but infinite, everything is infinitely powerful. See, relationships are nothing but our own extensions. Relationships are not outside; they are just our own extensions. The 'you' extended outside you is our relationships. Completing with all our extensions, we will learn to complete the incomplete 'you,' if present in other.

The other incompletion that Arjuna faces is the problem of directness of action. In a war of this type, Arjuna faced transparent consequences of his action. If he shot an arrow and killed a kinsman, death was a direct result of his action. Arjuna did not have the luxury of remote destruction. He had to look the victim in the eye before releasing his arrow. He was aware of whom he was killing and why. He felt the destruction within himself when he killed someone else.

Arjuna was affected by the combination of these two delusory incompletions: that of being connected by kinship to his enemies and the fact that he had to kill them directly and personally. It affected him because he was not a

Duryodhana, who was in self-denial about the consequences of his actions. It affected Arjuna because he was not a Kṛṣṇa who would have taken responsibility for his and everyone's good or bad actions, being in the powerful space of completion at all times. Arjuna was neither Kṛṣṇa nor Duryodhana. His mind was doubting that he might be doing wrong, but his mind had not yet ascended to be able to complete with his kinship bonds. This was Arjuna's dilemma. This was Arjuna's incompletion.

Earlier Arjuna said that even if his kinsmen had made big mistakes, he should not repeat the same mistakes; even if offered the entire Universe. He said that his kinsmen blinded by greed for power, were in darkness that saw nothing wrong in destroying one another and their own kinsmen. He asked Kṛṣṇa, 'Shouldn't we be distancing ourselves from these people and their attitudes, we who are not ignorant, not in darkness and not blinded?'

Now, he condemned the same kinsmen, his svajanam that he had referred to so passionately a few moments earlier; the same people who he claimed to hold in great respect and affection and therefore did not wish to kill. He shifted gears now and moved from the position of not killing them because they were his flesh and blood to a greater moral position of not wishing to kill them because it was morally reprehensible.

Arjuna said that destruction of the lineage, the dynasty, is evil, and that he recoiled from such a deed even though his opponents had no such compunction, blinded as they were by greed. Arjuna's dilemma now jumps to a larger arena. It was now a matter of tradition and respect for the lineage that could be traced back to the moon and divine beings, and an old, established tradition that would be a sin to dismantle and destroy. It's no longer about individuals; it is about the destruction of a race that had existed for thousands of years. How could he be expected to carry out such a horrible act, he pleaded.

In Arjuna's mind this was a big self-doubt. Killing a few individuals, even if kinsmen, was a mistake. Killing a whole generation was a far bigger sin, and now he was expected to destroy a whole race, the foundations of a proud and legendary dynasty. How could the future generations forgive him? This was how the argument of Arjuna's dilemma shifted. His incompletions led to greater and greater delusory incompletions, from individual to racial destruction. When Arjuna talks about the threat to his dynasty, it arises out of a fear of his own mortality.

He has asked, 'Even if I am to die, as I must, should I not ensure the continuance of my dynasty that bears my signature, my identity, my DNA?'

Arjuna is pleading with Kṛṣṇa, 'Please tell me, am I right? Please tell me, should I withdraw from this battle?' Arjuna is now violently asking for a single instruction to escape the fear of losing his identity on which his mamakāra, inner image is built. Understand, Arjuna's identity is based on his kṣatriya up-bringing, the mentality of a warrior. Asking for one single instruction comes from his mentality of fighting, of violence that always excludes. In a fight who is the winner? Only one. In survival instinct, who is the winner? Only one.

The Plot Thickens

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४०॥
kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ
dharme naṣṭe kulaṃ kṛtsnamadharmo'bhibhavatyuta || 1.40 ||

1.40 With the destruction of dynasty, the eternal family tradition is destroyed too, And the rest of the family becomes involved in immoral practices.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१॥
adharmābhibhavātkṛṣṇa praduṣyanti kulastriyaḥ
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ || 1.41 ||

1.41 When immoral practices become common in the family, O Kṛṣṇa, The women of the family become corrupted and from the degradation of womanhood, O descendant of Vṛṣṇi, arise social problems of intermingling castes.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२॥
saṅkaro narakāyaiva kulaghnānāṃ kulasya ca
patanti pitaro hyeṣāṃ luptapiṇḍodakakriyāḥ || 1.42 ||

1.42 As these social problems increase, the family and those who destroy the family tradition are cast in hell, as there is no offering of food and water to their ancestors.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३॥
doṣairetaiḥ kulaghnānāṃ varṇasaṅkarakārakaiḥ
utsādyante jātidharmāḥ kuladharmāśca śāśvatāḥ || 1.43 ||

1.43 Due to the evil deeds of the destroyers of family tradition, all kinds of rituals and practices of caste and family are devastated.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४॥
utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana
narake niyataṃ vāso bhavatītyanuśuśruma || 1.44 ||

1.44 O Janārdana, I have heard that those who destroy family traditions dwell always in hell.

By now, Arjuna had become desperate. His arguments seemed weak, even to him. They include the tragic impact this war would have on future generations and the entire Kuru race. Arjuna starts quoting the scriptures of social laws to explain to Kṛṣṇa the evil his destructive actions would bring to the noble lineage, which would lead to the decline in commitment to the rites and rituals that make society civilized and moral. He then elaborated upon these immoral and unrighteous acts.

Arjuna's doubts about caste pollution had no scriptural base or merit. What he referred to became the societal norm because of human greed, the collective root patterns of society. There were many instances of caste mixture even in the great Kuru lineage that Arjuna claimed would be destroyed. Satyavati, his great grandmother, was a fisherman's daughter who his great grandfather, Śāntanu, became infatuated with. Arjuna himself had wives who were not of kṣatriya lineage by birth. He talked as if mired in total confusion when he linked practice of rites and rituals with morality and chastity. His logic was distorted.

Rites and rituals, as prescribed in the scriptures, are an expression of one's inner completion. Completion is not created by blind practice of rites and rituals. Arjuna voiced the sentiments of organized religion and priesthood, which derive their power and monetary base from such rites and rituals. This is how, in each culture and religion, the power of the priestly class was established, as if they were the sole mediators to God.

Arjuna talked about ancestral worship and implied that the offspring of mixed caste have no right to make offerings to their ancestors, leaving them lost in the realms beyond death. It is the confusion that has prevailed over the ages that Arjuna captured and presented. He raises doubts on behalf of mankind and seeks clarification. There are no ancestral spirits waiting to be pacified by us. If the spirit is enlightened it merges with the infinite energy. If not, it gets reborn within three kṣanas, three moments.

Completion is the space and state where you will be totally connected with life and with people in your life in the present moment without any limiting, restraining influence of the past happening in your life.

The essence of the Gītā is about living in the space of Completion in the present moment. Ramakrishna Paramahamsa used to say that the Gītā is 'tāgi', a corruption of the word 'tyāg' that means renunciation or surrender. Gītā is about surrendering the past and the future incompletions to the present and experiencing completion.

The Breakdown Into Powerlessness

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५॥
aho bata mahatpāpaṃ kartuṃ vyavasitā vayam

yadrājyasukhalobhena hantuṃ svajanamudyatāḥ || 1.45 ||

1.45 Alas, we are preparing to commit greatly sinful acts by killing our kinsmen, driven by the desire to enjoy royal happiness.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥
yadi māmapratīkāramaśastraṃ śastrapāṇayaḥ
dhārtarāṣṭrā raṇe hanyustanme kṣemataraṃ bhavet || 1.46 ||

1.46 I would consider it better for the Kauravas to kill me unarmed and unresisting, rather than for me to fight them.

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७॥
sañjaya uvāca
evamuktvārjunaḥ saṅkhye rathopastha upāviśat
visṛjya saśaraṃ cāpaṃ śokasaṃvignamānasaḥ || 1.47 ||

1.47 Sañjaya said: Having said this on the battlefield, Arjuna cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

Arjuna was ready to give up on himself. He had collapsed both psychologically and physiologically. His cognition was totally imbalanced and he was now completely powerless. He was all set to run away from the battlefield and escape from the reality of his responsibility.

He had convinced himself through his own illusory arguments that what he had embarked upon was pure evil, nothing but evil, and therefore he wanted no part of it. He said, 'I am ready to lay down arms and be defenseless. Let Duryodhana and his men kill me.'

For a kṣatriya to say this means one of two things: His act is one of total surrender, or the powerlessness of extreme confusion born out of his root patterns. A kṣatriya warrior, a supreme warrior such as Arjuna knows no fear. It is neither fear of death nor fear of injury that compels him to say what he did.

Arjuna was not in a space of total surrender yet. Nor was he in the space of ahiṁsā, nonviolence. He was not in tune with the cosmic consciousness, the space of non-duality, advaita, the experiential expression of infinity to say 'Killing others is killing myself, as I feel they are one with me.' His arguments about not killing his kinsmen being like killing himself were born out of his incompletions, and not out of self-realization or completion.

Arjuna's desperation, his feeling of powerlessness and helplessness arose from his dilemma, which was becoming more extreme by the minute. Arjuna was an intelligent man, a thoughtful man who was accustomed to the light of clarity but who was now in darkness. He was torn between his responsibilities as a kṣatriya prince, and the scriptural codes of morality.

Arjuna was now a true example of mankind. He was being human. He was torn between darkness and light, between patterns and possibility. He was experiencing the deep conflict between the unconscious patterns that were driving him and the possibility, the reality of what he ought to do. The clarity that would come about with the grace of the greatest Master, would be his Enlightenment, his complete Completion.

The darkness that surrounded Arjuna at this stage was māyā, the illusion that prevents all human beings from perceiving the Truth of Reality that pervades all our experiences. Yā mā iti māyā - that which is not real but appears as absolute is māyā. Māyā is not unreal in the sense that it does not exist. Māyā truly exists as reality. It veils, it covers Reality, the ultimate Truth, the Truth of our inner divinity, our infinite powerfulness; and therefore it is unreal, an illusion.

Had Arjuna been enlightened as Kṛṣṇa, he would not have been tormented by the play of his māyā. Had Arjuna been a Duryodhana, or even a Bhīma whose individual consciousness was not awakened, he would have accepted the māyā

without question and yet not been tormented by it. But, Arjuna is Nara, he is intelligent and he is partially awakened, a seeker. He is in the presence of the greatest of all Masters. He is struggling to rid himself of his māyā and seek clarity.

It is Arjuna's root pattern that created the māyā of powerlessness in him. His own unaligned identities and his own identification with who he was, along with his conviction that he should preserve his lineage - all these delusory incompletions created the illusion in him that he was something other than who he was. These gaps between his identities created the self-doubt in him that he should do something other than what he was there to do.

Just as we learned how to stop feeling blissful, we can also learn how to 'un-stop' that stopping of bliss. We can relearn how to connect with our blissful nature again. That is the process Arjuna was going through. He had lost his awareness of inner bliss because of his root patterns and was in the deep throes of despair arising from his incompletions. The process of relearning, the process of inner awakening at the hands of the Master was about to begin. If we become integrated and authentic of that process, if we follow that process carefully over the eighteen chapters that the Master takes His disciple through, we too can become awakened, complete and blissful.

Ādī Śaṅkara says beautifully: If you imbibe even a little of Bhagavad Gītā, if you drink even a drop of Gaṅgā water, if you think even once about that great Master Śrī Kṛṣṇa, you will never have to face death.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde arjunaviṣādayogo nāma prathamo'dhyāyaḥ || 1 ||

Thus ends the first chapter named Arjunaviṣāda Yogaḥ, 'The Yoga of Arjuna's Dilemma,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 2
Sāṅkhya Yogaḥ

You are God

It is here that we enter into the real Gītā. It is from here that Bhagavān or God, Narāyaṇa tarts speaking and singing the Gītopaniṣad into the listening of Nara Arjuna, and through Arjuna into the listening of the whole of humanity.

Until now Kṛṣṇa was speaking as a man, as Vāsudeva Kṛṣṇa, in His human form, but it is only from here that Kṛṣṇa sings as Parabrahma Kṛṣṇa, in His divine state as Bhagavān, the universal Kṛṣṇa.

In the first chapter, Kṛṣṇa does not say a word to interrupt Arjuna. He allows Arjuna to speak fully into His listening for one whole chapter of Arjunaviśāda yogaḥ. He keeps quiet and remains in the space of integrated listening even on seeing the depth of Arjuna's confusion and depression. He consciously analyzes the root of Arjuna's thoughts, his root thoughts patterns to determine the platform of confusion and powerlessness upon which Arjuna is standing.

Look in! When was the last time you really listened to your own words? We never ever really listen, either to ourselves or to others. When you really start listening to yourself, you will naturally become more aware of the words you give to yourself and others. You will also have the ability to listen to others' words with integrity.

Listening is directly connected to your ability to handle reality as it is, without creating your own unconscious ideas and conclusions.

Please listen, the moment you start talking to somebody, when you don't have listening, you start coming to your own conclusion even before the information is cognized in you, either by rejecting that person or taking that person as a big threat. Both will lead you to suffering.

That is why the very first step of Hindu spiritual practice is sṛavana, Integrated Listening. It is possible to become a successful businessman just by studying the first few chapters of Gītā. You can reach the peak possibility of your profession and of your life just by learning the art of integrated listening from Śrī Kṛṣṇa. Once you provide your integrated listening to yourself and others, you will automatically be able to speak into the listening of others and thus communicate to enrich yourself and commune to enrich others as well.

When you experience the words you utter to you and to others as the extension of your life, they directly affect you. When the words uttered by you are not listened to, the completion is disturbed. If you are talking, and a few people in front of you are completely restless and not listening to you, you will never be able to express the complete ideas, which

you are about to express. You will not be able to have completion in your delivery. Even in your house, if the person to whom you are talking to is not in the space of listening, the ideas you are going to express will never be delivered. It may lead to an argument, but it may never lead to intelligence transfer. Information transfer is argument. Intelligence transfer is Listening. In arguments, information can be transferred, but never intelligence. Only in integrated listening can intelligence be transferred.

Listening makes you God

We hear mechanically at best; we never really listen with integrity. Hearing is not listening.

Integrity, the power of words starts with listening, continues with listening. Human beings miss life when they miss listening. For a person who wants to begin life, the first thing he needs to learn is listening. Listening is God. Just by listening you experience God.

In Vedānta, the first principle is śṛavana or Integrated Listening; the second principle is manana or Intranalyzing, analyzing the truth for the sake of internalizing it not for rejecting it; and the third principle is nidhidhyāsana or Living and radiating the truth!

Any transmission of knowledge, energy or experience happens between a Master and disciple only when the disciple gives his or her listening. Even Hindu Ṛṣis start with this chant:

śrunvantu viśve amṛtasya putrāḥ vedāhamehaṃ puruśam mahāntaṃ ||

Oh! Sons of Immortality, please listen!

Here, Kṛṣṇa is giving His integrated listening to Arjuna. He is interested in the real problem and not in expressing what He knows. He wants Arjuna to learn the ability to give integrated listening to himself, to have the clarity of mind. He is interested in enriching him to find a solution to his own problem. He allows Arjuna to speak so that He can listen and transmit the ultimate knowledge and experience of completion to him.

One needs intelligence and the space of completion to listen. Unless you start living completion, you will not even be able to maintain listening. Even listening is achieved with completion. Completion brings listening to you. Only an enlightened master, a complete incarnation like Kṛṣṇa can listen, only He can speak into the listening of others. In the first chapter He listens fully and completely. Even in this second chapter named Sāṅkhya Yogaḥ, He allows Arjuna to speak into His listening in many verses.

Right listening means allowing the words to enter in your inner space automatically; letting them cognize without you constantly interfering with your incompletions.

Kṛṣṇa knows that His right listening will cause Arjuna's listening to himself. And Arjuna's listening will initiate Kṛṣṇa's speaking into the listening of Arjuna, moving him with the power of His words, burning all his self-doubting patterns. Arjuna then, will not only be reawakened to his powers, but will also cause these powers for others, and will expand to his peak possibility; enriching himself and the world with enlightenment.

Understand, sitting in completion with listening is Upaniṣad. This is the subtlest and most powerful of all communications. At this level, communication becomes communion.

Sitting in completion in the space of listening is Upaniṣad. So, please move to the space of Upaniṣad. Sit in Upaniṣad, in the space of listening. When you are in completion, you can sit even facing the wall for twelve years that Bodhidharma did. He was facing the wall of the cave sitting for twelve years, because he was in completion. When you are in incompletion, even watching a movie facing the television, you can't sit more than ten minutes; you go on changing channels.

The essence of all the Hindu scriptures is called Upaniṣad or 'just sitting.' It is the ultimate technique. When you sit with the Master, the Upaniṣad, the sitting happens; some strange process starts happening in you, which can neither be called a technique nor a no-technique. It is literally like cooking or boiling.

Here Kṛṣṇa allows Arjuna to verbalize, He allows him to speak into His pure listening, so that to begin with, Arjuna himself will develop the ability to have integrated listening and understand his problem. Once Arjuna cognizes and

expresses his confusion, he can relapse into silence and commune with the Master of completion in the space of Upaniṣad.

Drop the Powerlessness and Stand Up

सञ्जय उवाच ।
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१॥
sañjaya uvāca
taṃ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam
viṣīdantamidaṃ vākyamuvāca madhusūdanaḥ || 2.1 ||

2.1 Sañjaya said: As Arjuna's eyes overflowed with tears of pity and despair, Kṛsna spoke to him thus.

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२॥
śrībhagavānuvāca
kutastvā kaśmalamidaṃ viṣame samupasthitam
anāryajuṣṭamasvargyamakīrtikaramarjuna || 2.2 ||

2.2 Bhagavān Krsna says: Where from have these impurities descended on you at this critical time, Arjuna! You behave unlike a nobleman and this will keep you away from realization.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३॥
klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate
kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha parantapa || 2.3 ||

2.3 Do not yield to fear, Pārtha! It does not befit you. Drop this faint powerlessness of heart and stand up, O Parantapa, destroyer of enemy.

Arjuna was distraught with pity and despair. His pity was for his opposition that consisted of kinsmen, elders, teachers, relatives and friends. He despaired at the thought of what would happen if he did have to kill them. He had collapsed in his chariot and his bow and arrow had slipped from his hands.

Kṛṣṇa allowed Arjuna to exhaust himself, physically, emotionally and spiritually. He listened to him carefully, completely. Kṛṣṇa wanted to give Arjuna time to open his mind, heart and being to Him, Arjuna's friend, guide and master, so that His answers would penetrate Arjuna's very being.

Then He spoke for the first time, as if opening His being directly. Bhagavān Kṛṣṇa says, 'My dear Arjuna, how have you acquired these impurities? They do not at all befit a man who knows the value of life. They lead not to higher planes but to infamy, akīrti karam arjuna.'

śrī bhagavān uvāca

kutas tvā kaśmalam idaṁ viṣame samupasthitam | anārya juṣṭam asvargyam akīrti karam arjuna || 2.2 ||

This verse is connected to the next one.

'O Pārtha! Do not yield to this degrading impotence. It does not befit you. Give up such petty powerlessness of heart and arise, O Parantapa, destroyer of enemy.'

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate | kṣudraṁ hṛdaya daurbalyaṁ tyaktvottiṣṭha parantapa || 2.3 ||

Kṛṣṇa gives the direction to the whole Gītā with this one truth to awaken Arjuna from his delusory incompletions. Kṛṣṇa is the true Master and does not beat around the bush. Understand that Kṛṣṇa is not a philosopher; He addresses the dilemma of Arjuna straightaway.

Kṛṣṇa asks Arjuna directly, 'How did such impurities, such incompletions come upon you? They are not for a man like you. They will not lead you to higher planes but only defame you.' In the next verse He asks Arjuna to give up this powerlessness and asks him to arise, addressing him as 'Parantapa, destroyer of the enemy.'

Kṛṣṇa knows Arjuna's root thought pattern. Please understand that Arjuna is not depressed because of a spiritual search. It is just that he does not want a solution; he wants only support.

Understand, asking for solutions and asking for support are two different things. What Arjuna needs is support, not a solution. This is why Kṛṣṇa does not speak of spirituality in these two verses. Arjuna's root thought pattern originates from fear and worry. His maṇipūraka cakra (navel center) and svādiṣṭhāna cakra (being center), energy centers within the body that get locked due to worry and fear, are now completely locked. Because of his fear pattern, he has deep seated incompletions, stress and worry.

Kṛṣṇa addresses Arjuna's deep fear and powerlessness straightaway without any philosophy, and asks him to give up his foolish weakness and get up and fight - tyaktvottiṣṭha parantapa. He does not offer any consolation, just a straightforward scolding, and a slap to awaken him!

Kṛṣṇa Hits Arjuna's Root Pattern

If Arjuna had been in a mood of stotra, meaning devotional surrender that he reaches only later on, these two verses would have served as sūtra or techniques for him. Had he been without fear and expressed full faith and devotion in Kṛṣṇa, these two verses would have been enough to wake him up and stand powerfully. The entire Gītā would have been encapsulated here, making it needless to continue for eighteen chapters.

Sāstra, stotra and sūtra (wisdom, devotion and technique) all three can be a means to enlightenment for people of corresponding aptitudes. These are not exclusive, in that one must be practiced to the exclusion of another. The same person may be in a state to receive a stotra today and a śāstra tomorrow. At this point, Arjuna is in the state to be intellectually convinced and Kṛṣṇa employs śāstra as the right approach. Since he was not in the mood of stotra, not yet ready with devotion and faith, Kṛṣṇa had to create the śāstra or method, to bring him to the stotra state. The whole issue was due to his root pattern of fear plus worry and powerlessness because of this fear.

All our depression, worry patterns are nothing but root pattern of a deep fear of life, a deep self doubt, fear of expansion and fear of losing something. You need to stand up and complete with your root thought patterns to be rid of them. Please understand, even your ignorance is nothing but your fear of expansion. Many times, you continue to pretend to be in ignorance, because of your fear of failure.

There are many levels of fear: fear of losing our wealth and status, fear of losing a limb or our health, fear of losing our near and dear ones and fear of the unknown or death. That is why Kṛṣṇa says that Arjuna is not behaving as an ārya, a word that can be interpreted as a nobleman; an integrated human, not a particular race or caste. Hindu literatures say that an ārya is one who is evolved, cultured, integrated and authentic, a prince amongst men.

Arjuna is confronted with all the four fears: fear that he may lose whatever he possesses, that he may be maimed in the war, that he may lose his near and dear ones, and fourth, that he may lose his very life. These fears have in turn led to his powerlessness of heart. Understand, all your fears, all your anxieties, all your patterns are directed only in one line and this is the fear of your possibilities.

Your bigness frightens you. You always believe that you are suffocated by your smallness. No! You are suffocated by your bigness. Whenever bigness is demanded of you, whenever you feel you are being 'forced' to expand, you shrink even further into your comfort zone. Arjuna's tiredness, his weakness, his powerlessness all these are nothing but the resistance he has to seeing his own bigness.

That is why, when someone tells you that you are weak, poor and a sinner, it is so easy to accept it. But if someone tells you that you are Divine, you are powerful, you are complete, your whole identity starts trembling with fear. Arjuna trembles and collapses totally fearing his bigness, shrinking into his weak-heartedness.

But life always demands your expansion, because expansion is the natural law of life. Here, Kṛṣṇa, the source of life, demands Arjuna to stand up and expand into his powerfulness, and give up his degrading powerlessness unbefitting an ārya prince, who is also famous as parantapa, conqueror of enemies. But Arjuna is carrying such a deep fear of life, especially fear of life in the form of other people because people are the most living expression of Life. The whole Kaurava army and his dear ones are the people who now represent his deepest fears of life.

The more you engage with life, the greater the expansion that will be demanded of you. Whenever you are feeling weak, tired, and powerless, the first thing you should do is this: immediately take on ten responsibilities and commit to fulfill them within an impossibly short time. Shake your inner space so powerfully with that commitment that there will be no way for weakness and tiredness to grow inside you.

Later on in the Gītā, in the eleventh chapter, after beholding Kṛṣṇa's cosmic vision, Arjuna realizes who Kṛṣṇa truly is; that He is beyond everything and beyond his imagination, his comprehension. He is not surprised any longer that all the deities worship Him and surrender to Him. Kṛṣṇa then repeats the same words that He says now, after which the Gītā ends and Arjuna engages in the war.

These same words uttered by Kṛṣṇa later on, when Arjuna is in the state of stotra, a state of pure devotion and faith, become the sūtra, the technique of enlightenment for Arjuna. When you are in devotion, you will just live life. You will not have any fear. Fear is always out of powerlessness. When you are in love, you will not know anything called fear or worry. That stage is yet to happen. Since Arjuna is not yet in the devotional state now, these words are only plain wisdom.

The master needs to first prove that he is God in order to make you understand that you are God. Here Kṛṣṇa does the same thing by repeating that He is all of this. Kṛṣṇa later explains His glory and that all the deities, Vedas, the scriptural wisdom, are worshipping at His feet; the whole world is in Him. He makes these incredible statements that would appear egoistic to a normal person. And yet Kṛṣṇa says all this, even at the risk of being misunderstood. He repeats that He is God to make you realize that you are God. With authority He states, 'I am God' to make you realize that you are God.

Continuously human beings resist expansion. Incarnations happen on the planet to remind human beings about their possibilities, to expand human consciousness. That is why again and again they are doubted. Arjuna is Nara, human being who resists his expansion, and Śrī Kṛṣṇa is Narāyaṇa, Divine Incarnate who reminds him of his highest possibility of expansion that he is God, that Nara is the reflection of Narāyaṇa, who is mirroring the infinite inner space of God. It is the authority with which Kṛṣṇa is seen transmitting the Gītā that makes it a scripture. 'I am the Divine,' says Kṛṣṇa. 'If you believe in Me, you too shall realize your inner divinity.' It is this profound yet simple message that has resounded so deeply in the hearts, minds and beings of generations of Hindus, in turn establishing the scriptural sanctity of the Gītā.

Possibility of Sudden Enlightenment

Here all the verses of the Gītā are reduced to just two verses by Kṛṣṇa. He straightaway addresses and completes the root pattern where Arjuna is stuck, that is in his need for name and fame or rajas. A man who is centered on sattva, goodness, who has neither greed nor lethargy but a neutral attitude, will work out of compassion. A man who is centered on rajas will work only for name and fame. A man who is centered on tamas, lethargy, will work only for sensual pleasures.

Duryodhana works only through tamas, which explains his cruel and gross behavior. Dharmarāja Yudhiṣṭira works through sattva, out of compassion. Here Arjuna is centered on rajas, therefore he is working only for name and fame. This is why Kṛṣṇa asks him not to work in this way as it would ultimately bring Arjuna a bad name, akīrti karam arjuna.

This is how He straightaway puts His hand on the tumor, the tumor that is the subtle root pattern working within Arjuna.

Here Kṛṣṇa tries the first method of sudden enlightenment, the immediate liberation, the ultimate possibility but Arjuna is not mature enough to receive it or comprehend it. So Kṛṣṇa now starts the process of explaining it to him step-by-step.

Kṛṣṇa is God and So are You

There are two ways in which people react to the sanctity and divinity of Kṛṣṇa in Bhagavad Gītā. To one set of people, Kṛṣṇa has no special qualification to be called divine and these people may not even believe in anything such as the Divine. As atheists or agnostics, the only way such people can be convinced is initially through the rationale of the dialogue in the Gītā. The dialogue surpasses anything written in any language at any point in time in its clarity and wisdom. The message of Kṛṣṇa is universal and timeless. Those who do not accept and understand, it just means that as of now, it is not their time to accept, understand and transform.

The laws of nature do not change just because we do not accept and understand them. The earth was always round and never flat and it always revolved around the sun and not the other way around, even when the societal leaders denied these truths and killed people for expounding these truths. Understanding the divinity of Kṛṣṇa is a step to intranalysing and living one's own divinity. That possibility of divinity is what completes and liberates. That is why Ādī Śankaracārya, the enlightened Master says in the verses of Bhaja Govindaṁ, 'Even a little reading of the Bhagavad Gītā will liberate you from death.'

Surrender Is Not Based On Powerlessness

अर्जुन उवाच ।
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४॥

arjuna uvāca
kathaṃ bhīṣmamahaṃ saṅkhye droṇaṃ ca madhusūdana
iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana || 2.4 ||

2.4 Arjuna says: O killer of demon, Madhu, how can I oppose in battle, Bhīśma and Droṇa, who are worthy of my worship?

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५॥

gurūnahatvā hi mahānubhāvān śreyo bhoktuṃ bhaikṣyamapīha loke
hatvārthakāmāṃstu gurūnihaiva bhuñjīya bhogān rudhirapradigdhān || 2.5 ||

2.5 I would rather beg for my food in this world than kill the most noble of teachers. If I kill them, all my enjoyment of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६॥

na caitadvidmaḥ kataranno garīyo yadvā jayema yadi vā no jayeyuḥ
yāneva hatvā na jijīviṣāmaste'vasthitāḥ pramukhe dhārtarāṣṭrāḥ || 2.6 ||

2.6 I cannot say which is better; their defeating us or us defeating them. We do not wish to live after slaying the sons of Dhṛtaṛāṣṭra who stand before us.

कार्पण्यदोषोपहतस्वभावःपृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṃ dharmasammūḍhacetāḥ
yacchreyaḥ syānniścitaṃ brūhi tanme śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam || 2.7 ||

2.7 My heart is overwhelmed with pity and my mind is confused about what my duty is. I beg of you, please tell me what is best for me. I am your disciple. Instruct me, as I seek refuge in you.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८॥
na hi prapaśyāmi mamāpanudyād yacchokamucchoṣaṇamindriyāṇām
avāpya bhūmāvasapatnamṛddhaṃ rājyaṃ surāṇāmapi cādhipatyam || 2.8 ||

2.8 Even if I were to attain unrivalled dominion and prosperity on Earth or even lordship over the Gods, how would that remove this sorrow that burns my senses?Despite what Kṛṣṇa had said with total clarity, that Arjuna should get up and fight, Arjuna now recounts all his previous arguments. It is as if he had not listened to Kṛṣṇa at all or gave his right listening.

He once again implores Kṛṣṇa, 'You, as the Lord of the Universe, have the right to destroy what you please. You destroyed the demons Madhu and Keśin and many other enemies. You are justified because you are the Lord. How can I, a mere mortal, be bold enough to wage war against my grandfather and my teacher, with the intent to kill them? They are ones I should worship, not destroy. I shall be condemned if I fight them.

Take Decisions out of Completi

Arjuna is now pleading Kṛṣṇa, 'Oh Lord, leave me now! I will beg and eat becoming a sannyāsi.' He continues, 'It is better for me to seek alms as an ascetic or even a beggar than kill these elders - śreyo bhoktuṁ bhaikṣyam apīha loke (2.5). Once my hands are stained with their blood, how can I enjoy worldly pleasures? I am confused as to which would be better, for them to slay me or for me to slay them, yadvā jayema yadivā no jayeyuḥ (2.6). How can we live after slaying our kinsmen and elders? - yān eva hatvā na jijīviṣāmas.'

Understand, Bhagavān is not against Arjuna's sannyāsa. He does not want Arjuna to take sannyās out of powerlessness. Arjuna says, 'Oh Lord, leave me. I will beg and eat - bhoktuṁ bhaikṣyam.' No! I tell you, Arjuna would not have become a sannyāsī. He would have gone and asked for food in a royal way, 'Hey, give me food.' If somebody doesn't give, he would have picked up his Gāṇḍiva bow and arrow to shoot the person for his food.

To become a sannyāsi, Śrī Kṛṣṇa says, 'Go to sannyāsa out of completion.' Bhagavān is only saying one thing, 'Out of completion, take any decision.' Bhagavān denies Arjuna even his decision to take sannyāsa because Arjuna takes that decision out of powerlessness pattern. He accepts Arjuna's decision to fight, because he took the decision out of powerfulness, completion. Whether it is sannyās or fight, powerlessness never leads your life to any next steps.

Arjuna says further, 'Now I am confused about my duty and have lost all composure because of misery and weakness - kārpaṇya doṣhopahata svabhāvaḥ (2.7). I can see no solution to my dilemma. Even if I slay these people and gain control over the earth, or even control over the heavens, what good will it do me? In this condition, I ask you to tell me, for certain, what is best for me, yat śreyaḥ syān niścitaṁ brūhi tanme. Now I am your disciple and the soul is surrendered unto you. Please instruct me - śiṣyas te'haṁ sādhi māṁ tvāṁ prapannam (2.7).'

Here Arjuna says, 'My soul is surrendered unto you - māṁ tvāṁ prapannam.' This is a lie. Had his soul been truly surrendered to Kṛṣṇa, he would simply have followed what Kṛṣṇa said and would not have waited for an intellectual explanation. Arjuna says his soul is surrendered to Kṛṣṇa but when Kṛṣṇa asks him to do His bidding, he is not ready to do so and is confused. Surrender out of confusion is not surrender, as you do not even know if you are doing the right thing.

Understand that surrender after clarity, intelligence of śāstras, out of completion, is true surrender. Here Arjuna surrenders only verbally as he says that he is confused, that his mind is bewildered, sammūḍha cetāh. You must either do what you think is right or do as the master instructs. Here Arjuna wants the master to say what he wants to hear, not what the master wants to say. So, although Arjuna says he has surrendered, he has not done so.However, only out of compassion, Kṛṣṇa continues to enrich, express and teach him the Truth. Here begins the śāstras. The two verses that Kṛṣṇa speaks bidding Arjuna to give up his powerlessness and stand up and fight are sūtra, techniques. But as Arjuna is not ready to receive them, he has to commence the śāstra, the background knowledge.

At this point Arjuna has not yet completely surrendered to Kṛṣṇa. He is powerless. He is in dilemma. He knows that his duty is to defeat his enemies and kill them if needed, but his enemies are his kinsmen, his elders and his teachers. The root pattern of his relationship attachment with them, makes him hesitate. Arjuna brings up all that he knows from

scriptures, from tradition and from hearsay, doing whatever he can to avoid the unpleasant decision to fight his own kith and kin.

Kṛṣṇa, fully aware of Arjuna's dilemma, moves forward in his mission to destroy that identity, his root pattern. The master is a surgeon who removes the cancer of ego, the root thought pattern. This is what Arjuna does throughout the Gītā dialogue. To give Arjuna credit, he stays through this surgery. Many weaker men would have run away from the operation theatre, this battlefield, with no desire to let go of their identities. The greatness of Arjuna lies in his integrity, his authenticity and his powerful determination, his decision to listen to his Master and be guided by Him.

Arjuna Decides to Surrender Powerlessness

So, Arjuna implores his Master, 'Kṛṣṇa, please tell me what to do. I am your disciple. You are my refuge.' Arjuna's integrity lies in not making any decision when he is in the space of powerlessness. When you are in the space of powerlessness, the only one decision you have to make is to come out of powerlessness. No other decision should be made. When you are in powerlessness, any decision made leads to more and more powerlessness, more and more suffering, and more and more incompletion.

In his deepest powerless moments, the only decision Arjuna takes is to come out of his powerlessness. He declares to Kṛṣṇa that he is His disciple and exposes his inauthenticies to Kṛṣṇa. It is this readiness to surrender to the Master that brings completion to Arjuna and enriches him to take the responsibility to win the war, which in reality is the war within himself.

This is the war that each one of us is fighting each day with our powerlessness, if we are truly aware. This is the war that we need to fight to drop our root pattern, our mind, and the identity that binds us to all the bondages upon this earth. Whatever you think is yours and whatever you think is you, is different from the truth. It is the Master who can lead you through the path of this self-completion, as Kṛṣṇa is now leading Arjuna. To be led, you need the attitude of surrender, the decision to surrender your powerlessness.

We Never Cease To Exist

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९॥
sañjaya uvāca
evamuktvā hṛṣīkeśaṃ guḍākeśaḥ parantapa
na yotsya iti govindamuktvā tūṣṇīṃ babhūva ha || 2.9 ||

2.9 Sañjaya said: Arjuna then said to Kṛsṇa, 'Govinda, I shall not fight', and fell silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥
tamuvāca hṛṣīkeśaḥ prahasanniva bhārata
senayorubhayormadhye viṣīdantamidaṃ vacaḥ || 2.10 ||

2.10 Kṛṣṇa smilingly spoke the following words to the grief-stricken Arjuna, as they were placed in the midst of both armies.

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥
Śrībhagavānuvāca
aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase
gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ 2-11

2.11 Bhagavān says: You grieve for those who should not be grieved for and yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥
na tvevāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param 2-12

2.12 It is not that any at any time in the past I did not exist; so did you and these rulers exist, and we shall not ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति र्धीरस्तत्र न मुह्यति ॥ २-१३॥
dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā
tathā dehāntaraprāptir dhīrastatra na muhyati || 2.13 ||

2.13 Just as the spirit in this body passes through childhood, youth and old age, So does it pass into another body; the man centered within himself does not fear this.

Once again, having lamented about what he is being forced to do, and not wishing to do what he is expected to do, Arjuna, like a petulant child sits down saying, 'Govinda, I am not going to fight, na yotsya iti govindam (2.9).' It is as if Arjuna is waiting to be persuaded. He is seeking an explanation.

Kṛṣṇa says to him gently and smilingly, 'While speaking learned words, you are mourning for what is not worthy of grief - aśocyān anvāśocas tvaṁ prajñā-vādāṁś ca bhāṣase. Those who are wise lament neither for the living nor for the dead - gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ (2.11).'

Again, Kṛṣṇa addresses Arjuna's incompletion directly, 'O Arjuna! You speak as if you are intelligent, enlightened, prajñā-vādāṁś.' You speak the words without having experienced them. Therefore, your words do not carry conviction. Your emotion, your being, shows that you are not enlightened, that you have not understood. A truly enlightened person will never worry for the living or the dead.' If you worry for somebody living or dead, you cannot be an intelligent person. What is death and life after all? There are thousands, rather millions, who have lived and gone.

Kṛṣṇa's First Enriching Words are Sānkhya

Kṛṣṇa is the greatest follower of Sāṅkhya Yoga. Please understand, when you are in a crisis, the first few words you utter are the words with which you solve your own problem. When somebody asks you for advice, what comes up first? The words that you use to enrich yourself, will only come out to enrich others.

Kṛṣṇa would have been more shocked than Arjuna because He has never seen this dimension of Arjuna shivering, shaking. It would have been a shock even for Kṛṣṇa when Arjuna drops his Gāṇḍiva bow and says, 'I am not interested in fighting!' Kṛṣṇa has never seen this powerless, weak side of Arjuna.

Trusting Arjuna, He went all the way as a peace ambassador to the assembly of Kauravas. The great war of Mahābhārat was the first World War because at that time, the whole of humanity, fifty-four deśas (countries) were divided into two parts. The whole world was participating. Either you are on the side of Duryodhana, the Kaurava clan or on the side of Arjuna, the Pāṇḍava clan. And suddenly, Arjuna is saying, 'I am not waging the war!' How will you handle this? The first idea with which He is sorting out Arjuna's problem is Sāṅkhya Yoga. This means Kṛṣṇa Himself was practicing Sāṅkhya yoga. He is a person established in the knowledge of completion.

You are Responsible for Everything

When you truly realize your Self, when you are complete, enlightened, you will be aware of when you will die and how you will die. It will then make no difference to you whether your body is alive or dead. Living and dying are no longer issues in which you feel you need to play a part. They are progressions of nature and being enlightened and complete, you flow with Nature.

When you take responsibility for how you think and feel, instead of leaving the responsibility to destiny, society, media and others, if you take the responsibility, you can awaken your inner power of leadership, you can make your non-mechanical parts of the brain to function. When you don't take responsibility, others take it on their own and make

you a follower. Society and all other power-hungry people who are interested in controlling you, take the responsibility for your body, mind and brain if you don't take the responsibility.

It is possible to be conscious of previous births; it is even possible to have a conscious birth, coming into this world fully conscious and aware. For that to happen, we need to drop our root thought pattern and merge with Nature. We need to responsibly surrender our existence to Nature. When we do so, Nature responds and opens up. When you take responsibility for all the happenings in and around you, a new energy and a new possibility opens up in you. The first step to realize the divine in you is to take responsibility. Decide whether you are reason or not, you are taking responsibility for all happenings in and around you, because it is affecting you.

You Exist in Past, Present and Future

Kṛṣṇa continues: 'Never was there a time when I did not exist, nor you and all these kings, and never in the future shall any of us cease to be.'

With this verse begins the essence of the whole Gītā. This is ātmajñāna, Self-realization, the knowledge of completion. If you can understand this one verse, you can become enlightened straightaway and enter into eternal bliss.

If you think our souls will also die with our bodies, you are wrong. We were there before our birth and will remain after death. It is not true that any of us will not be in the future.

You existed in the past, exist in the present and will exist in the future. Your face and body may change but you continue to exist. Then why do we think we will die and why do we fear death? If what Kṛṣṇa says is true, why are we worried about this life and about death? You need to first understand the concept of the past, present and future to able you to understand what Kṛṣṇa says.

You need to understand the concept of time. Time is like a shaft continuously moving from the future on the right into the past on the left. The future is on your right and the past is on your left. The future is continuously moving into the past; every moment and every second it is turning into the past. The present is the point where the future and the past meet. Your mind as such is nothing but movements between the past and the future.

You cannot have any thoughts if you stop thinking about the past and the future. Your thoughts consist of nothing but the constant movements between the past and the future. The more your thoughts shift from past to future or future to past, the higher the frequency of thoughts. The less you shift from past to future or future to past, the lesser the number of thoughts. Try to think of something in the present, you will find that you cannot. You can think of it only by taking it into the past or future. You are either worrying about the future or remembering the past.

The higher the frequency of thoughts, the more you are caught in the physical and material world. For example, if you have 100 Thoughts Per Second (TPS,) it means you have jumped 100 times back and forth between the past and future in one second! If you have 80 TPS, it means you have jumped 80 times between these two dimensions. The higher the frequency, the more you will be away from the present and more problems you have. If the number of thoughts reduces, you fall into the present moment.

The past, present and future, all the three put together are eternal, nitya or ātman. Only when you come to the present moment do you experience ātman, your true Self, but as of now you are constantly shuttling between the past and future. When the number of thoughts reduces, you will not even be aware of the passage of time. For example, when you are with someone you love, even two or three hours will seem like a short while. But, when you are with someone whose company is boring, even a short time seems very long.

Time is more psychological than chronological. That is why, in our scriptures or Vedas, we have the word kṣaṇa to describe the unit of time. Kṣaṇa does not denote one second, but is defined as the gap or time interval between two thoughts. The larger the kṣaṇa or the gap between two thoughts, the more in the present we are. Each person's kṣaṇa will be different depending on how busy his mind is. When our TPS is lower, we will naturally be in completion, in ecstasy, in bliss. When the number of our thoughts is high, we are in hell. Hell and heaven are nothing but the number of thoughts that we entertain, that's all.

With a higher frequency of thoughts, you think you are the body. When the frequency of thoughts reduces, you think you are the mind and just emotion. When the thoughts become zero, you realize you are ātman, Self; you are there in the past, present and future. Only a man whose TPS is zero can realize what Kṛṣṇa says - You will be there

forever. But right now the frequency of thoughts is very high. You do not have the patience or the energy to understand who you are, your base and your nature.

Kṛṣṇa says, 'You were there in the past, you are in the present and you will be in the future; you do not die.' When Kṛṣṇa says, 'You are the eternal soul,' He means that as a being, you are beyond time, but as of now, you are caught in the mind between the past and the future. He says beautifully, 'We existed before our birth and will remain after our death. Whatever dies, can never live. Whatever lives can never die.'

Here, your deep consciousness says that something is living in you. This you wrongly attribute to your body and mind. You are not the body or the mind. As long as you are caught in the past and the future incompletions, you think that you are the body and mind. The moment you come down to the present moment, you are in the eternal space of completion, you experience that you are beyond the body, beyond the mind.

Completion, the Eternal Space in the Present

Anything which does not allow, anything which stands in between you and the present moment, acting as a barrier, which does not allow you to connect completely with life and with other people in your life in the present moment, is incompletion.

Kṛṣṇa does not mean that we existed in the form that we are here now, or that He was present always as Kṛṣṇa in the form we imagine Him to be, with a flute in His hand and a peacock feather on His head. He means that our spirits which are eternal, always existed and will always exist. In our spiritual state, that of our soul, we are divine, one with the universal energy, Brahman.

The gist of the second chapter, Sāṅkhya Yoga is that you are the soul, that you are complete, that you are divine and that you are God.

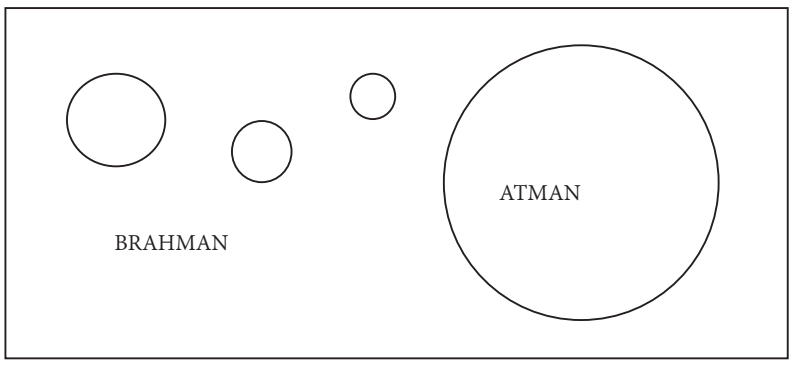
Completion is the only methodology where you can complete with your past and future incompletions. You need to know that when you do completion now, don't think that only your future will be in completion and complete. No! Even your past gets altered. Even your past becomes complete. The moment you create the space of completion, what Kṛṣṇa declares, 'You are the eternal soul, beyond any limiting influence of your body and mind,' becomes reality in your life.

Kṛṣṇa is established in the space of Sāṅkhya knowledge. Kapila Muni, the founder of Sāṅkhya, does not elaborately talk about God, but he talks about the methodology to reach God. He feels, 'What is the use to tell how the idli (traditional Hindu dish) will look, how it will taste. Just serve them.'

A person in a no-mind, no-thought state has infinite time, as the time between thoughts is infinite. His spirit is at liberty to stay free without taking another body as long as he chooses, or more correctly, as the universe chooses. All enlightened masters are in this category. When the spirit leaves the mind-body system, it be- comes one with the universal energy.

Imagine a number of circles drawn on a whiteboard.

Think of the whiteboard space as the universal energy. Individual body-mind systems are represented by the circles drawn on the whiteboard. The white space enclosed in the circles is the spirit and this is the same energy as the white space outside the circles. The space within or inner space is the individual soul, ātman and the space outside or outer space is Brahman.



When a body-mind dies, when an individual dies, all that happens is that these perimeter lines get erased, that is all. The space within the circle merges with the space outside the circle. White merges with white. Energy merges with energy.

When the spirit, the energy, is ready to move into another mind-body system, it enters another circle. It is a continuous, ongoing process and a natural process. One who cognizes this process and accepts it is an integrated and authentic person living in the space of completion. Kṛṣṇa refers to him as 'dhīraḥ', one who is firm, centered, aware, and complete.

The Only Reality is Impermanence

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या स्तांस्तितिक्षस्व भारत ॥ २-१४॥
mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino'nityā stāṃstitikṣasva bhārata || 2.14 ||

2.14 O Kaunteya (son of Kuntī), contact with sense objects causes heat and cold, pleasure and pain, and these have a beginning and an end. O Bhārata, these are not permanent; endure them bravely.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥
yaṃ hi na vyathayantyete puruṣaṃ puruṣarṣabha
samaduḥkhasukhaṃ dhīraṃ so'mṛtatvāya kalpate || 2.15 ||

2.15 O Purṣurṣabha, chief among men, these surely do not afflict the man who is centered and complete; pleasure and pain are the same to him and he is ready for enlightenment.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्त स्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥
nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi dṛṣṭo'nta stvanayostattvadarśibhiḥ || 2.16 ||

2.16 The non-existent has no being; that which exists never ceases to exist; this truth about both is perceived by those who know the Truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७॥
avināśi tu tadviddhi yena sarvamidaṃ tatam
vināśamavyayasyāsya na kaścitkartumarhati || 2.17 ||

2.17 Know It to be indestructible, by which all this is pervaded. Nothing can destroy It, the Imperishable.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८॥
antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino'prameyasya tasmādyudhyasva bhārata || 2.18 |

2.18 These bodies of material energy are perishable. The energy itself is eternal, incomprehensible and indestructible. Therefore, fight, O Bhārata.

Kṛṣṇa says here that the sensory experiences, mātrā-sparśhaḥ are all temporary. Feelings of hot and cold - śītoṣṇa, sweet and sour, wet and dry, experiences of pain and pleasure - sukha-duḥkha, as well as other experiences of like and dislike are all temporary, anityāḥ. These experiences do not affect the centered person who is qualified to be enlightened, so amṛtatvāya kalpate. These sensory experiences are anitya or impermanent and unreal. Moreover, they are relative. What may be considered hot by one person may not be perceived as hot by another.

What Kṛṣṇa says here, and what has been experienced by the wise sages of the East for thousands of years, is only now being grasped by scientists and researchers. It is now accepted by medical science that the body-mind dies many deaths before its final exit. Cells within our body die in thousands every day and get reborn. Over a period of a few years, every single cell in the body-mind system is replaced and renewed. What you were two or three years ago is

not what you are today. Every single cell in your body-mind system, and therefore, every single bone, muscle, tissue, artery, vein, limb and body part is new, completely different from what it was two or three years ago.

The body-mind continually ceases to exist and gets recreated. It is not permanent. Separate from the body-mind system is our spirit that lives on eternally. The spirit remains the same throughout our life with no change, despite all the changes in the body-mind system. It continues to be, to exist, even after our death. The spirit does not die with the body. It lives on. It is permanent and true. When one understands this difference between what is eternal, nityā, and what is transient, mithyā, one becomes a seer and knower of Truth.

Make Your Perception Pure and Patternless

Nityā and mithyā do not translate into real and unreal. In the same way māyā , loosely translated as illusion, is not unreal. Māyā and mithya are real and perceived by our senses but they refer to things that are not true, that are not lasting. They are factually real but truthfully unreal. That which is true will always be true; it cannot cease to exist. Truth here refers to the state of permanence, of being eternal.

A living master is not present as you feel, and a dead master is not absent as you think. The presence of a dead master, an enlightened dead master, is permanent and always real. A living Master's form is not His only presence. He is present in His absence as well. Our perceptions through our senses may be real but not necessarily true. A dream is very real when it happens. You may get angry, frightened, excited, lustful, and such when you dream. Your body responds to these emotions and your senses react to what you observe in the dream. Yet the moment you start witnessing the dream, you awaken. You cannot dream when you become aware. The dream is not true, though it seemed real.

The same happens when you are awake and daydreaming. You are awake but you fantasize. Even when you think you are fully awake, what you perceive through your senses may not be what you interpret it to mean. Your mind always filters through its own lens of the root pattern or ego. You judge whatever you perceive through your conditioned memories and then selectively put together pieces of what you perceive, to support your judgment.

If there is fire burning and you sit at a distance and just go on gazing at the fire, you will feel the heat in your body. If you just turn your eyes away while maintaining the same distance, you will not see the burning and no more experience the burning in your body. How? The seeing has reduced the distance between you and the fire. That is perception and reality.

This is what Śrī Kṛṣṇa means when He says, 'O son of Kuntī, contact with sense objects causes heat and cold, pleasure and pain, and these have a beginning and an end.'

Understand, a pattern is any action that is unfulfilled as per your fantasy, either because of an outside hindrance or an inside hindrance, and is incompletion.

The way your patterns react and respond to the facts is perception. Perception is nothing but processed facts. There are three levels of perception:

No pattern, no perception - that is the worst.

Pattern with perception - that is okay.

Perception but with no pattern - that is the best.

If only facts are playing a hundred percent role, you don't have any pattern. These are the nonresponders who are soaked in dullness. They neither have patterns nor have consciousness. The vast eleven lakh (one hundred and ten million) army of Kauravas signifies this dull unconscious space of 'no pattern, no perception.' They lived in stupid materialism with their life philosophy as stupid atheism. That is why Duryodhana is never attacked by any pattern or dilemma that overpowers Arjuna.

Then, there are responders who have 'patterns with perceptions.' The moment Arjuna sees the vast Kaurava army, his whole body and being shivers with the fear pattern. His patterns do not let him see the army as army and just fight

as per his natural perception of himself as a warrior. He sees relatives, friends and teachers and wants to escape the war; he wants to shrink from life.

Ultimately, we have the Lord of all perceptions, the one with complete consciousness, Bhagavān Kṛṣṇa Himself. His very existence is the pure space of perception. He is the destroyer of all patterns, who enriches Arjuna in destroying and completing with the army of root patterns by transforming Arjuna's own perception.

Sāṅkhya - Best Enriching Philosophy of Completion

The best enriching philosophy on the planet Earth is Kapila's Sāṅkhya. Kapila is established in completion - the space of pure perception. No patterns are involved in the processing of information through the senses. The fire is seen as the fire. Not even an iota of the idea of heat or cold is superimposed on it. Superimposing any idea on life takes away the joy of life.

The great news for human beings is that māyā (illusion) can be transformed. Perception can be transformed. You can become enlightened. Perception can reach completion. When you bring completion into the perception, a moment of perception can literally bring enlightenment.

That is the reason why the great masters have always urged their disciples to wake up. Jāgṛat is the word used to awaken them. This is not the call to wake up from sleep but the call to wake up into completion. It is the call to emerge from the non-existent reality of processed facts or patterns into the truly existent Truth of Self-experience.

Most of the time we exist in our past or future. We are constantly caught in the experiences of the past, under the excuse of learning from them. But in actuality, we are caught in guilt, regret or pleasure from remembering the past memories. The future is just as unreal as the past. Yet, we build castles, we plan, we dream, and we fantasize about the future without the capacity to execute any of it. We are not even sure we will take our next breath. How can we control events of the future when we cannot control our next breath? The futility of our constant movement between past and future and back again is the greatest wonder of all.

Bring integrity in your thinking. Your eyes, your senses will not forget the reality even at that moment, and will not cognize heat or cold, pain or pleasure. Many times, due to lack of integrity our mind and body cognize their own facts, their own concepts.

The only truth, the only true reality, is the truth of this very moment. As long as we are in this present moment, we have a pure perception without any patterns, only then we are truly complete and integrated. The present moment never ceases to exist. In fact, that is all that does exist. The present moment alone is sat, truth, everything else is asat, untruth.

One who realizes this truth and acts out of completion, says Kṛṣṇa, is enlightened. We are all made of body, mind and spirit. The body is tangible; we can feel its boundaries. When a part of the body is sick, we can feel the discomfort. As long as we feel the body working smoothly, we say we are in good health.

Our mind is subtle. We do not feel the mind in the same way as we feel the body. We do not feel its boundaries. Yet, we feel the effects of the mind: thoughts, desires, emotions etc. Modern scientific studies have shown that what we term as mind is spread all over the body. Mind and its intelligence are inbuilt into our cellular structure. Recent studies have shown that it is our root thought patterns not genetics, which in turn arise from our earliest experiences of powerlessness, which define the birth and development of our mind, and in turn influence the cellular structure. Earlier it was believed that genetic modifications to the cellular structure influenced the way we cognized.

The process where we perceive or receive information through five senses, internalize it with our root thought patterns, and respond based on our patterns is cognition. Now it is proven that it is our root thought pattern that leads to our cognition and thereafter determines our genetics.

Even subtler is the spirit. In fact, many people question this entity called spirit. What is this thing called spirit or soul? We cannot see it and we cannot touch it. Becoming aware of this subtle spirit or soul is just what Self- realization is all about.

In these verses, Kṛṣṇa says first that the spirit pervades the body - avināśi tu tad viddhi yena sarvam idaṁ tatam. His definition of body is the body-mind system. Secondly, He states that the body and mind are destroyed at death - antavanta

ime dehā nityasyoktāḥ śārīriṇaḥ. Thirdly, He declares that the spirit does not die at death - vināśam avyayasyāsya na kascit kartum arhati. Fourthly, He explains that the spirit is beyond our mental comprehension - anāśino ʻprameyasya.

When death happens, bodily functions stop and the senses, which are a function of the mind, stop working. The entire body-mind system is then left by itself and it degenerates. This part is clear to all of us who have seen death. What is unclear or unknown to us is that there is something within us that does not perish at death. Kṛṣṇa clarifies here that this is the Self, ātman, the energy that never dies.

What is death? Is it the spirit leaving the body that causes death, or is it that death forces the spirit into leaving the body? The body-mind system is perishable, that it has a definite shelf life and comes with an expiry date. However, beyond this expiry date, there is something that lives on and that is the spirit. This spirit is energy; it is the energy of life.

Kṛṣṇa urges Arjuna to fight saying, 'Therefore, fight, O Bhārata, tāsmad yudhyasva bharāta', with the full understanding that what he thinks of as real is unreal, that what he thinks of as permanent, nitya is impermanent, anitya and what he thinks he is about to destroy can, in truth, never be destroyed.

Kṛṣṇa tells him to open his eyes and see with pure pattern less perception; that what he is about to do will only destroy that which is going to perish anyway. Even if he wants to, Arjuna cannot destroy the imperishable, avināśi spirit that lives on.

Arjuna's concern about the death of his kinsmen and elders arises out of his root pattern of fear and insecurity about his own death. He does not realize his true imperishable nature and therefore he is afraid of dying. By extension of this fear, he is afraid of others' deaths as well, especially at his own hands. Kṛṣṇa tells him that there is no such thing as death and that death is unreal, anāśinaḥ.

All our lives we see people around us dying. Death is the only certainty in this otherwise uncertain world. Everyone, whether a beggar or a prince, must die. When we wake up from a dream, we don't mourn our dream lives, as real as they felt at the time. Do we? No. In the same way, when we awaken into the highest state of consciousness, we have the same experience that this 'real' life was only a dream. There is nothing to mourn or fret over. The lineage of all enlightened masters has again and again supported Kṛṣṇa's declarations with their own direct experience. The body is just the shell that houses your spirit. Even when the body perishes, you do not. It is impossible because you are eternal, nitya; you are bliss, ānanda.

Kṛṣṇa is firmly stating this reality that there is no such thing as death, nābhāvo vidyate sataḥ. He says what dies or seems to perish is unreal, nāsato vidyate bhāvo; it had no permanent existence anyway. What does have existence, what is truly real, exists now, has always existed and will exist forever.

When you drill with integrity and authenticity, normal perception itself is nothing but perception of God. Because any perception will directly lead you to the space of the root of all actions, including perception. You will see that the ultimate perception, what Kṛṣṇa declares as your true nature of eternal existence and indestructible energy becomes your reality.

Sāṅkhya is reality. What exists as reality is perceived by you without the interference, perversions created by your powerless patterns. Sāṅkhya is the philosophy of reality, ultimate existentialism. Completion will lead you to experience that Sāṅkhya, the reality, existential reality - tattva satya, satya tattva.

You Are Immortal

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९॥
ya enaṃ vetti hantāraṃ yaścainaṃ manyate hatam
ubhau tau na vijānīto nāyaṃ hanti na hanyate || 2.19 ||

2.19 Neither understands, he who takes the Self to be slayer nor he who thinks he is slain. He who knows the truth understands that the Self does not slay, nor is It slain.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥

na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 2.20 ||

2.20 The Self is neither born nor does It ever die. After having been, It never ceases not to be. It is Unborn, Eternal, Changeless and Ancient. It is not killed when the body is killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१॥
vedāvināśinaṃ nityaṃ ya enamajamavyayam
kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam || 2.21 ||

2.21 O Pārtha, how can man slay or cause others to be slain, when he knows It to be indestructible, eternal, unborn, and unchangeable?

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २-२२॥
vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇānyanyāni saṃyāti navāni dehī || 2.22 ||

2.22 Just as man casts off his worn-out clothes and puts on new ones, The Self casts off worn-out bodies and enters newer ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३॥
nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ
na cainaṃ kledayantyāpo na śoṣayati mārutaḥ 2-23

2.23 Weapons do not cleave the Self, fire does not burn It, water does not moisten It. And wind does not dry It.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४॥
acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca
nityaḥ sarvagataḥ sthāṇuracalo'yaṃ sanātanaḥ 2-24

2.24 The Self can neither be broken, nor burnt, nor dissolved, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५॥
avyakto'yamacintyo'yamavikāryo'yamucyate
tasmādevaṃ viditvainaṃ nānuśocitumarhasi || 2.25 ||

2.25 The Self is said to be unmanifest, unthinkable and unchangeable. Knowing this to be such, you should not grieve.

The first thing that comes out from Kṛṣṇa is sāṅkhya yogaḥ. In Sāṅkhya, you are recognized as a soul. The idea taught to you about you is: you cannot be cut by weapons, you cannot be burnt by fire, you cannot be made wet by water, and you cannot be blown away by air. Nothing can do 'nothing' to you. Nothing can be done to you by anything. Understand, the moment Bhagavān is opening His mouth, you are given an amazing introduction about you.

There is No Death in Reality

Kṛṣṇa directly addresses some of Arjuna's earlier doubts in these verses. Arjuna has claimed that destroying his people, svajanam will bring him untold grief, not only in this world but in future births as well. Kṛṣṇa explains to Arjuna that all his fears are misplaced. There is no death in reality. What is seen as death is the destruction of the impermanent body. No one therefore can kill another person or be killed by another person. Both are illusions.

The spirit that occupies the body lives on forever. It occupies the body temporarily, but by itself the Self is eternal, indestructible, and has no births and deaths. It is the body, the sheath that covers it, that dies and is reborn. The spirit or the Self lives on forever.

What Kṛṣṇa says here is radically different from what any other scripture has said. Kṛṣṇa denies the concept of death here. He says there is no such thing as death. He is not saying: be good, and you will be taken care of when you die and if you are bad, you will suffer. He says there is no death, that's all.

Here Kṛṣṇa is talking to someone who has witnessed death. So, He has to explain to him that death does not exist. It is the individual's attachment to the body that creates the illusion that the individual also perishes with the body. Attachment to the body is the most intense of all attachments. We also get attached to material possessions as well as our relationships. The potential loss of these leads to fears similar to that of losing one's body. One who understands that all these attachments are temporary and are the cause of all our suffering, understands the truth. Understanding this truth removes all fears.

It is easy to misinterpret these verses and propose that if there is no one really killing or being killed, then what stops us from mindless killing? That is not what Kṛṣṇa intends. One who truly understands that death is not the end of the path, but only a milestone in the journey, is not perturbed by death when it happens naturally or when it is caused for a purpose. These truths are spoken to Arjuna who already understands the basic truths of yama (the first step of yoga philosophy by Patañjali), the principles of satya (truth), ahiṁsā (non-violence), aparigraha (living in non-possessiveness), asteya (non-stealing) and brahmacarya (living without fantasies or living like God). Arjuna fully understands the implications of killing and that as a kṣatriya it is his dhārmic responsibility that requires him to slay his enemies

Here Kṛṣṇa reveals to him a more subtle level of truth that he hasn't yet grasped. Arjuna shies away from killing, not because of his conviction of ahimsā, non-violence, but because of his root thought pattern that he identifies with the people he has to destroy. His hesitation is from his delusory incompletions, ignorance, attachment and fantasy, not from the wisdom of non-violent compassion

Kṛṣṇa's message to Arjuna is as it would be to someone who has to uphold dharma at all costs. However, it would not be a blind acceptance of orders, it would not be a powerless action driven by fear and greed. It would not be killing for gain and or killing out of fear that one would be killed. It would be an ultimate powerful action from the space of completion; born out of the knowledge that such destruction is needed for universal good and that such destruction would lead to creation.

You may ask, 'If nothing is destroyed and nothing can be destroyed, is there no sin in killing at all? So is Kṛṣṇa indifferent to mass violence? No, He is not. For one thing, Kṛṣṇa speaks as an enlightened Master from an existentialist perspective and declares that, even when the body perishes, the spirit lives on, and therefore, there is no death.

Completion with Violence

Violence and killing are not merely physical acts. They are psychological compulsions acted out of incompletion in the physical realm. The ruler of a country who orders warfare against others is the violent one, even if he hides behind his throne. Violence of the mind carries on as the vāsana or desires; the essence of the spirit, that incarnates from birth to birth. That is the horror that does not end with death. The spirit is violated, degraded, and degenerated by this attitude of violence.

A violent man is always a coward, an inauthentic person who does not have the courage to face the truth. He does not have the sensitivity to treat others as he expects to be treated. He goes out-of-integrity, losing his power of words, isolating himself in a cocoon of lies, using the excuse of defending himself, and commits violence against others.

When we become aware and conscious that the person next to us is actually an expression of the energy of God, how can we possibly respond with violence? It has nothing to do with whether someone is family, part of our culture, religion or nation or part of our history, habits or beliefs. The other person may oppose all that we believe in. Yet he is as much a part of this Universe as we are. That is why Kṛṣṇa says, 'O Pārtha, how can that man slay or cause others to be slain, who knows him to be indestructible, eternal, unborn, unchangeable?'

ya enaṁ vetti hantāraṁ yaś cainaṁ manyate hatam | ubhau tau na vijānīto nāyaṁ hanti na hanyate || 2.19 ||

How can violence develop in us when we recognize ourselves to be God, which automatically enables us to be aware that every other living being, animate and inanimate too is God's image? If this message of Kṛṣṇa is truly understood,

there can be no violence in this world, no self-hatred and no killing at all. You will not even kill an insect. You will not kill even in self-defense because once you are in completion, your space of completion is transmitted to the other being and that being will not even attack you.

Understand what Kṛṣṇa says and you will never have fear, either for yourself or for others. You are imperishable, you are complete; everyone around you is imperishable, complete. Shed your fear and violence and be complete. Let enriching others and love for others fill your being.

Any root pattern you carry can be destroyed if you just have love for people. Decide to go on enriching everyone who is happening in your life. When you enrich others, be very clear, you are constantly getting enriched. Decide life is for others. Life is for enriching. Enriching is life.

Enriching is the power that unlocks the power of Living, ātma śakti in you. Enriching is you taking the responsibility with integrity and authenticity that you are continuously committed to enriching, which is expanding yourself and life in and around you.

Just decide that life is for others. All the best things will be showered on you. You will get back to the space you were in when you were born - the purest space of life, the imperishable space. This is the jumpstart technique for enlightenment. Decide from this moment, 'Life is for Others. Life is for Enriching.' All your insecurity, fear, anger, greed, all your root patterns will become rootless patterns. Kṛṣṇa is giving this jump-start technique of enlightenment to Arjuna so that he enriches himself and others and fights to destroy the very root of his root pattern of fear and violence.

Do not Fear Death, You Are Imperishable

Kṛṣṇa continues with Sāṅkhya, the knowledge of completion: Just as man casts off his worn-out clothes and puts on new ones, the Self casts off worn-out bodies and enters newer ones, anyāni saṁyāti navāni dehī (2.22).Weapons do not cleave the Self, fire does not burn It, water does not moisten It, and wind does not dry It. The Self can neither be broken, nor burnt, nor dissolved, nor dried up. It is eternal, all pervading, stable, immovable and ancient.

nainaṁ chindanti saśtrāṇi nainaṁ dahāti pāvakaḥ | na cainaṁ kledayanty āpo na śoṣayati mārutaḥ || 2.23 ||

These verses are amongst the most quoted verses of Bhagavad Gītā. Here, in very few words, Kṛṣṇa expounds upon the entire truth of life and death, mind, body and spirit. He clarifies why we should accept death gladly, as a matter of fact and course, instead of grieving over it. He says this so simply that even an innocent child can understand this truth.

Do we grieve over a dirty shirt that we have cast away when we know we will have a new one? Do we say, 'Oh, I am so attached to this shirt. I cannot let it go. Let me keep wearing it. I shall be heartbroken if I have to take off this shirt?' If only we understand that a body needs to be changed when it grows old, in just the same way as the shirt does when it is dirty, there would be no grief, no attachment.

Kṛṣṇa goes on to explain further what that unchanging continuity is. What is the nature of that spirit? How is it that it is everlasting? Kṛṣṇa says, 'O Arjuna, the Soul is not destroyed at all. No astra, no brahmāstra, no nuclear weapon can destroy the energy within the body. Fire cannot burn It, water cannot wet It, and air cannot dry It. It is not made of the elements and cannot be destroyed by the elements. It is the energy behind the elements that creates the elements. How can It then die?' 'It cannot be disintegrated in any manner, by breaking, dissolving, burning or drying, acchedyo 'yam adāhyo 'yam akledyo 'soṣya eva ca. It is eternal. It transcends all the elemental powers. It pervades the Universe, nityaḥ sarva gataḥ sthānuṛ (2.24). It has been there always, sanātanaḥ. Therefore, It never can be destroyed.'

An understanding of the truth that Kṛṣṇa unveils here is the key to immortality. It is the key to liberation from the bondage of life and death. It is the doorway to enlightenment. 'Do not fear death, nānuśocitumarhasi (2.25).' Kṛṣṇa says, 'neither yours nor that of others. It is just a passage. It is the disappearance of this material body. However, you are beyond this material body. Even if the body perishes, you live on, so you do not have to worry or fear.'

What survives death is the sacred spirit in you that can never be destroyed. This spirit is not matter; it is pure energy. How can you destroy energy? Science states that energy can only appear in another form; it cannot be destroyed. It is the energy behind the elements; It is that source which creates the elements. It is the energy that has always been and

will be, never created, never destroyed. It is unchanging, eternal and all pervading. The experience of every enlightened being verifies the truth that Kṛṣṇa is uttering.

'When you are that spirit, that energy,' asks Kṛṣṇa, 'what is there to grieve about? When you are the Divine yourself, what can you fear? What more can you ask for?' Once we understand what Kṛṣṇa says, that death is like changing a wornout garment, our fears will disappear. Why do we need that garment at all? We will feel freer, fully liberated when we do not have that garment. Going beyond the garment is going beyond the pattern of body-mind. It is going beyond the root of the root pattern, the cycle of life and death, saṁsāra. It is going to the ultimate liberation, in this life itself. It is the ultimate relaxation.

Death Is But A Passage

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६॥
atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtam
tathāpi tvaṃ mahābāho naivaṃ śocitumarhasi || 2.26 ||

2.26 O mighty-armed, even if you should think of the soul as being constantly born and constantly dying, even then, you should not lament.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७॥
jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca
tasmādaparihārye'rthe na tvaṃ śocitumarhasi || 2.27 ||

2.27 Indeed, death is certain for the born and birth is certain for the dead. Therefore, you should not grieve over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८॥
avyaktādīni bhūtāni vyaktamadhyāni bhārata
avyaktanidhanānyeva tatra kā paridevanā || 2.28 ||

2.28 O Bhārata, Beings are unmanifest in their beginning, unmanifest again in their end, and seemingly manifest in their middle state. What are we grieving about?

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोतिश्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥
āścaryavatpaśyati kaścidenamāścaryavadvadati tathaiva cānyaḥ
āścaryavaccainamanyaḥ śṛṇoti śrutvāpyenaṃ veda na caiva kaścit || 2.29 ||

2.29 One sees It as a wonder, another speaks of It as a wonder, another hears of It as a wonder. Yet, having heard, none understands It at all.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३०॥
dehī nityamavadhyo'yaṃ dehe sarvasya bhārata
tasmātsarvāṇi bhūtāni na tvaṃ śocitumarhasi || 2.30 ||

2.30 O Bhārata, This that dwells in the body of everyone can never be destroyed; do not grieve for any creature.

When you understand what Kṛṣṇa is saying in these verses you get over any fear of death. In fact you will celebrate death. There is a beautiful incident from the life of THE SUPREME PONTIFF OF HINDUISM BHAGAVAN SRI NITHYANANDA PARAMASHIVAM. When He was delivering a discourse in Bharat, news arrived that His father had died. He continued with the discourse. Later that night, many of His disciples traveled with Him to Tiruvannamalai where the body lay. If you see the videos of this event, you will find that BHAGAVAN's mother never once cried. She was a very traditional person, brought up in a rural environment that sets great importance on how one should behave socially. When one's husband dies one is naturally heartbroken; especially as in the case of BHAGAVAN's mother

and father, who were very close to each other. His departure would have been a great loss to her. She understood the meaning of these verses of Kṛṣṇa without BHAGAVAN ever having to explain them to her. When BHAGAVAN told her that her husband is now in the energy form that is eternal, she trusted His words implicitly and joined Him in celebrating his release. Many of BHAGAVAN's followers have seen the video recording of this event. It was made specifically to explain what Kṛṣṇa is saying here. They could see it in action and get over any fear that they may have still have about death.

We are not talking about philosophers and saints here. We are talking about ordinary people whose lifestyle was all about fear of death and grief at death. They understood very easily what Kṛṣṇa is saying. They understood that the spirit lives on after the body perishes and death is indeed an event to celebrate and not to grieve. It is only the scholars who have a mere intellectual understanding of what Gītā says with no trust in Kṛṣṇa, and still suffer from the fear of death. Kṛṣṇa's words are not about logic; they are about trust in the Master.

Death is inevitable for the born, jātasya hi dhruvo mṛtyur; and birth is certain for the dead, dhruvaṁ janma mṛtasya ca. Whether the spirit lives on after the body perishes and locates itself in another body may be a debatable point to some. Kṛṣṇa says that this is not a reason to lament death, na tvaṁ śocitum arhasi (2.27). In either case, death can be a passage that one can look forward to.

Whether the spirit goes to a region called hell or another region called heaven is as debatable a point as whether there is an undying spirit at all, or whether that spirit reincarnates. You may believe whatever you like to believe. We all know death is inevitable. Yet for many It is a wonder.

Kṛṣṇa says, 'One sees It as a wonder - āścarya-vat paśyati, another speaks of It as a wonder - āścarya-vad vadati, another hears of It as a wonder. Yet, having heard, none understands It at all - śrutvāpy enaṁ veda na caiva kaścit (2.29).

Bringing the dead back to life is not a wonder or miracle. The real wonder and mystery though, is the transformation of individuals instilling in them the truth of completion to live integrity, authenticity, responsibility and enriching, and causing these four powers of words, thinking, feeling and living as reality. This indeed is the miracle that only a true Master can perform.

Those who are authentic enough to accept and be complete with the truth of the eternal nature of the spirit are the fortunate, the blessed. Those who fight and grieve are the wretched, the miserable, the incomplete. You cannot fight life or death. They are both beyond you, out of your control. You can marvel at them and be happy and joyous. Or you can keep questioning and doubting them and be miserable. This is the choice and free will you have.

Fear of Unfulfilled Desires

It is not death that frightens us. It is leaving our incomplete desires and unlived life that frightens us. The problem is that we do not know how to live a fulfilled life in the space of completion. All our desires are partially fulfilled or incomplete because, before when they are fulfilled, we move on to other desires. The hangover of that past incomplete desire continues to chase us as a pattern in the present. The simple fact is that we do not know how to be complete, joyful.

Every thought, every desire you have is a commitment you have given to yourself. Every thought you complete is a word you have given to you. You have to honor it. You cannot entertain any thought of fear or greed, doubt or denial because you are literally sitting under a kalpataṛu, a wish-fulfilling tree, all the time.

Start creating the right inner software, the right inner space, by bringing integrity as the principle of life. Integrity means not just fulfilling, but honoring the words you give to others. The first step to integrity is completing with all the negative words you created within you about you and life and completing all of them.

Completion means feeling empowered, feeling powerful, without any hangover, without feeling powerless, during and after every situation in your life. If you are powerful, you won't be violent. You will not be in guilt, fear or carry incomplete desires.

Kṛṣṇa reveals that to be truly complete, joyful, to be eternally blissful, is to cognize the truth that you are indestructible, that your spirit lives on, and that life and death are but a mere passage. When you cognize this truth and start living it with integrity and authenticity, you will be living death. If not, you will be dead living.

Death is not an end; it is a passage of sorts. The truth is that the spirit is not satisfied with mere material pleasures. However much you please your senses, you cannot achieve satisfaction, you cannot achieve completion. The more you

enjoy through your senses, the more the need for enjoyment. It never stops. Discontentment with material pleasures alone is hardwired into the human psyche.

People are really confused about the concept of spirituality. Spirituality is not something intangible or something mysterious. Understand, you do not need a separate time to practice spirituality. All you need is a cognitive shift to practice spirituality. The ideas based on which you make decisions only decide whether you are growing spiritually or not. It is not the number of hours that you sit with closed eyes, or the number of praṇāyāma or suryanamaskār you do, or the number of times you do japa (chanting).

It is this cognitive shift in your ideas based on which you make decisions, that decides whether you are growing spiritually or not. God is not waiting for your bank balance report. It is not that for every japa you do, it gets put in the bank balance and God says, 'Wow! He has done five lakh japa! Now let Me appear in front of him!' No! It is just like your greed for money. The number of times you chanted the mantra is just like your greed. Spirituality does not need a separate time for you to practice it. It just needs the cognitive transformation, the cognitive shift, for you to practice.

Spirituality is the total understanding and cognition of completion with life materially, physically, emotionally, relationally and in all senses without any incompletion and responding to life with the four tattvas, spiritual principles of integrity, authenticity, responsibility and enriching. These tattvas arise out of the space of completion.

Completion makes you integrated; completion makes you authentic; completion makes you responsible; completion makes you enrich yourself and others. This completion arises out of our ability to be complete with the present moment. That is when our mind stops flitting from the incompletions of past to the future, from regrets to speculation. The present moment is the only moment when we are truly alive. That is the only moment we are awake. The rest of the time we are in deep sleep, even if our eyes are open; we are in virtual death. Yet, we, the walking dead are afraid to die.

Kṛṣṇa declares to Arjuna, 'O Bhārata, whatever is permanent and real was unmanifest before it became manifest in the middle - avyaktādīnī bhūtani vyakta-madhyāni bharāta and again it will become unmanifest - avyakta-nidhanāny eva. Therefore, what is the need to lament, tatra kā paridevanā (2.28).'

Everything is in a state of becoming something else. At every moment we die and are reborn; millions of cells in our body-mind system die every day and are reborn. Yet, through all this change there is continuity. There is a continuity that we cannot see, touch or feel. What we see as manifested, as this body and mind, hides from us the process of constant change that happens within us, as well as the continuous thread that holds the whole process together.

Responsibility of the Kṣatriya

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥
svadharmamapi cāvekṣya na vikampitumarhasi
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate || 2.31 ||

2.31 You should look at your own responsibility as a kṣatriya. There is nothing higher for a kṣatriya than a righteous war. You ought not to hestitate.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२॥
yadṛcchayā copapannaṃ svargadvāramapāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam 2-32

2.32 O Pārtha, happy indeed are the kṣatriya who are called to fight in such a battle without seeking; This opens for them the door to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३॥
atha cettvamimaṃ dharmyaṃ saṅgrāmaṃ na kariṣyasi
tataḥ svadharmaṃ kīrtiṃ ca hitvā pāpamavāpsyasi || 2.33 ||

2.33 If you will not fight this righteous war, then you will incur the sin of having abandoned your responsibility and you will lose your reputation.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४॥
akīrtiṃ cāpi bhūtāni kathayiṣyanti te'vyayām
sambhāvitasya cākīrtirmaraṇādatiricyate || 2.34 ||

2.34 People, too, will remember your everlasting dishonor, and to one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५॥
bhayādraṇāduparataṃ maṃsyante tvāṃ mahārathāḥ
yeṣāṃ ca tvaṃ bahumato bhūtvā yāsyasi lāghavam || 2.35 ||

2.35 The great generals will think that you have withdrawn from the battle because you are a coward. You will be looked down upon by those who had thought much of you and your heroism in the past.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६॥
avācyavādāṃśca bahūnvadiṣyanti tavāhitāḥ
nindantastava sāmarthyaṃ tato duḥkhataraṃ nu kim || 2.36 ||

2.36 Many unspeakable words would be spoken by your enemies reviling your power. Can there be anything more painful than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७॥
hato vā prāpsyasi svargaṃ jitvā vā bhokṣyase mahīm
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ || 2.37 ||

2.37 Slain, you will achieve heaven; victorious, you will enjoy the earth. Therefore, O Kaunteya (son of Kuntī), stand up determined to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥
sukhaduḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṃ pāpamavāpsyasi || 2.38 ||

2.38 Pleasure and pain, gain and loss, victory and defeat - treat them all the same. Do battle for the sake of battle. You shall incur no sin.

Kṛṣṇa works on Arjuna at two levels. At one level He talks to Arjuna at the super conscious plane educating him on what the ultimate Truth is.

He talks to Arjuna about how the undying and indestructible spirit lives on. Here, Kṛṣṇa addresses Arjuna's fears about killing his svajanam, his relatives, elders and teaches him that what he considers to be the end of life for these people is just one step in their journey.

Kṛṣṇa then descends to the practical level at which Arjuna exists and begins addressing his svadharmam, Arjuna's own dharma, the natural path of his responsibility. Kṛṣṇa explains to Arjuna why, from a societal point of view, he should not run away from the battlefield, but instead, stay on and fight as behaves a warrior. Kṛṣṇa here addresses Arjuna as the kṣatriya, the warrior.

To Fight is Your Responsibility, O Arjuna

When Kṛṣṇa refers to Arjuna as a kṣatriya, he is referring to the entire personality of Arjuna, the great warrior, which has been decided only partly by birth and mostly by training based on his aptitude. Arjuna is the quintessential warrior, the kṣatriya, who knows no fear, and yet is now disturbed by issues of whether he is doing right or wrong by

fighting against his kinsmen. The code of the kṣatriya and all soldiers even today, is a professional code as well. Once you are in the army, you fight irrespective of who the enemy is. Rights and wrongs no longer apply.

Kṛṣṇa says, 'Fight! You are a kṣatriya. By fighting as your own responsibility demands, svadharmam api cāvekṣya (2.31). you earn merits and go to heaven. If you run away from this war you commit a sin for being out-of-integrity with your responsibility, hitvā pāpam avāpsyasi (2.33). You will also be termed a coward and people who know you will laugh at you, akīrtiṁ cāpi bhūtani kathayiṣyanti te 'vyayām (2.3). You will be dishonored, and for a kṣatriya, dishonor is far worse than death, sambhāvitasya cākīrtir maraṇād atiricyate (2.34).

'Do not worry about victory or defeat. If you are defeated and slain you will ascend to heaven. If you are victorious, you will enjoy material benefits in this world itself. Therefore, O Kaunteya, fight as it is your responsibility as a kṣatriya.'

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm | tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ || 2.37 ||

Kṛṣṇa says to treat pain and pleasure, gain and loss, victory and defeat all the same. He says to fight without worrying about the outcome. To fight is your responsibility. You shall incur no sin.

sukha-dukḥe same kṛtvā lābhālābhau jayājayau | tato yuddhāya yujyasya naivaṁ pāpam avāpsyasi || 2.38 ||

When the Paramātma, supreme Soul says this, it means that Arjuna does not have to worry about right and wrong, about sin or merit. Isn't fighting, isn't killing people a sin, you may ask. Then why is it that Kṛṣṇa encourages Arjuna, not merely encourages, but actually forces Arjuna to fight and kill? What is the operative logic here, you may ask.

There is no logic. Kṛṣṇa's exhortation is beyond human rationale. It is not what you do that matters; it is who you are being that matters. It is your space that matters. Whether you are being complete or incomplete matters. An enlightened Master can do no wrong even if he kills, because when he kills, it would be with completion, not with compulsion for personal benefit. On the other hand, any average person with incompletions, even while doing an act of kindness, he may be doing something wrong.

Kṛṣṇa is not worried about what you do, He is concerned only about who you are being. If your actions are from completion, if they are innocent of motives, whatever you do is right. If what you do is motivated by patterns of fear and greed, pain and pleasure, victory and defeat, you can do nothing right. Whatever you do for gain is sinful.

Understand, if the gap between who you are and who you want to be is without responsibility, it is greed. If it is with responsibility, it is possibility. When there is no responsibility-bridge, it is greed. When you are building the responsibility-bridge to achieve what you want to be, then it becomes a possibility; it is no more greed.

Kṛṣṇa is enriching Arjuna with the bridge of responsibility to expand Arjuna's shrinking identity as a kṣatriya. Even Śrī Rāma had to build the bridge to reach Sītā. When you add responsibility to greed, the gap suddenly reduces. The gap reduces drastically. Responsibility infused into thinking removes the agitation and disconnection with you.

We always feel that responsibility is a burden. No! It is a power. Responsibility directly leads you to leadership consciousness. As long as you feel responsible only for your family, you remain as the head of your family. When you feel responsible for the community, you become a leader of the community. As your feeling of responsibility expands, your leadership quality also expands. The decision to feel responsible for the whole Cosmos is Enlightenment. Feeling responsible for the Whole and declaring to live by your feeling is responsible declaration, known in Hindu spiritual practice as nidhidhyāsana.

Responsible declaration unlocks the power of feeling in you. But the moment you hear that you are responsible for everything happening around you, you think, 'If I feel responsible for all the garbage on the streets, I will be stuck cleaning it up the whole day. I will not be able to do anything else.'

Understand the science of feeling. You can feel anything as joy or anything as pain; it is your freedom. Even the greatest achievement can bring pain to you, and even the worst experience can be a joyful learning. You have the ability to decide how you want to feel.

Whenever you feel empowered, you are joyful. Whenever you feel powerless, you experience suffering. All your suffering pain, anger, guilt, fear, jealousy, frustration is nothing but powerlessness expressing in different ways. When you feel responsible for everything that happens in your life, you will feel that everything is joyful because nothing can make you powerless. So, empower yourself with responsibility and unlock the power of feeling.

By unlocking the power of feeling, you will always act from a space of power and completion and start focusing on the solution, not the problem; without worrying about its outcome. As Kṛṣṇa says, you will begin holding success and failure, pain and pleasure the same and just fulfill your responsible declaration. With responsibility, your inner space

expands and opens up new possibilities and you gain higher control of your life. Ultimately, you raise yourself to the next level of success and evolve into a new being.

When you take responsibility to fulfill what others expect from you, the whole Cosmos expresses through you. You will have extraordinary powers, because it is directly seva, enriching others. Whenever you enrich others with a feeling of responsibility, without having any other motive, the Cosmos celebrates your Existence. It just celebrates your Existence. Kṛṣṇa, as the transcendental Parabrahman, is not concerned about the practical and societal consequences of Arjuna walking out of the battlefield. He is only concerned about what that would do to Arjuna's inner self. He wants Arjuna to reclaim his inner space, which is occupied by his self-doubt. If Arjuna had truly been steeped in ahiṁsa, non-violence, Kṛṣṇa would have never attempted to persuade Arjuna into violence. Arjuna however, was trying to avoid fighting, not because of any moral and conscientious objection, but out of his root thought pattern of emotional attachment to his kinsmen and others arising out of his own identification with them.

In these verses, Kṛṣṇa is trying to bring Arjuna out of his root pattern, his dilemma, and his confusion, which has obscured his normally clear vision. Kṛṣṇa is trying to get Arjuna to transcend his conditioned actions based on fear and greed relating to the killing of his kinsmen, his svajanam. He is getting him to act out of completion, out of his svadharmam, without worrying about the outcome.

Experience Matters Not Knowledge

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९॥
eṣā te'bhihitā sāṅkhye buddhiryoge tvimāṃ śṛṇu
buddhyā yukto yayā pārtha karmabandhaṃ prahāsyasi || 2.39 ||

2.39 What has been taught to you concerns the wisdom of Sāṅkhya. Now, listen to the wisdom of yoga. Having known this, O Pārtha, you shall cast off the bonds of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०॥
nehābhikramanāśo'sti pratyavāyo na vidyate
svalpamapyasya dharmasya trāyate mahato bhayāt || 2.40 ||

2.40 There is no wasted effort or dangerous effect from this. Even a little knowledge of this, even a little practice of yoga, protects one from great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१॥
vyavasāyātmikā buddhirekeha kurunandana
bahuśākhā hyanantāśca buddhayo'vyavasāyinām || 2.41 ||

2.41 O Joy of Kuru, all you need is single-pointed determination. The thoughts of the irresolute are many, branched and endless.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२॥
yāmimāṃ puṣpitāṃ vācaṃ pravadantyavipaścitaḥ
vedavādaratāḥ pārtha nānyadastīti vādinaḥ || 2.42 ||

2.42 Foolish ones speak a lot, taking pleasure in eugolizing the words of Vedas, O Pārtha, saying, 'There is nothing else.'

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३॥
kāmātmānaḥ svargaparā janmakarmaphalapradām
kriyāviśeṣabahulāṃ bhogaiśvaryagatiṃ prati || 2.43 ||

2.43 Men of little knowledge are very much attached to the flowery words of the Vedas that recommend various fruitful actions for elevation to heavenly planets, resulting in high birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this to living.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४॥
bhogaiśvaryaprasaktānāṃ tayāpahṛtacetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate || 2.44 ||

2.44 Those whose minds are diverted by such teachings and who cling to pleasure and lordship are not determined or resolute and are not fit for steady meditation and samādhi.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५॥
traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna
nirdvandvo nityasattvastho niryogakṣema ātmavān || 2.45 ||

2.45 O Arjuna! Be you above the three attributes that the Vedas deal in: free yourself from the pairs of opposites and be always in sattva (goodness), free from all thoughts of acquisition or preservation, be established in the Self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥
yāvānartha udapāne sarvataḥ samplutodake
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ || 2.46 ||

2.46 The sage who has known the Self has little use for the Hindu scriptures as these are like a pool of water in a place that is already in flood.

Kṛṣṇa begins His teachings of Karma yoga to Arjuna in these verses. These verses should be read carefully by those who believe solely in scriptural authority, based on their superficial understanding of what has been said.

Kṛṣṇa unequivocally says here, 'Forget the Vedas.' He says, 'All the knowledge contained in the Vedas is of as much use as water in a flood to one who has realized himself. The Vedas are limiting; they concern the three attributes, satva, rajas and tamas, the attributes of calmness, aggressive action and lazy inaction. The time has come now to move beyond these attributes; at least move from rajas into the state of satva, calmness.'

'Do not quote to Me what the scriptures say,' Kṛṣṇa says. He continues, 'Do not tell me about what you should do and should not do in this life through rituals and practices that will please the deities and ancestors so that you will benefit materially in this life and spiritually in some after-life. All this is for people with limited understanding of their own Self, people who have not experienced the Truth. These are the people who still hanker after fulfilling sensual pleasures and achieving name and fame.'

'Move beyond them to the single-pointed determination of yoga that I shall teach you,' Kṛṣṇa says, 'and be established in a state where you are no longer concerned about creation, preservation and destruction. You will be beyond these and reach the state of Parabrahman.'

Only a master, the Master of the Universe, can say such things and get away with it. Kṛṣṇa's authority as He speaks these words is compelling. He is casting away the divinely transmitted scriptures, the Vedas, to instill truth in the inner space of Arjuna. It is the truth as spoken by the Divine who Himself has all the knowledge contained in the Vedas.

The Vedas, the collection of knowledge as directly experienced by the great sages, the Ṛṣis, was conveyed for generations by word of mouth and was referred to as Śruti, 'that which was heard'. The real meaning of the Śruti is that it was heard internally, not as an external expression. The moment an experience is expressed, it is no longer the truth of that experience.

All the great scriptures, Vedas, Upaniṣads and Gītā, exist at different levels of understanding, seven levels, to be precise, depending on the energy level that one dwells in. At the highest level one understands that all that there is, is INFINITE, each one infinitely powerful. There is no experiencer, experienced or experience as separate entities at the highest energy level; ALL is INFINITE.

Kṛṣṇa refers to that truth here in these verses, the truth of the highest energy. 'Do not be carried away by the apparent ritualistic approach of the Vedas as propounded by half learned scholars,' the Master says, 'go beyond; go beyond duality, nirdvando. All these seem to bring joy but are transient; that joy is the brief intermission between

periods of sorrow. Go beyond the three attributes, nistrai-guṇyo bhavārjuna and seek the firm truth of the INFINITE, the union, that is yoga,' He says to Arjuna.

'There is something beyond the superficial understanding,' Kṛṣṇa says, 'that will take you beyond the three human attributes of sattva (calmness), rajas (active action) and tamas (passive inaction) and into liberation arising out of true understanding. At that stage you will be beyond creation, preservation and destruction, as these would have no meaning in the understanding of the permanence of the Ultimate energy - nirdvando nitya-sattva-stho niryoga-kṣema ātmavān (2.45).'

Kṛṣṇa finally says, 'Once you understand and realize Brahman, all the knowledge of the Vedas that you quote so passionately, will be of as much relevance to you as a lake in the midst of an ocean.'

Kṛṣṇa is leading Arjuna step by step as if teaching a baby to walk. One by one the Master demolishes Arjuna's conflicting patterns, arguments and fears, dispelling his dilemma. These first baby steps address Arjuna's intellect, for that's all Arjuna has been using till now. Kṛṣṇa shows Arjuna how inadequate and meaningless his cognition and intellectual knowledge is. It is all borrowed, with no experiential backing. He now seeks to lead him into experiential knowledge.

Act Without Worry About Results

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥
karmaṇyevādhikāraste mā phaleṣu kadācana
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || 2.47 ||

2.47 You have a right only to work, but never to its outcome. Let not the outcome be your motive; but do not move into inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥
yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate || 2.48 ||

2.48 O Dhanañjaya! Do what you have to do with no attachment to outcome, being centered in yoga. Be balanced in success and failure. Evenness of mind is yoga.

The entire teaching of Bhagavad Gītā can be summarized in the above two verses. The sheer brilliance of the wisdom of the universal Master is reflected in these verses.

Kṛṣṇa says many, many things in these few words. He says, 'You have the right and responsibility to work. You have no responsibility or right to the results of that work. Do not focus on the result and make it either a pattern of greed to chase or fear to stay away from. Do what you have to do with a centered mind, a complete inner space without worrying about whether you will succeed or fail.'

karmaṇy evādhikāras te mā phaleṣu kadācana | mā karmaphala hetur bhur mā te saṅgo'stv akarmaṇi || 2.47 ||

Nothing more can be said or ever needs to be said about why and how one should perform. Many people wrongly communicate and misunderstand these verses. There are people who stay away from work that they fear may end in adverse negative results. As long as the results can be positive either to themselves or others, they will carry out and complete what they are assigned sincerely. But when they think that something bad may happen, that they may fail, they will stop doing whatever they are doing.

One of the biggest problems human beings have is this - you love to be successful, but you deeply believe that you are a failure. This is one of the biggest paradoxes. This shows the lack of integrity in your thinking.

Understand, some of your actions may be a failure, some of your decisions or dimensions may be a failure, but YOU are never failure, because you are still breathing.

There are others who feel that doing nothing and disengaging from all action or akarma is the best solution, since all actions result in reactions and they accumulate karma. Of course, almost all of us go on blindly doing whatever we are told to do when we see money or material rewards in front of us.

Do My Work with Integrity and Authenticity

Kṛṣṇa says, 'Stop! Who do you think you are? You are here to do My work. You have no right to take the results that are Mine.'

His position is similar to that of a landowner who has sharecroppers working on the land. The sharecroppers have no right to anything but their sustenance wages. They need not worry about whether the land will yield well or not. All that they need to do is honor the work they have committed to and fulfill their own responsibilities to their peak capability in caring for the land. They just need to be in integrity and authenticity to their work. That's all. The landlord is the owner and ultimate beneficiary.

Awareness of what Kṛṣṇa says here is the solution to all our day-to-day problems. Do what you have to do as your right and responsibility, without worrying about the results. Do not act with hopes of a certain reward. Do not stop doing what you need to do because you are afraid of what may lie ahead. Please understand, when you are inauthentic, when you lack integrity in your work, be there and take the heat; constantly bring integrity to your thinking, authenticity to your feeling, responsibility to your actions, enriching to your lifestyle. You will see, you will realize an extraordinary space in your life, what Kṛṣṇa calls as being balanced in success and failure and being complete in yoga, siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate (2.48).

With integrity, you will literally clean your inner space of the constant unwanted beliefs that you carry, like the strong belief that you will be a failure. This continuous belief holds you from taking responsibility for your actions, makes you worry about the results, and leads you towards failure. When you start thinking with integrity, you will diagnose those self-fulfilling negative prophecies that you constantly give to yourself.

When even a small thing happens, you immediately declare failure. We go on doing this. The first thing to do is to declare your integrity, not your failure. When you start thinking with integrity, you will diagnose your own self-fulfilling negative prophecies.

If you have a strong idea or self-doubt what you are doing is going to be a failure, the moment you think that it is a failure, it is a commitment and word you are giving to you. Do you understand? So if you give that word, you naturally have to fulfill it. Do you want to fulfill that word? No. Then tell yourself that I am not going to fulfill it. It means that whenever you have a thought, 'I am a failure,' you should know, "This is a commitment I am making to me, and I have to honor it." You may say that it comes on its own. Then complete it. Consciously disown and complete with it.

Not fulfilling your everyday commitments will only make the weeds hide behind your unconscious patterns. Swami Vivekananda is very clear, yoga can happen in you, only along with responsible actions. Karma yoga does not happen without responsible actions.

Sometimes, you execute actions the whole day, but there is no feeling of responsibility for it. When you have not lost the inspiration to take responsibility, nothing is lost. If you take responsibility, even death cannot come near you. Death waits for you to complete your responsibility. So for anybody who wants to live long, just practice authentic responsibility for your actions. Do not worry about the outcome of your work - mā karmaphala hetur bhur (2.47).

When you take responsibility with authenticity, consciousness starts growing more intensely in the body. Shrinking does not happen. Consciousness growing in your body is enlightenment.

Many of you in corporate life are focused on results. You will do something only if you think that it will be effective. You get caught in the result even before you start. So how do you define what is effective? Ninety percent of the time effectiveness is interpreted as something that benefits our self-interest. Even if it benefits the organization, we do it because our performance will be recognized and we will be rewarded. We learn this lesson early in life. Our elders teach us this rule from infancy. 'Do this and we shall reward you; do that and we will punish you.' We are all brought up with the deep root pattern of what is good for us and what is bad for us, what will be successful or what will be a failure. Both success and failure, siddhya-asiddhyoḥ are based on anticipated rewards or punishments.

Sometimes, you take up failure as a self-sympathy creating mechanism. Or you think that you have to work for success, but failure is natural. No! Success is natural; you have to work for failure. Bring integrity; you will understand that success is the natural flow of your life just like Nature.

Integrity Teaches Responsibility In Action

Society operates on this principle of greed and fear to prevent us from doing actions that it does not want us to do. Religions do the same. Society threatens you with legal punishment here and now; religion threatens you with punishment in the hereafter, in hell.

When you clean your inner space with the power of integrity, you will realize that all the contradictions, conflicts and confusions you carry are responsible for your whole life, for all reactions you attract from others and society. You are responsible for all your actions, the reactions you attract from others and the happenings of life. Integrity will automatically teach you responsibility. You will understand that for everything happening in and around you, you are responsible.

You are not in integrity with yourself, when you say one thing and do another. You do not walk your talk. But, when you do walk your talk and your talk is in integrity and authenticity, then your words will become reality. You will have vāk siddhi - the power to manifest your word as reality. But if the talk itself is lacking integrity, then your walk and your actions will also be out-of-integrity and you lose self-confidence. Ultimately it is all about the truth of integrity, authenticity, responsibility and enriching from your space of completion.

Integrity is the first lesson of spiritual life. Integrity is not just a simple vow, a simple word. Integrity is all about ironing out your thinking, aligning your thinking. If you bring integrity to your inner space, you will realize that even accidents are attracted by you. You are attracting everything in your life, whether it is wealth or poverty, right or wrong. You are responsible for your life.

When you are in completion, with integrity, without internal conflict or contradictions, whatever you project on the cosmos is a project for the cosmos. Simply cosmos does it. When you are integrated, the outer world obeys you just like that. That is the power of integrity. Nothing is political or accidental on the planet Earth. Everything runs on the natural law of life, dharma of these four principles.

Be Complete In Yoga, Drop All Attachments

What Kṛṣṇa says here is the law of Nature. Nature just is. Nature just acts as per these four cosmic principles. Nature does not think about end results, successes or failures, rewards or punishments.

No, Kṛṣṇa is not talking about acting in selfishness; the universal Master is talking about acting from the space of completion. He says, 'Be centered and complete in yoga, and drop all attachment to results; do what you have to do.'

yoga-sthaḥ kuru karmāṇi saṅgaṁ tvaktvā dhanañjaya | siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || 2.48 ||

Yoga is union, union of man and divine. Yoga is completion with the divine. Yoga is your realization of your own Self, your realization that you are divine. It is the state of completion, the state of truth, the state of the present, when all that you do will be in righteous consciousness, dharma. When you perform with this completion, and with no expectations, you will do what is right and just.

Suffering Happens When We Link Thoughts

Our thoughts are unconnected, illogical and unpredictable. It is only when we link thoughts together that problems start and suffering happens. We remember a few out of hundreds of events and try to create a link between these few. Ninety percent of what we cognize and experience is never recorded by our conscious memory; it just slips into our unconscious. Within the ten percent of what we retain, what stays in our memory is always that which falls outside the pattern. If it is part of a normal pattern we will almost always ignore and forget the event. If your spouse is always in a grumpy mood, it is no surprise if he or she is in a grumpy mood today too. But if your spouse is especially caring and loving today, then that would be a miracle and noteworthy.

The trouble is that our mind picks up these exceptions, because that is what it remembers and uses to form a pattern. It forgets all other evidence and remembers only the exceptions. It then expects that exception to happen again. When it does not happen we are unhappy; if it does, we are happy till the next time when it does not happen.

So, do not link thoughts and create a shaft of thoughts. Unclutch from your thoughts by bringing integrity and weed out all your negative self-fulfilling patterns, and automatically the mind will drop. This is the way to stay in the present.

Some of you misunderstand the word 'Unclutched' as 'not to do anything.' You think that to drop the mind is to be passive, inactive, doing nothing. No, not at all! You can be doing nothing and yet occupy your mind fully. That is what they mean by saying that an idle mind is the devil's workshop. When you have nothing to do, what you end up doing is creating fantasies.

Constantly listening to your own inner space is the beginning of integrity. If your inner space says that there is nothing more to listen, if only silence is there, then that is the end of integrity. You have achieved integrity. As long as you are hearing something from your inner space, it is lack of integrity. Go on listening. Even while you are in action, karma - sitting, driving, talking or walking, listen to you.

Inaction, akarma is not what is advised. Understand: When you experience integrity and your mind drops, when thoughts cease, and your energy level is high, you cannot be inactive. You will act spontaneously out of sheer necessity. Physical and mental idleness are never produced by a no-thought mind or inner space. One must not link idleness with calmness. One with a no-thought mind, one who is complete in yoga, dwells in peace, calmness and harmony, the space of restful awareness, but is always aware and alert to act spontaneously in the way that would best suit each situation in every moment.

With a no-thought mind comes great awareness and energy; idleness or lethargy is far from it. An incomplete, confused, restless and overworked mind is constantly occupied with chatter and fantasies that can result in apathy and idleness. Integrity is the basic requirement for Unclutching. When you are in a state of an unclutched inner space, you are in completion and you are in the present moment, where regrets of your past and expectations of the future are absent from your mind. Whatever you do in such a state of completion would be the right thing to do. You are not influenced either by fear or greed regarding the outcome. You do what you have to do, naturally. That is why Kṛṣṇa says that you must act with responsibility in the present moment of completion. He says, 'Do not get attached to the results of your action, nor get attached to inaction, thinking that it could be an easy way out of this problem.'

Be Steady with Authenticity in Action

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९॥
dūreṇa hyavaraṃ karma buddhiyogāddhanañjaya
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ || 2.49 ||

2.49 O Dhanañjaya, beyond the yoga of wisdom is action. Wretched are those whose motive is the outcome; surrender yourself to wisdom of completion.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५०॥
buddhiyukto jahātīha ubhe sukṛtaduṣkṛte
tasmādyogāya yujyasva yogaḥ karmasu kauśalam || 2.50 ||

2.50 Endowed with the wisdom of evenness of mind, move away from both good and evil deeds in this life; Therefore, devote yourself to yoga. Authenticity in action is yoga.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१॥
karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ padaṃ gacchantyanāmayam || 2.51 ||

2.51 The wise, having abandoned the outcome of their actions and possessed of knowledge, are freed from the cycle of birth and death. They go to the state that is beyond all sorrow.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ||
yadā te mohakalilaṃ buddhirvyatitariṣyati
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca || 2.52 ||

2.52 When your wisdom takes you beyond the delusion, you shall be indifferent to all what has been heard and what is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३॥
śrutivipratipannā te yadā sthāsyati niścalā
samādhāvacalā buddhistadā yogamavāpsyasi || 2.53 ||

2.53 When you are not confused by what you have heard and your wisdom stands steady and unmoving in the Self, you shall attain yoga, Self-realization.

Kṛṣṇa emphasizes what He has said before and ends with a punchline. He says, 'Act without attachment. Do not worry about success or failure in results. Center yourself in wisdom of completion that takes you beyond action and the desire for fruits of action. Once you are centered in wisdom of completion you will act wisely. Once you give up attachment to results, you will be freed from the cycle of birth and death and you will be beyond sorrow.'

In the next verse, Kṛṣṇa begins initiating Arjuna into yoga with the second tattva of authenticity or śraddha. Kṛṣṇa is the greatest strategist of life. Here, He begins revealing the truth of authenticity, the strategy of life, the strategy that will make Arjuna succeed and expand.

Kṛṣṇa declares, 'yogaḥ karmasu kauśalam.' Yoga is authenticity in action.' It is not just 'perfection in action'.

buddhi yukto jahātīha ubhe sukṛta-duṣkṛte | tasmād Yogaya yujyasva yogaḥ karmasu kauśalaṁ || 2.50 ||

Authenticity is you being established in the peak of your energy, the peak of your capability, and responding to life from who you perceive yourself to be for you and who you project yourself to be for others, and what others expect you to be for them. Authenticity in your thinking means raising you to the peak. Raising you, again and again, higher and higher, expanding you more and more.

The moment you listen to 'expanding you more and more, continuously,' do you feel, 'Oh, God! Then it is unending process? I will never be able to rest at all!' If you cherish this idea in you, then you are death-oriented; you are entertaining death in your heart. The idea you entertain in your life invites different happenings of life. So, don't blame, if you get any killer diseases in your life, because you invited them. Understand, first thing you need to do is break that pattern.

Kṛṣṇa gives the ultimate winning strategy of life to Arjuna - to stand up with the courage of authenticity in all his actions, yogaḥ karmasu kauśalam. He urges Arjuna to devote himself to yoga, buddhau Yogad dhanañjaya buddhau śaraṇaṁ anviccha (2.49) - to bring authenticity in his action, to expand himself to the peak of his energy. Arjuna can complete his root pattern of fear only when he raises and expands himself fighting as a kṣatriya warrior. Only then Arjuna will be authentic. The state of fear can be born in you only when you are inauthentic. Every time inauthenticity is allowed in you, it leaves a powerful fear in you. Arjuna's inauthenticity in not raising himself to his responsibility and to others' expectation of him as a warrior, led him to be death-oriented and collapse with fear.

Life is expansion. When you feel, 'Wow, I am going to expand, expand, expand! Authenticity is the best principle,' then understand, you are entering into akśardhām—eternal life. Break the pattern of, 'Am I never going to rest or what?' Why do you need rest? Increasing the speed of running is rest. Make it into flying! That is rest. You see, when you drive or run on the road, there is friction. If you want bliss, joy, peace, don't reduce the speed of life; reduce the friction. Just take off! Your body, mind, inner space, consciousness, whatever you feel about you, go on expanding, expanding, expanding. That is the only way life can continue to ooze in you, overflow in you.

Don't say, 'No, I can expand. Now I do two hours of work, which I will make into four hours; not more than that. Then I will rest.' Make it into twenty-four hours and few more minutes and penetrate into time. Whenever you need more time to do more work, stop the time, complete the work, and allow time to move. You can do! Something has to grow in your body - either life or death. You cannot be in neutral gear; you cannot say 'pause'. Life has no 'pause' button. It has 'fast-forward', 'rewind', 'play' button, even a 'stop' button, but it has no 'pause' button. Either life has to grow in your body or death has to grow in your body. The inauthenticity which you entertain is death for you.

Everything should only be from authenticity. Pick up authenticity as your strategy plan in every moment of your life. Whether it is to do with health, creativity, solving relationship problems, creating wealth or achieving inner fulfillment, have authenticity as your strategy plan.

Kṛṣṇa then adds, 'When you are centered in wisdom of completion you will no longer be deluded by what you hear. When you are no longer deluded by what you have heard, you are liberated.' Kṛṣṇa's immediate reference here is to the scriptures, the Vedas. He chides Arjuna and says, 'Don't be confused by what you hear, even if it is supposed to be

divine knowledge, the Vedas. Remember: If you are really centered in wisdom, you can never be deluded; you will be in completion.'

'So,' Kṛṣṇa says, 'let the Vedas say what they want, but put what you hear, see, and read to the test of wisdom to go beyond delusion.' Kṛṣṇa is the Vedas, the source of all knowledge. He himself declares this in Gītā and yet He asks Arjuna to experiment and be guided by his inner wisdom, not by what he merely hears.

Only one who is so sure about the truth can say, 'Do not listen to what I say and how I act, but listen to your inner voice of truth born out of your own experience.' One can write hundreds and thousands of pages but they will be meaningless in the presence of these words.

Understand: Integrity is not just ethics. It is your constitutional right and your first responsibility. What you can do is your right. What you can't do is the law. If you understand how much integrity adds to you, if you experience the powers given to you when you live integrity, only then you will realize that integrity is not just your responsibility, it is your right.

When you feel integrity is your responsibility, you are in the zone of practice; you are a seeker. When you understand integrity is your right, you are in the zone of enlightenment. Kṛṣṇa is taking Arjuna on the path of enlightenment through simple steps initiating him into the tattva of integrity and authenticity.

He says, 'Don't be inactive, do what you need to do. Do it with no expectations and no attachment to results. Do it with a centered mind, and in wisdom of your own inner calling, and not because of something you have heard. You will then go beyond all suffering and be liberated.' These steps are so simple that everyone can practice them; in fact everyone should practice them. Stay fully in the space of completion, and based on the truth of integrity and authenticity, act. You can never go wrong.

With integrity you experience the space of positivity. With authenticity you experience the space of possibility. Only a man who lives authenticity is a liberated one, a yogi, the one devoted to authenticity in action. Only when you surrender yourself to practice integrity in thinking and authenticity in action - yogaḥ karmasu kauśalam - you will realize that you are responsible for success and failure, for good or bad, for everything you experience. You drop your attachments and your fear patterns, and experience self-realization - tadā yogam avāpsyasi (2.53).

Follow That Complete Man

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ २-५४॥
arjuna uvāca
sthitaprajñasya kā bhāṣā samādhisthasya keśava |
sthitadhīḥ kiṃ prabhāṣeta kimāsīta vrajeta kim || 2.54 ||

2.54 O Keśava. What is the description of the one who stays in completion and is merged in the awareness of truth and wisdom? How does one of steady wisdom speak, how does he sit, how does he walk?

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥
śrībhagavānuvāca
prajahāti yadā kāmānsarvānpārtha manogatān
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate || 2.55 ||

2.55 Śrī Bhagavān says: O Pārtha, A man who casts off completely all desires of the mind and is satisfied in the Self by the Self, He is said to be one of steady wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥
duḥkheṣvanudvignamanāḥ sukheṣu vigataspṛhaḥ
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate || 2.56 ||

2.56 He whose mind is not disturbed by adversity, and who in prosperity does not go after the pleasures; he who is free from attachment, fear or anger is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥
yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā || 2.57 ||

2.57 His wisdom is fixed on one who is everywhere without attachment, Meeting with anything good or bad, and who neither rejoices nor hates.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥
yadā saṃharate cāyaṃ kūrmo'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā || 2.58 ||

2.58 As the tortoise withdraws its limbs from all sides, when a person withdraws his senses from the sense-objects, His wisdom becomes steady.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९॥
viṣayā vinivartante nirāhārasya dehinaḥ
rasavarjaṃ raso'pyasya paraṃ dṛṣṭvā nivartate || 2.59 ||

2.59 From the body, the sense objects turn away, but the desires remain; his desires also leave him on seeing the Supreme.

Arjuna is now curious and wants to know more. He asks Kṛṣṇa, 'You are telling me all this, that is wonderful. You tell me that I must perform without expectations and attachment and that I must be complete in wisdom. I would like to live that way and move on the path of wisdom. Pray, tell me what kind of a person is this, the one who always stays in the steady space of completion - sthita prajñasya kā bhāṣā samādhi-sthasya keśava (2.54).

How does he behave, walk and talk? Let me model myself on him.' For the fifth time Arjuna expresses authentic interest in what Kṛṣṇa is saying. Arjuna has realized that whatever he said earlier had arisen from his confusion, his patterns. Arjuna is intelligent enough to know that he does not know. When Kṛṣṇa tells him to behave in a manner befitting the code of the warriors, this piece of advice certainly makes good sense to Arjuna, since this is the conditioning that he has been brought up in. However, what Kṛṣṇa says further confuses Arjuna. Kṛṣṇa says to do what you have to do without being concerned about the outcome. This is a strange idea to Arjuna. He has rarely done anything in his life without thinking about what is going to happen as a result of his action.

Arjuna is the greatest of marksmen. Once he fixes his bow on a target, he never misses. He is conditioned with the pattern to first define his target and then act. Kṛṣṇa has confused him totally now. Kṛṣṇa says, 'Release your arrow; where it lands is my business.' At least, this is how Arjuna understands what Kṛṣṇa says. Arjuna has enough trust in Kṛṣṇa not to ignore this instruction from the Divine. So he asks, 'Tell me who is it who acts without any interest in the outcome? Who is it who is not concerned about the result, whether it is good or bad, painful or joyful, and how do I identify such a person?'

Kṛṣṇa responds, 'This man is free from desires and emotions. He has neither greed nor fear. He has no patterns. He is always complete in himself. Pleasures through the senses do not interest him. He has withdrawn his senses from the external or outer world and has integrated them inwards into his inner space, directed them towards that supreme Truth that is beyond all pleasures, attachments, emotions and sense objects. Once he realizes that truth, even the longing for that truth leaves him.' Kṛṣṇa thus describes the realized yogi, the sthita prajñaya to Arjuna so that he too may emulate him and realize himself.

Seek the Unattached

The whole Universe is a holographic structure. For example, if there is a ten-by-ten meter hologram or a picture, on cutting it into several ten-by-ten millimeter ones, the same picture will be there inside it. That is a hologram. It means that whatever is in the macrocosm, the whole universe, is also there inside your body, the microcosm. If you dissect,

dissect, and go into a small atom, the brahmāṅda (macrocosm) will be there in piṇḍāṅda (microcosm). Whatever is there in the piṇḍāṅda is there in the brahmāṅda. The cosmos functions with the principle of a hologram.

Responsibility is the DNA, which awakens the cosmic hologram in you. If you want to experience the macrocosm hologram in the microcosm, awaken responsibility. The macrocosm and microcosm are just mirroring each other's possibility. When we feel the responsibility for existence, we become existence and existence feels responsible for us. When we let go of our patterns, when we listen to the Universe and feel responsible, the Universe feels responsible for us and gives us all that we need to live with abundance.

But the problem is that we don't listen and we don't take responsibility and destroy our own possibility. We do not stop with our needs but get greedy with our wants as well. There is no way all our wants can be fulfilled without taking away the needs of other beings in this Universe. Feel responsible. You are the microcosmic hologram of the macrocosmic diagram. Once we choose to live based on responsibility, we know our real present needs and not futuristic wants. We rise into the present moment of completion. Desires based on past and future dissolve. We then realize that we too are the brahmāṅda, Universe and that we can have all that we need as all that belongs to the Universe belongs to us also.

Be Steady in Wisdom of Completion

Kṛṣṇa aptly provides the analogy of the tortoise, kurma to illustrate how to withdraw one's senses inwards and how to be centered and steady in wisdom of completion in the Self, tasya prajñā pratiṣṭhitā (2.58). The tortoise follows its instincts to obey nature; it lives in completion. It moves when its sensors report that there is no danger, and it withdraws completely into its shell when it senses threat. Its entire cycle of life is tuned to the wisdom of nature. It is celebrated in all ancient cultures for its longevity and steadiness.

Man is obviously a different being from the rest of the animals. He alone has the power to decide whether he follows the wisdom of nature inherent in him as in all other beings, or rejects it and decides to be 'unintelligent.' An animal, when it indulges in any act, whether of mating, caring, killing or saving its own life, does all and any of these with tremendous focus. The animal always lives in its present moment. Not so the human. For the human, where his body is his mind never is. You are responsible for everything. If you feel that you are poor, take responsibility for it. If you feel that you are sick, take responsibility for it. Responsibility makes everything, from an ordinary desire to have a good meal tomorrow to your desire to be in desirelessness become a reality. Everything is realized when you take responsibility.

Monkeys in Your Mind

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥
yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṃ manaḥ || 2.60 ||

2.60 O Kaunteya (son of Kuntī), the turbulent senses carry away the mind of a wise man, Though he is striving to be in control.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१॥
tāni sarvāṇi saṃyamya yukta āsīta matparaḥ
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā 2-61

2.61 Having restrained them all, he should sit steadfast, intent on Me. Whose senses are under control, his mind is steady in the present.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२॥
dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate
saṅgātsañjāyate kāmaḥ kāmātkrodho'bhijāyate || 2.62 ||

2.62 When a man thinks of objects, it gives rise to attachment for them. From attachment, desire arises; from desire, anger is born.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥
krodhādbhavati sammohaḥ sammohātsmṛtivibhramaḥ
smṛtibhraṃśād buddhināśo buddhināśātpraṇaśyati || 2.63 ||

2.63 From anger arises delusion, from delusion, loss of memory, from loss of memory, the loss of discrimination, from loss of discrimination, he perishes.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥
rāgadveṣavimuktaistu viṣayānindriyaiścaran
ātmavaśyairvidheyātmā prasādamadhigacchati || 2.64 ||

2.64 The self-controlled man, moving among objects with his senses under control, free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५॥
prasāde sarvaduḥkhānāṃ hānirasyopajāyate
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate || 2.65 ||

2.65 All pains are destroyed in that peace, for the intellect of the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६॥
nāsti buddhirayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham || 2.66 ||

2.66 A person not in self-awareness cannot be wise or happy or peaceful. How can there be happiness to one without peace?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६७॥
indriyāṇāṃ hi caratāṃ yanmano'nuvidhīyate
tadasya harati prajñāṃ vāyurnāvamivāmbhasi || 2.67 ||

2.67 He loses his awareness of the present moment when his mind follows the wandering senses, just as the wind carries away a boat on the waters.

Kṛṣṇa continues to explain to Arjuna how difficult it is to control the senses and what happens when one loses control of the senses.

It is like this: Once a monkey spotted a jar full of nuts. The jar was big and heavy with a long and narrow neck. The monkey put his hand into the jar and grabbed lots of nuts, but he was unable to withdraw his fist from the jar. He thought he was trapped with his hand in the jar. He didn't realize that all he needed to do was to let go of the nuts, and he would be free. His greed enslaved him.

Kṛṣṇa says that our senses are turbulent, and however much we try to control them, they stay out of control. Some of the greatest sages, the Ṛṣis, have been known to succumb to sensual pleasures. There is the legendary story of Viśvāmitra, a great sage, who, in the midst of his intense penance, was seduced by the celestial maiden Menakā.

Kṛṣṇa says that the only way is to integrate one's mind on Him once the senses are under control and the mind is steady. The mind cannot be stopped. Thoughts cannot be stopped as long as the body exists. You can bring integrity to your thinking by doing completion with your root patterns. Thus integrating your mind on something that transcends sensory pleasures, it will become quiet by itself. Once the mind discovers the bliss of this completion, it will never want to stray again.

You can never destroy thoughts or suppress them. You can only complete with thoughts by doing self-completion with them, and gradually the mind will settle down. Lack of integrity is nothing but suppressing your thoughts and putting all your problems under the carpet.

Please understand, however much you try to push the incomplete conversations with you under the carpet, they do not die. The incompletions pushed under your inner space, say, 'No, no, no! Why are you asking too many questions? Somehow I will win. Keep quiet!' Without completing, if you push your own questions under the carpet, they will not die or keep quiet. Today or tomorrow, you have to face those questions. You have to face that part of you.

When you do completion and settle into the present moment, with no expectations and no attachments, you will find that your inner space becomes quiet and your senses slow down.

Be Complete in the Present Moment

Kṛṣṇa says that from attachment springs desire, from desire arises anger, from anger arises delusion, from delusion comes loss of memory, and from loss of memory develops loss of discrimination which then leads to one's destruction. The only way to stop this, the Lord says, is to control one's senses, complete with oneself and surrender to Him, the Universal energy, and achieve everlasting peace.

The map has been so clearly laid down by the greatest Master, not because He wants you to follow it, but because in His infinite grace and compassion He is making you aware of what is in store for you if you do. He teaches that if you do not control your senses, you will be destroyed.

Go through each of these stages laid down by the Master. The path will be crystal clear. Each one of us develops attachment, liking, hatred and dislike for many things through our experiences. These likes and dislikes stay in our unconscious memory as root thought patterns and even without any conscious awareness on our part, drive us into actions through desires or into inaction through fears. When the desires are fulfilled, there is temporary satisfaction; then the desires grow. When the desires do not get fulfilled we are disappointed, we get angry.

We should be angry with our own selves for having had the desires or for not having worked with authenticity, wholeheartedly at the peak of our capability towards fulfilling the desire, but we actually get angry with other people who we think are responsible for our failures. Rarely do we admit that we are the cause of our failures. We normally say, 'Why admit our fault when there are literally millions out there who can carry it for us?' So we create fantasies and delusions about shifting responsibility and gradually erase the memory of our own responsibility for our actions. The vicious cycle is now almost complete. The moment we fail to take responsibility for our actions, we lose all our powers of intellectual discrimination between right and wrong and resign ourselves to being unaware and unconscious. This is a one-way road to disaster. We do not realize that blaming others will make us feel more and more powerless.

Kṛṣṇa reveals two very important truths here in the last two verses. One is that you can never be peaceful unless you are complete, conscious. The other is that you cannot be complete if you are led by your senses. Therefore, as long as your senses lead you into what you think is a pleasurable journey; you cannot really be happy or peaceful. It is just another trick your mind is playing on you.

Your happiness is not real happiness. It is just a gap between two periods of sorrow. What you hear, what you think you hear, what you see, what you think you see, and so on, all these sense inputs are unreliable, incomplete cognitions. Every single thing that you receive as your inputs through your senses is an impure perception with patterns and colored by the filter of your mind and you get to know only what they want you to know.

With anybody who succeeded, till that success happened, he only failed. But if he had held on to his past record, success would not have happened in his life. This journey never stops all through your life unless you make a serious attempt to complete with it. Your mind, on its own, would never want to stay in the present moment, which is the only moment of truth. Self-completion, svapūrṇatva is the only direct method to reclaim your space of completion. This is your basic right. Reclaim it.

Understand, you can make whatever you can visualize as reality. With integrity and authenticity, visualize yourself in the space of non-falling, moving only from completion to completion, fulfillment to fulfillment. Your past is history. Your past record is the dumping ground of all your regrets and guilt. There is no greater sin that you can commit than carrying past records of these regrets and guilt.

Or your mind dwells in the future, a future that does not exist. You speculate, and dream creating stories and arguments, building a case for your future. If you are questioned, you would say, 'I need to plan.' How much of what you plan is based on present reality? There is nothing wrong at all if you are grounded in reality and plan to progress in that reality. That is chronological planning which is necessary if you live in the world. For example, it is planning the day ahead, with what time you will wake up, what time you will have the meeting and then return home etc. But most

of the time what you do has nothing to do with reality. You either worry about things that you have no control over and plan how to escape such worries, or desire things not in your reach out of sheer greed. Just think with integrity, feel with authenticity and act with responsibility.

Drop the past records. The past track never gives you the confidence, the possibility. Unless you see the possibility, life does not flow in you. Excitement does not happen in you. The past records always bring deep sorrow, because by nature, past records are death. Possibility, by nature, is Life. The past record is neither as bad as you remember, nor worthy of being remembered. Possibility is life. Life is possibility, not past record.

Our senses aid us very ably to see only the past records and project them as worries and desires. They make us believe that all this is real and make us react to situations as if they are real. It is the same way that we get up from a nightmare sweating profusely out of fear. Although just a dream, it makes us sweat. In the same manner, these projections of our mind, even when we are fully awake, appear real to us.

Kṛṣṇa says, 'Get away from your senses; escape from their control; ground yourself in the completion of the present. Only then can you be at peace. How can there be happiness for one without peace, aśāntasya kutaḥ sukham? (2.66).'

What is this present moment? What is this completion? When we do the self-completion process, our mind and inner space becomes integrated and authentic and stops moving back and forth between the past and future, it will by itself land in the present moment. The present moment is what we are doing now. If you are reading this book, don't half read this book and half listen to music; don't half read this book and half talk with someone. Either be complete and focus completely on what you are reading or don't read at all. This is what Kṛṣṇa says will lead you into peace and very soon to being steady - prasanna-cetaso hy āśu buddhiḥ paryasvatiṣṭhate (2.65). When you are complete, your senses are in your control instead of you being under their control. You become peaceful, you are in bliss.

Wake Up

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥

tasmādyasya mahābāho nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā || 2.68 ||

2.68 O Mahābāho (mighty-armed one), his knowledge is therefore steady whose senses are completely detached from sense objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥
yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ || 2.69 ||

2.69 The self-controlled man is awake in that which is night to all beings. Where all beings are awake, it is night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वेस शान्तिमाप्नोति न कामकामी ॥ २-७०॥
āpūryamāṇamacalapratiṣṭhaṃ samudramāpaḥ praviśanti yadvat
tadvatkāmā yaṃ praviśanti sarvesa śāntimāpnoti na kāmakāmī || 2.70 ||

2.70 Just as all waters enter the ocean, he attains peace into whom all desires enter, which filled from all sides, remains unmoved; not the desirer of desires.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१॥
vihāya kāmānyaḥ sarvānpumāṃścarati niḥspṛhaḥ
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati || 2.71 ||

2.71 The man who moves about abandoning all desires, without longing, Without the sense of I and mine, attains peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२॥

eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati || 2.72 ||

2.72 O Pārtha, this is the state of Brahman; none is deluded after attaining this. Even at the end of life, one attains oneness with Brahman when established in this state.

In His concluding words in this chapter, Kṛṣṇa clarifies to Arjuna once again, how to reach liberation, how to become one with Brahman which is one's true and natural state. We have seen that a person not centered in self-completion cannot be peaceful or happy or wise. A person who is led by his senses cannot be self-complete. A person who is in control of his senses is firmly in control of his mind and emotions. Only such a person is truly awake.

Kṛṣṇa says that such a person is in sleep when others are awake, yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ (2.69). The realized person, although he may appear to be living and actively participating in the activities of the same world that we live in, is in reality, in a state of passive alertness or restful awareness. This means that his senses are not immersed in worldliness and he is centered and complete in his Self. He is dead and asleep to this world because he has moved beyond his senses. A truly realized person is also awake when others are asleep, yā niśā sarva-bhūtānāṁ tasyāṁ jāgrati saṁyamī (2.69). Even in his sleep he is aware, in what is called the state of supta chittam.

yā niśā sarva-bhūtānāṁ tasyāṁ jāgrati saṁyamī | yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ || 2.69 ||

We can experience four states of mind - wakefulness, dream, deep sleep and the state of Self-awareness. When we are awake, we are aware of the 'I' and 'mine' and are ruled by our mind, senses and thoughts. We are controlled by our delusion, māyā. Māyā arises from our identification with the 'I' and 'mine.'

However, a person who is in the space of completion is still as the waters in the bed of the ocean. Though there are waves in the surface, they do not disturb the bed of the ocean. Even when desires assail him, they are mere waves in the periphery of his consciousness, and do not disturb him at all. He has abandoned all attachment to 'I' and 'mine.' He is without thoughts and desires and when thoughts and desires come to him, they merge into him without disturbing him. How this is possible? The 'Muni,' one who is still, in silence, is one who is in total control of his senses. When the senses are controlled, when the ego is out of action, all thoughts and desires are just witnessed. The 'Muni' does not get involved in these thoughts and desires. He does not even try to stop or suppress them, as he knows it is impossible. He just lets them be watching them go past, just like the ocean watches impassively as other waters merge into it.

We are all enlightened because we are all a holographic part of the reality of the Universe, Brahman. All that we lack is the awareness of the truth of our enlightenment. What prevents you from realizing that you are enlightened is your root pattern, ego. This ego is not necessarily about any arrogance. It is the perception of who you think you are, your inner-image; what you project yourself to be for others, your outer-image; and what others expect you to be for them, others' image. It is the collection of thoughts, experiences and emotions that go to make up that 'I' and 'mine.'

This identity is that of the body and mind, not of your spirit. Therefore, it perishes with your body and is transient. This identity with the transient reality of who you think you are and what yours is, is māyā. Māyā is the illusion that creates a barrier between you and your completion with your enlightened state. A person who is in control of his senses, his mind and thoughts, lives in the present moment, in full awareness of his true nature and is one with Brahman. For such a Muni, the knowledge of Advaita, the space of infinity with Brahman, becomes a living reality. He conquers all the wrong self-identification with his inner and outer identities. Such a person who is self-aware is fully awake even when he is asleep.

Kṛṣṇa completes His description of the person established in yoga whose profile Arjuna has asked for. Kṛṣṇa concludes by saying that a person steeped in yoga is complete in reality and is one with Brahman - eṣā brāhmī sthitiḥ pārtha. He says that this person is liberated even if he were to reach that state at the end of his life - brahma-nirvānaṁ ṛcchati (2.72).

Kṛṣṇa is in the process of enriching Arjuna what he truly is and how he can realize that truth. Control over the senses, being in the state of restful awareness instead of letting the senses control you, surrendering to the Universe

instead of fighting the Universe, dropping one's mind and identity; staying in the space of completion are the surest ways to realize the truth, the truth that you indeed are God.

The science of completion is the essence of Sāṅkhya Yoga. Completion makes you experience the Sāṅkhya of life. In this second chapter of Gītā on Sāṅkhya Yoga or Transcendental Knowledge of Completion, Śrī Kṛṣṇa who is the space of completion Himself, sets Arjuna on the path of completion.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvādesāṅkhyayogo nāma dvitīyo'dhyāyaḥ || 2||

Thus ends the second chapter named Sāṅkhya Yogaḥ, 'The Yoga of Knowledge of Completion', of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 3
Karma Yogaḥ

Beauty of Purposelessness

The whole of Existence, the whole Universe, is purposeless. Of course, it would be very shocking to hear this. At a very young age, we are taught and socially conditioned to believe that life has some purpose. We are always made to run towards some goal, towards some purpose.

'What is life without purpose?' you may ask. We feel that any activity, let alone one's entire life, has to have a purpose, a definition, and an end point. Only then does it become meaningful. That purpose is what drives us, motivates us.

'All our life we have been brought up to believe that we are here for a purpose. As children we are expected to do well at school, and later at college. Once we grow up, we are supposed to get married and bring up our children. In each phase of our life, we have specific templates that society has set up for us. How can we let them down? How can we believe that all these expectations are wrong, and that there is no purpose to life?'

The more you run towards a goal, the more you are considered a successful person. The greater the speed, the more you are respected. From birth, again and again, you are taught that life has a purpose and a goal. Life without purpose seems meaningless to us. Understand that this is only what you have been brought up to believe. This is not the truth of Existence. Life does not need a defined goal to make living worthwhile, meaningful and happy. The absence of purpose makes our life meaningful. The absence of goals in life makes living worthwhile.

The Universe, Nature has no purpose. It just is. It exists. A river runs downhill towards the ocean because it is its nature to run downhill. It is not because it has a purpose, to meet the ocean. Our life too, has no purpose. We were not born for a

purpose. We were born to live, to enjoy life and to be happy. Instead, we set ourselves up for unhappiness; we set goals for ourselves, and almost always these goals are based on fantasies and not on realities. In the process, we stop enjoying life.

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

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

However, we constantly worry about the future, relating it with the past. We continuously postpone our happiness without enjoying the present. For example, when you are studying you think, 'When I get a job, I will be happy.' When you have your job you think, 'After marriage my life will be happy.' After marriage, you think, 'When I have kids and my own house, I will be happy.' After achieving that you think, 'When the kids grow up and all my responsibilities are over, I will be happy.' By the time your responsibilities are over, when you want to relax, your being is so conditioned to running that you can't relax.

With this default cognition, we are constantly running to stay in the same spot. Happiness is where we are, not where we think we should be. We do not understand what it is to relax. We feel we need to lose our happiness before we can start searching for it. The tension of running after something out of compulsion has become a part of our being. Resting is no longer relaxation. When we run behind goals, all that seems to matter is the achievement of that goal. Any sacrifice seems to be worth it, including those we claim we love and care for.

Only a Complete Being can Relax

The more you run, the more titles you receive. You are called a 'multi- dimensional personality.' This is just another name for schizophrenics. Only a person who has deeply experienced himself, who is complete in himself, who rests in himself, who experiences inaction in action can be a multidimensional personality. Only such a person understands himself and his many personalities, and is comfortable and complete with all of them.

Only a Kṛṣṇa, a complete being can be a multidimensional personality. Only a man who completely rests in himself, who knows how to relax within himself, can be a multidimensional personality. A person who runs to satisfy society, who is compelled to run by society, can never experience peace. Society doesn't want you as you are. It wants you as it thinks you should be. If you are a doctor, a lawyer, or an accountant, if you are useful to society in some way, then you are rewarded; otherwise you are made to feel inadequate and incomplete. You are respected just for your title, not for what you are. The more titles you have, the more respect you get.

To Act or Not To Act

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१॥
arjuna uvāca
jyāyasī cetkarmaṇaste matā buddhirjanārdana
tatkiṃ karmaṇi ghore māṃ niyojayasi keśava || 3.1 ||

3.1 Arjuna says: O Janārdana, O Keśava, Why do You make me engage in this terrible war, if You think that knowledge is superior to action?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२॥
vyāmiśreṇeva vākyena buddhiṃ mohayasīva me
tadekaṃ vada niścitya yena śreyo'hamāpnuyām || 3.2 ||

3.2 My intelligence is confused by Your conflicting words. Tell me clearly what is best for me.

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥
śrībhagavānuvāca
loke'smin dvividhā niṣṭhā purā proktā mayānagha
jñānayogena sāṅkhyānāṃ karmayogena yoginām || 3.3 ||

3.3 Bhagavān says, O sinless Arjuna, as I said before, in this world there are two paths; Self-knowledge for the intellectual and the Path of Action for the yogi.

न कर्मणामनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४॥
na karmaṇāmanārambhān naiṣkarmyaṃ puruṣo'śnute
na ca saṃnyasanādeva siddhiṃ samadhigacchati || 3.4 ||

3.4 A person does not attain freedom from action by abstaining from work, nor does he attain fulfillment by giving up action.

In the previous chapter on Sāṅkhya Yogaḥ, Kṛṣṇa tells Arjuna that knowledge of the Self is the supreme path to enlightenment. He explains the nature of the indestructible Self. Kṛṣṇa tells Arjuna to shed all root patterns of fear, abandon his desires and go beyond success and failure; to practice authenticity in action, to be unattached and steady in completion of the Self, the state of Brahman

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

Kṛṣṇa tells him not to take this reality seriously. He says all the living people in front of him are already dead, and therefore he is committing no sin by killing them again. In fact, if he does not fight them, he is being out of integrity; by running away from the battle as an inauthentic coward. He also tells Arjuna that he has the right to do his duty but no right to its results. 'Let not the fruit of action be your motive and let not your attachment be to inaction either,' Kṛṣṇa warns him.

Violence Asks for Single Instruction

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

Arjuna is clearly in violence. Asking, expecting or thinking only one act can be important is violence. Only violence asks for instruction without inspiration. A violent person cannot be inspired. He can only be instructed. You see, in the beginning of Gītā when Arjuna says, 'Leave me, I am going and becoming sannyāsi.' Bhagavān Kṛṣṇa says, 'No!' He asks him to fight. Later, when Arjuna is asking, 'Why should I act? How can I fight?' Bhagavān tells him about sannyāsa, how to become a sannyāsi. Arjuna is supposed to fight, but he is being taught the knowledge of completion with Sāṅkhya Yoga. He is being taught to meditate with one full chapter for dhyāna yoga and he is being taught the different great aspects of sannyāsa yoga, Karma-Sannyāsa Yoga, Jñānakarma-Sannyāsa Yoga.

This is the beauty of Hinduism. No single instruction can work because the root pattern of asking for a single instruction is violence. Why? Because we feel either we should be alive or the other person should be alive. The mentality of fighting and violence always excludes. The root of the problem should be solved. Anything that talks about one and only one solution is born out of survival instinct, never out of inspiration.

Fulfillment in Purpose is an Illusion

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

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

But the truth is it does not matter where you place the ladder as long as you enjoy the climb. As long as your 'why' is with the right context, with completion as your root cognition, 'what' and 'where' does not matter. More than your actions, it is the space from which the actions are done, and the context and reason from which the actions are done that matter. The trouble is that we spend the entire climb obsessed with where we will reach and what we will do there. If we spend that time enjoying and being enriched by the journey, any destination we reach will be the right destination. The destination is not important; the journey is. The goal is not important; the process is.

Root thought pattern is nothing but this first social conditioning, this strong cognition which imbalances you from your purposeless space and gives birth to the mind, the idea that there is some purpose to life. Life has no purpose. Even if you achieve whatever you want, you can't take it with you. You can't carry even a single dollar when you leave. Nothing will come with you. There is no exchange offer. If you give fifty rupees in India, you will get one dollar in USA. But no matter how much money you give in this world, you cannot get a single rupee in heaven. In one night's dream you can live even 20 years of life. Don't you sometimes have such dreams where in one night's dream you live 20 years of life? Then why can't your dream be reality because of its consistency? This whole life time span, which you think is reality, may be part of the dream. There is no scale to prove reality and the dream. When you leave the body, all you see now as multi-colour will become black and white.

Nothing can be carried with you at the time of leaving the body. You can't cash your cheques! You can't talk to your relatives. Your car will not be useful to you anymore. When you are not able to take anything with you, what is the purpose of life then? The moment you accept the beauty of purposelessness, you will realize the meaning of living.

Life Has No Purpose but Only Meaning

Life has no purpose, but it has meaning. Purpose means goal orientation. You always think about the goal; you keep running and one day you just drop dead. The more goal-oriented you are, the more you will miss life and the more you will be incomplete. Purpose is different from meaning. Come to this present moment of completion and the path itself is life; the path itself is meaningful. There is no such thing as, 'in the end you will be happy.' You always postpone joy and so you always postpone living. Life is lived in a very superficial way because you think life has a purpose.

For the man who works just for his salary, only payday will be a beautiful day. He will be happy only on that day. He sells 29 days every month for that one day of happiness. Take your salary but let it not be the only goal in your life. Let it not play a major role in your consciousness. That is what Kṛṣṇa means by these words: karmaṇy evādhikāras te mā phaleṣu kadācana (2.47) - you can do only your duty, you have no right to its fruit. If you think of the fruit, you will lose the joy of doing, living, enriching. The meaning of living is experienced only when you understand the beauty of purposelessness.

Your Inner Space is the Space of Completion

Two things you need to understand from this: One, He says, let your inner space not be contaminated by the purpose of life. Inner space is your mind and how you feel about yourself, about things and life inside you. When you close your eyes, what comes into your mind is your inner space. If your inner space is filled with the purposes of life,

be very clear you are running behind something which will never give you completion. He says, 'Let your inner space not be disturbed or filled with purposes or incompletions.'

By nature, your inner space is the space of completion, it is filled with energy; your inner space, what you refer to as ātman, spirit or soul, is filled with blissful energy. The more you empty yourself of goals or incompletions, the more the space for completion and bliss.

For example, a room is filled with space. The more furniture you put in it, the more space will leave the room. A room is not empty; no place is empty. It is filled with space. The room is filled with the energy of ether. The more furniture you bring in, the more ether will be pushed out; the lesser will be the ether energy. In the outer space, if you furnish your home, it will look very nice. But if you furnish your inner space, it will look very ugly.

Completion straightaway gives you whatever you want and takes away whatever is not. The whole problem of humanity is what you want outside is not with you and what you don't need inside in your inner space is with you. You need to empty your inside, which is filled with unnecessary furniture. You need to have all the necessary things outside.

Creating the inner space of completion with integrity and authenticity will immediately do that job. Completion will clear out all unnecessary things from your inner space. It will get you all that you need in the outer world. Don't furnish your inner space. Let your inner space be empty. Of course then, it will never be empty. It will be filled with completion, pūrṇatva. It will be filled with bliss. The more complete inner space you create, the more blissful your life will be. That is what Kṛṣṇa means by saying, 'Don't be attached to results.'

If you continuously think about the result, you will never be able to perform your action with completion. You will always be goal-oriented and you will never enjoy and enrich the path of completion. Not enjoying and enriching the path is the worst hell you can be trapped in.

You can easily miss life's possibility by having a purpose to Life. Unless your thinking itself becomes integrated to your positivity, unless your working itself becomes authentic to the peak of your possibility, unless your life itself becomes the responsibility to enrich yourself and others, unless that itself becomes completion and bliss, you cannot experience what Kṛṣṇa says in this verse: karmaṇy evādhikāras te mā phaleṣu kadācana (2.47).

Purpose can be fulfilled, but through purpose, your life can never be fulfilled. When you carry purposes in your life, you are not living; purposes are living through you, that's all. In your childhood somebody gives you some purpose like, 'You should become a lawyer or a doctor.' You are given a purpose and that purpose is fulfilled through your life, but you will never feel fulfilled or complete.

Never make the mistake of thinking that you will be fulfilled when your purpose is fulfilled. Your fulfillment is completely different from the fulfillment of your purpose. If you want to experience fulfillment, the space of completion, you have to work in a totally different dimension of your life. If you want completion of your being, listen to what Kṛṣṇa says here.

Kṛṣṇa's Technique for Success in Inner-Outer Worlds

The entire Gītā is only about this one idea: how to furnish your outer space with the ultimate luxuries and how to keep your inner space in the ultimate bliss.

Kṛṣṇa is the only one who has produced a formula for inner space and outer space together. He teaches you how to keep your inner space in eternal bliss and keep your outer space in ultimate luxury at the same time. You can't expect this from a Buddha because Buddha gave up the outer space. He lived with just three pieces of clothing and he lived the life of a monk. So he taught us how to remain simple and blissful.

Here He says, 'Not merely by abstaining from work can one achieve freedom from action. Nor can fulfillment come by giving up action.' You can't achieve freedom from action by moving away from work.

na karmanāṅ anārambhān naiṣkarmyaṁ puruṣo 'śnute | na ca sannyasanād eva siddhiṁ samadhigacchati || 3.4 ||

Abstaining from work or moving away from work cannot give you freedom from action. It puts you in the biggest bondage. To have freedom from action, your inner space needs to be purified. Your inner space should become empty to allow the natural space of completion in you. You need to remove furniture of incompletions from your complete inner space. Renouncing furniture in the outer world is not going to help you. Only removing furniture from the inner world is going to enrich you.

Please understand, whether you are hiding something inside you from life or trying to hide something outside you from life, your own incompletions will destroy you. You don't need a separate punishment. Life is too powerful to cheat

it with your logic. It functions with a simple, natural law of Existence, a natural dharma. The power of the natural law of Existence is such that nobody needs to teach you. By your very birth if you start growing, you will get it.

The inauthentic idea that life has a purpose should be renounced. Life is a possibility, not purpose. That is why Kṛṣṇa says, 'Just by renouncing, just by outer renunciation, authenticity in action can never be achieved.' What is authenticity? Building your own identity to the peak possibility and renouncing the identity built on purpose. What do you want to become? Every one of you, deep down, has a fantasy about becoming all-powerful, all-knowing, sarvajña. So now build that peak inner image, project the peak outer image, and take the responsibility to fulfill others' image of you.

Authenticity in action is the strategy plan for your life. The quality of cunningness may be useful for a short time like a few days, a few years, a few lives, but not for all lives. If you learn and develop the quality of authenticity in action, it is the strategy planning for life after life. Authenticity will help you identify your real enemy. Your real enemy is not the powerlessness you experience in moving away or running after a purpose; it is ignorance of your purposelessness. One more thing, if you renounce the outer world, you will think about the outer world even more.

Please understand, renouncing your identity in the inner space, or emptying your inner space and creating the space of completion and creation is the real thing to be achieved. That is yogaḥ karmasu kauśalam - authenticity in action. That is what Kṛṣṇa says here: once you have renounced in the inner space, it doesn't matter what you do in the outer world. Nothing will touch you.

To Act Is Human Nature

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५॥
na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt
kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ || 3.5 ||

3.5 Surely, not even for a moment can anyone remain without doing anything. He is always in action, despite himself, as this is his very nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥
karmendriyāṇi saṃyamya ya āste manasā smaran
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate || 3.6 ||

3.6 He who restrains the sense organs, but who still thinks of the objects of the senses, is deluded and is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७॥
yastvindriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate || 3.7 ||

3.7 He who begins controlling the senses with the mind and performs selfless work through the organs of action is superior, O Arjuna.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३-८॥
niyataṃ kuru karma tvaṃ karma jyāyo hyakarmaṇaḥ
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ || 3.8 ||

3.8 Do your prescribed work, as doing work is better than being idle. Even your own body cannot be maintained without work.

People ask, "If life is purposeless, I may as well just lie down and relax. Who will give me food? Who will pay my bills?' Please understand, you can never lie down forever. You may lie down for the next four or five days or for a week at the most, because you always go to the extreme, like a pendulum. After that, you will not be able to lie down. By your very nature you will start doing some work. When Kṛṣṇa says life is purposeless, He is not asking you to just lie down and relax in your house. He is saying, 'Let your body and mind work without disturbing your inner space of

completion. You don't have to sell your inner space to enjoy the outer place. You don't have to sell your inner bliss to have outer comforts.'

Here, Kṛṣṇa assures you, 'By your very nature, your body and mind will work. If you just keep quiet, it is enough.' Just keep quiet. Automatically your body and mind will do the right thing. If you just get out of your system, it is enough, the Divine will get in. All we need to do is just get out for the Divine to enter. 'By nature,' He says, 'sarvaḥ prakṛti-jair-guṇaiḥ' - by their very nature your body and mind know the right thing to do.' The problem is that you never trust your body and mind. You always trust your ego and it finally dumps you. Yet you never trust your body and mind. Be very clear, your body and mind will do their work. All you need to do is keep quiet and relax from your ego. Don't think your inner space is needed for outer work. The person who understands what nitya (eternal) is, and what anitya (ephemeral) is relaxes into Existence and is always in eternal consciousness. He always resides in nitya ānanda - eternal bliss.

Karma Yogi Works with Courage of Authenticity

Śrī Kṛṣṇa says, 'A karma yogi, one who lives the path of authenticity in action, is a man who relaxes into nitya ānanda and does his work from the space of completion.'

Just relax into your inner space and be complete, you will automatically be guided. You always think, 'If I relax mentally thinking life is purposeless, how will I know what is right and what is wrong? How will I finish my work on time?'

When you worry about what is right and what is wrong, you will not make small mistakes, you will commit big blunders. The person who doesn't worry may make small mistakes. But the person who continuously worries will never make small mistakes; he will commit big blunders. And to take this leap of faith needs the courage of authenticity. Even if you make one or two mistakes, what is wrong? Taking the risk and jumping into the space of completion, and living without worry and self-doubt is what courage of authenticity, the courage to enter spiritual life.

When you take the jump, you will naturally make some small mistakes. Don't worry about them. Putting up with that mistake is penance, tapas. Penance is nothing but accepting and completing with the small mistakes you make and restoring your integrity and authenticity when the conscious transition happens in your being.

Decide consciously, 'From today onwards, I will live without worry and incompletions. I complete with all my worries and incompletions.' Life is too short to be spent worrying about your incompletions. Don't bother about the goals; just drop them. The moment you understand the beauty of purposelessness, all the wounds you have created in your inner space will be healed. You will fall into the comfort of eternal bliss.

Please listen, the quality of your life will be judged only based on the quality of your inner space, not the quality of your outer space. When you leave your body and enter your next life, nobody is going to keep a count of the car you drove, of the house you lived in or your bank balance. These details will not come with you. How you lived and the quality of your inner space is what will carry forward with you. That is why the scriptures state, 'You are going to carry with you only the saṃskāra (root thought patterns), the karma (unfulfilled desires) and the vāsana (mindset) of your inner space—not the outer space.'

Master Your Senses

Please be very clear, again and again Kṛṣṇa declares:

karmendriyāṇi saṁyamya ya āste manasā smaran | indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate || 3.6 ||

If you can't create completion in your inner space, even if you control your body or your senses, you are just a hypocrite. Your life will not be a complete, blissful life. Not only will it not be a spiritual life, it will not even be life. The meaning of living is bliss, but there is no purpose. The more you think about purposes, the more worries you will create; the more will you try to squeeze the most out of life. But life is much more intelligent than you. When you try to squeeze the maximum out of life, it just slips through your fingers. Life is like a river. If you place your hands in the river and keep them open, the river will always be there in your hands. But if you try to hold it, you will have only empty hands. If you just allow it to happen it will continuously flow through you. The moment you try to possess it, you will have only empty hands. You will not be able to have life itself.

The moment you experience in your inner space that nothing is going to be with you permanently, a deep healing, a breeze enters your consciousness. Your whole inner space is healed. You have so many wounds of incompletions in

your inner space. Wounds created by your incomplete desires, by your failures, and by your near and dear ones. All these wounds will be healed with this one medicine. This one understanding that life is purposeless, that whatever you achieve is just nothing, and that nothing is going to be with you, is enough.

A small story about Alexander: Alexander, who committed so many murders, can never be called 'the Great.' Please be very clear: never teach your kids that Alexander is great. You are inspiring them to commit murders. Unconsciously, you are putting all these ideas into their heads. Of course, fortunately or unfortunately, he met an enlightened Master in Bharat. Somehow, his teacher in Greece gave him the idea, 'Bring one enlightened Master and the Vedas from Bharat, and I will change the whole society.'

So Alexander decided he would take at least one enlightened person from Bharat. He invited him to his country. The Master just laughed and said, 'No, no! I don't want to come anywhere. I am happy here.' Alexander said, 'No! Please come with me. I will give you a big palace and all the comforts. Here you are living like a beggar without clothes or food.' The Master just laughed and said, 'No. I am quite happy here, I don't want to come.'

You know the next step a king will take. First, he tried to entice him. When it did not work out, the next step, he tried the fear factor. He simply took out his sword, pointed it at the Master and said, 'If you are not ready to come, you will be killed.'

Faced with the naked sword, the master just laughed. Laughing now is very easy, but laughing when faced with a naked sword is very difficult, especially when the person who is holding the sword is a king; if he kills nobody will even question him.

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

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

The Master replied, 'Afraid of what? You can never kill me. You may destroy this body, but you cannot kill me.'

That is the courage of authenticity and the confidence of integrity gained by the spiritual experience of completion as we study in sāṅkhya yogaḥ:

naiʾnaṁ chindanti śastrāṇi naiʾnaṁ dahati pāvakaḥ | na caiʾnaṁ kledayantyāpo na śoṣayati mārutaḥ || 2.23 ||

It means: ātman or the soul cannot be killed or destroyed; it cannot be burned. This had become an experience for the Master. That is why he had such courage and confidence. He just laughed.

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

All the so-called great warriors are cowards. They kill others before they are killed, that's all. They live in constant fear of death. Alexander was totally shaken and shocked to see the courage of this Master. He asked him, 'Please tell me something. How are you so courageous, so bold?'

The Master asked him in return, 'Tell me, why did you come to Bharat?' Alexander replied, 'To conquer Bharat.' The Master continued, 'After that, what are you going to do?' Alexander replied confidently, 'I will conquer the next country.'

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

Alexander continued, 'I will conquer the next country.' The Master persisted, 'And after that?'

Alexander replied as if the answer was obvious, 'I will conquer the whole world.' The Master questioned further, 'After that?'

Alexander replied, 'I will relax and enjoy.'

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

Only a man who has understood the impermanence of life can relax and surrender totally even in the face of death. The Master gave a glimpse of the Truth to Alexander.

That is why Alexander said to his ministers, 'After my death, during the funeral procession, please let both my hands hang out of the coffin, visible to all. Let people know that even the great Alexander could not carry anything with him'.

You need to understand three things. The first thing is the courage of authenticity, the space of possibility and confidence of integrity, the space of positivity radiated by an enlightened person, the one established in the space of completion.

The next thing is the purposelessness of our running. Why was Alexander running? To relax and enjoy, to be complete in the Self. This Master was already doing the same thing.

The third thing is that we are not going to carry anything with us when we leave. Even if the whole world worships you as a king, you cannot carry that with you. You have to go empty handed.

Never think that having comforts in the outer world will give you inner completion. All developed countries are filled with depression. They have the best roads, the best infrastructure, but their people are depressed. Never think outer space will give you inner space. If you want inner space, you need to work towards creating it. You need to understand the science of completion and the creation of inner space.

Science of Creating the Right Inner Space

Here, Kṛṣṇa is giving you the science of creating the right inner space. Let us see how we work, or how our mind moves.. You continuously worry about whether to choose material life or spiritual life. You are always stuck somewhere on the material path or somewhere on the spiritual path. You try to move but you are always caught in the dilemma of whether to go this way or that way.

Mind is nothing but dilemma. Whatever you choose, whether material life or spiritual life, you will always feel you are missing the other part. You will continuously feel you are missing something. As long as you think you are the mind, as long as you live with the mind, you will have this problem of material life verses spiritual life.

Just like people have goals in material life, they have goals in spiritual life too. There are so many people who say, 'I should meditate for seven hours daily. I should become enlightened. I should become that, I should do this.'

Please listen, goals in material life and in spiritual life; both drive you mad. If you want to become mad, continuously think of some goal. But if you can just withdraw into your being, you will just forget about the goal. And you can still work. By withdrawing into your being, you stop trying to locate a purpose somewhere all the time and running towards it.

The man who runs behind the material goals, will always feel he is missing the spiritual goal. That is why all rich communities invariably follow spiritual masters. They carry a deep guilt and fear that they are missing spirituality. The person who travels along the material path feels he is missing the spiritual life and the person who travels along the spiritual path feels he is missing the material life. Both are trying to fulfill each other cerebrally. The materialist fulfills the spiritualist's ideal and the spiritualist fulfills the materialist's ideal.

The space of completion or incompletion, purposelessness or purposefulness does not work logically. It explodes in all dimensions. A man who is in the space of incompletion can fall vertically down. A man in the space of completion flies vertically up. He starts experiencing the ultimate bliss of spiritual life and the ultimate happiness of material life and something more. Only he enters into eternal bliss or Kṛṣṇa consciousness. Travel with completion or incompletion is not horizontal, it is vertical. Whether you fall vertically down or fly vertically up, your idea of horizontal or linear traveling is wrong.

As long as you are caught up with material goals or spiritual goals, you travel only in one horizontal direction of incompletion, because you think you are body or mind. Sometimes people say, 'I don't want spiritual life. I don't want these four tattvas, life principles.' It is like saying, 'I don't want to breathe. I don't want blood circulation.' You need to understand that there is no such thing as spiritual life and normal life. Life has no purpose. Life is life. The more you are caught up with purposes, the more you think you are the body or the mind. When you realize the purposelessness of it all, you will straightaway fall into the depths of your being.

Do Work with Devotion and Drop Expectation

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

Kṛṣṇa says very beautifully, 'By nature, the senses are tuned to be extrovert.' 'Extrovert' is not something negative. Extrovert senses will always be alive, creative, active and contributing. All great creative persons took the responsibility for their extrovert senses. If you want to be wealthy, have the company of wealthy people, or make the people in your company wealthy. If you want to be spiritual, have the company of spiritual people, or make the people in your company

spiritual. There is no other way. Intranalyze this: to experience the reality of your choice in your life, you should first work to transform and enrich the reality of others around you.

Kṛṣṇa says, your senses, by nature are programmed to go out. You are programmed to work, to go out. Going out can happen only in two ways: either to enrich or to swindle. Surely, swindling others is not going to transform you. Only enriching others is going to transform you.

The choice is really about how to work. Here, Kṛṣṇa gives the answer to that. He says that we should perform work with devotion with authenticity in our actions, only to enrich, and without attachment to the results, karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣyate (3.7). Work without unnecessarily being bothered about whether or not it will fetch the results that you expect.

Kṛṣṇa says, 'Drop the very desire, and drop the very expectation.' We wonder, 'How can we function if we drop expectations?' Kṛṣṇa is not saying you should not plan and or you should do something without thinking. He is saying, 'Plan, but plan chronologically, not psychologically.'

You see, there are two things: chronological planning and psychological planning. Chronological planning is planning on a timescale. You decide to get up at a particular time, finish the list of tasks you planned at the office by a certain time, and so on. This is a practical way to organize your work in a way that it can give the best results. This is fine.

But what do we do? We don't stop at this. We review the plan in our head over and over again, thinking in different ways about whether we will be able to manage it. We start internally preparing for eventualities, expecting results from our plan even before the action. We keep supposing, 'What if this happens? What if that happens?' Psychological planning boosts your ego, your root pattern. It makes you feel great and worthy. It makes you stay serious and feel that you are handling great things.

It is very unfortunate, but we carry a strong pattern that we should be ready to accept failure, because failure is a part of life. Then you are constantly giving a commitment to you that there is going to be failure. You always internally prepare yourself for failure. When you prepare, you usually remind yourself of the worst possibilities and then prepare tools and weapons to handle it.

It is the power of completion that empowers you to face the worst eventualities. Preparation for the worst eventualities mentally strengthens your belief in failure. Are you successful in handling any eventualities by preparation? So, from today, decide, you will not mentally prepare yourself for the worst eventualities. You will spend all your energy removing the weed of the worst eventuality from your inner space. Now have awareness inside. You have never handled the worst possibilities because of preparation. You always handled the worst possibilities because of your completion. If you are in the space of completion, you face the worst possibilities in completion and win.

Kṛṣṇa says, 'One who does devotional work with authenticity, without attachment, and controlling the senses - yas tva indriyāṇi manasā niyamyārabhate Arjuna, is superior to one who merely pretends to be in control of his senses and acts in renunciation, karmendriyaiḥ karma- yogam asaktaḥ sa viśiṣyate (3.7).'

There are people of the intellectual type who are philosophers, who are well versed in all the scriptures, who look down upon the devotional and emotional practitioners. Intellectuals believe that their dry understanding of the non-duality of the Self is superior to that of those who fall at the feet of the Divine. Kṛṣṇa firmly says, 'No, it is not so!' Kṛṣṇa says that what makes the difference is your space of completion that brings lack of expectations of either failure or success, the sense of purposelessness that defines your state.

Sannyāsa (renunciation) is a state, not a label. The state of renunciation is not a state of doing nothing. You can never sit without doing anything. Even if you sit still in one place, you are sitting, you are breathing, is it not? The internal functions in your body are happening. Maintaining this very body requires that work be done. The breath that you take in carries prāna, the life energy that sustains you. Constantly, air that is laden with prāna goes in, leaves the prāna inside and comes out. So, you cannot say you are not doing anything.

You may think it is better not to do any work rather than to analyze what work you should do, how to do it, whether it will suit you etc. You can take this as an excuse for laziness, for your tamas. Tamas means laziness, lethargy. When Kṛṣṇa says, 'I am not the doer, it is just the senses performing the actions according to their nature,' you say, 'Why should I even bother to do anything?' Be very clear, by your very nature, you will act. Your body and mind are by nature, forced and programmed to do something. Just try to sit with a completely blank mind, with no mental activity. Just relax and

try this simple exercise. You will initially try not to think about anything and try to be aware if any thought comes to your mind. But, after a few moments, you will find yourself having some random thoughts, about something from the past or the future. By nature, your mind will think about something or the other. If you try to force silence upon your mind, you will be forcing a dead silence, the silence of suppression. How long can you sustain that? The moment you drop your guard, your mind will express its nature and start wandering.

So, neither expression nor suppression is the solution. Only completion is the solution. It is better to complete with yourself to bring integrity to the nature of the senses and the mind, and be engaged with authenticity in action, with a sense of devotion to enrich others and yourself. Be aware that when you are in action, it is the senses acting. Then you will not get attached to the action or its result. Then you are free; you are liberated from the bondage of action. Action binds you only when you consider yourself the doer and have expectations about things being a certain way.

Selfless Enriching Liberates

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९॥
yajñārthātkarmaṇo'nyatra loko'yaṃ karmabandhanaḥ
tadarthaṃ karma kaunteya muktasaṅgaḥ samācara || 3.9 ||

3.9 Work has to be performed selflessly; otherwise, work binds one to this world. O son of Kuntī, perform your work for Me and you will do it authentically, liberated and without attachment.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३-१०॥
sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk || 3.10 ||

3.10 Brahma, the lord of creation, before creating humankind along with selfless sacrifice said, 'By this selfless enriching, be more and more prosperous and let it bestow all desired gifts.'

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११॥
devānbhāvayatānena te devā bhāvayantu vaḥ
parasparaṃ bhāvayantaḥ śreyaḥ paramavāpsyatha || 3.11 ||

3.11 The celestial beings, pleased by this sacrifice, will also nourish you; with this mutual nourishing of one another, you will achieve supreme prosperity.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२॥
iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ || 3.12 ||

3.12 Satisfied with the selfless enriching, the celestial beings certainly bestow upon you the desired enjoyments of life. He who enjoys the things given by them without offering anything to the celestial beings is certainly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३॥
yajñaśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ
bhuñjate te tvaghaṃ pāpā ye pacantyātmakāraṇāt || 3.13 ||

3.13 Those who eat food after selfless enriching are free of all sins. Those who prepare food for sense enjoyment do grievous sin.

There are two techniques by which one can liberate oneself from attachment to work. One is by telling oneself, 'I am not the doer.' By continuously reminding yourself that it is the senses and not you who is doing something, you distance yourself from the action. This is what Kṛṣṇa explains in the previous verses.

The other way is by surrendering the fruits of one's work to the Divine, to the ultimate life force that is conducting this Universe. This is the technique that Kṛṣṇa talks about here. Bhagavān says, 'O Kaunteya, perform your work for Me and you will do it with authenticity, liberated and without attachment, tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara (3.9).

When you do work as a sincere, humble offering to the Divine, the very attitude of this surrender will make you do the job authentically to your peak capability and you will be liberated. When you are excessively bothered about the results, you actually think you are the doer of the action. That is why you get attached to the work and its results. This is when you start getting stressed and tensed about results. Naturally, when you are tensed, you are not performing at your maximum efficiency because so much of your valuable energy is getting wasted in being tense.

When you see that Existence is purposeless and you are living in the loving, caring arms of Existence, you will relax and surrender to that very Existence. When you are in this relaxed mood, you can function at your best and enjoy every moment of life without feeling like the doer and therefore not worrying about making small mistakes. Real surrender happens when this understanding becomes your experience.

Surrender - The Ultimate Relaxation

Utmost integrity and authenticity is enough for surrender. Nothing else is needed. Surrender has a tremendous power, a tremendous energy. Whether you surrender to an idol or to a person or to your Guru, or even a rock, is not important. What is important is surrender itself.

Vivekananda says beautifully: 'When you pray to God, your prayers actually awaken your own inner potential and it showers blessings on you.' Even if you see logically, surrender helps you to simply relax. When you are relaxed, you can work beautifully, with intelligence, rather than with your pre-programmed intellect. Understand, Existence loves you and understands you better than you understand yourself. See the example of Arjuna; Kṛṣṇa knew Arjuna better than Arjuna knew himself. The very trust, the very connection enabled Arjuna to relate with Kṛṣṇa, who took him to the Ultimate consciousness.

Have simple trust in Existence, in the intelligence of the life force. This is the very life force, the energy that is keeping you alive. This is the energy behind the marvelous functioning of your brain, of your digestive system, of your nervous system. This is the energy that runs our solar system, all the galaxies and the entire Universe so smoothly. Imagine, is it possible for so many billions of stars and planets to move in such beautiful order even if you had the most modern traffic control system in place? There is such a beautiful order, in what appears to be chaos when seen superficially.

Enrich Others Because They Are Part Of You

Enrich others for the sake of enriching. When you enrich others at your own expense, by denying yourself, you function at the level of the Universal energy; you function as part of the principle of Vasudaiva kuṭuṁbakaṁ meaning 'The whole world is my family' as said by Kṛṣṇa; you operate out of compassion. Then there is no compulsion or no moral injunction to give. There is no expectation that you will go to heaven if you give and to hell if you don't.

Many times even your enriching others has a selfish motive. You think, 'If I enrich, I may get this, this, and this back.' Do not enrich with purpose. Let enriching be a purposeless happening. Because everyone is part of you, enriching every being is nothing but enriching some part of you. Only then are you practicing the tattva of enriching Vasudaiva kuṭuṁbakaṁ, the whole world as your family. Enrich others. Anything you see, anything you experience is extension of you. Anybody whom you experience in your life is extension of you. Your wife is the extension of your unbending logic. Your husband is the extension of your confusion. So, when you enrich them, the parts of you are enriched. When they feel completion, part of you will become complete.

Kṛṣṇa says that enriching should be practiced because everyone is part of us. Nobody is separate from us. Only then does enriching become a selfless sacrifice, yajña bhāvitaḥ. There is a joy, a bliss that enters your being when you act out

of sacrifice, selflessly to enrich others. The bliss is always there, but when you are free from the filtering root pattern and mind, you start experiencing that bliss. The garbage of expectations disappears and bliss is experienced.

This was the principle on which various sacrificial rituals came into existence in the Hindu culture. These were instruments of mass meditation. The energy of the cosmic space (ākāśa) was captured by the vibrations of the air created by chanting mantras. This energized air fueled the sacred fire in the sacrificial fire pit (homa kunḍa). This energy was transferred to pots of water by physically linking the pots to the fire pit through many threads. This energized holy water was then sprinkled on bodies, deities and the earth to complete the energy cycle. All five energy points: space, air, fire, water and earth were connected through such a ritual to benefit humanity.

It was only a metaphoric offering of all that was sacrificed to the fire. During these rituals, great kings and nobles who performed the rituals gave away to those who lacked material wealth. These rituals helped to maintain material balance. We very conveniently forget an important fact and take life happening for us with others for granted. Anything you receive without enriching, is stolen.

Kṛṣṇa explains enriching beautifully to Arjuna,

iṣṭān bhogān hi vo devā dāsyante yajña bhāvitaḥ | tair dattān apardāyaibhyo yo bhuṅkte stena eva saḥ || 3.12 ||

'Satisfied with the selfless enriching, the celestial beings certainly bestow upon you the desired enjoyments of life. He who enjoys the things given by them without offering anything to the celestial beings is certainly a thief, 'yo bhuṅkte stena eva saḥ' Bhagavān Kṛṣṇa says, 'If you don't do yajña and give back to the divine energy, you are certainly a thief.' Kṛṣṇa does not mean just pouring some offerings into a fire; He also means doing the proper authentic action. For example, if you are cutting a tree, you have to plant at least five trees. If you are taking water from the river, you should make sure that the recycled water is purified and added to the river.

Constantly enriching the source and keeping it alive for the next generation is yajña. Do not touch anything which you can't replace, like sources which can be exhausted but not replenished. Do not use nonrenewable energy sources. Use only renewable energy sources. That is part of enriching yajña. If you are not enriching, but only taking and enjoying, you are a thief. Asteya (non-stealing), one of the important vows of sannyāsa, can be maintained only by enriching. Only when you continuously enrich others will non-stealing be maintained. Enriching is where life happens to you. Enriching means infusing all the three tattvas of integrity, authenticity, responsibility into satya, truth.

Life happens to us with others. Whether it is sannyāsa or saṃsāra, the joys of spirituality or the joys of the world, everything happens with company, with sanga. Understand, whether it is satsanga or dussanga, good or bad association, you need a sanga. Whether it is basic food or the ultimate luxury, everything happens to you with others. If you don't enrich others, it is stealing and life does not happen to you. Decide to enrich everyone you see with these tattvas; in just a few months you will see that you are surrounded by gods and you are living in heaven. Go on enriching people.

Enriching Sacrifice or Sin

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४॥
annādbhavanti bhūtāni parjanyādannasambhavaḥ
yajñādbhavati parjanyo yajñaḥ karmasamudbhavaḥ || 3.14 ||

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

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५॥
karma brahmodbhavaṃ viddhi brahmākṣarasamudbhavam
tasmātsarvagataṃ brahma nityaṃ yajñe pratiṣṭhitam || 3.15 ||

3.15 Know that work is born of the Creator and He is born of the Supreme. The all-pervading Supreme is eternally situated in sacrifice of enriching.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३-१६॥

evaṃ pravartitaṃ cakraṃ nānuvartayatīha yaḥ
aghāyurindriyārāmo moghaṃ pārtha sa jīvati || 3.16 ||

3.16 O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins. Rejoicing in sense gratification, he lives a useless life.

The subtlest, most powerful and all-pervasive cosmic energy is invoked through the slightly less subtle air element when we chant the mantra and we connect and enrich the still, less subtle fire energy through the fire ritual. Energy is then transferred to water, a grosser energy, and then the water in the pots is poured over plants, idols and humans as well as the earth, which is the grossest form of energy.

When we chant the mantra, it is a very powerful way to enrich the world, through our integrity and authenticity. You take responsibility for the words, and for making the mantra into reality. When you take responsibility for the words you utter and start working, you enrich the world mystically and physically, metaphysically and physically. A physical action is a gross expressed action, something that can be seen on the physical plane.

Enrich to Relate with Expressed and Unexpressed God

Enriching is the way in which you relate with the expressed component of God, the expressed part of God. Integrity and Authenticity are the ways in which you relate with the unexpressed, avyakta part of God. Responsibility and Enriching are the ways in which you relate with vyakta, the expressed part of God.

Integrity and Authenticity are the right ways to relate with the unexpressed part of God, avyakta. Responsibility and Enriching are the right ways to relate with the expressed part of God, the world, vyakta. If you do not enrich, you actively create a selfish pattern and your offerings bring that same result. Be very clear, either you give or you swindle. There is no middle.

Kṛṣṇa says that rains become possible from the enriching sacrifice, yajñād bhavati parjanyo and the enriching sacrifice is born of actions, yajñaḥ karma-samudbhavaḥ (3.14).

Rain is a grosser form of energy that is activated by the subtler unexpressed energies which are influenced by our authenticity in actions and integrity in words, thoughts and vibrations.

Rain is the cause, the source which is responsible for the growth of food grains. Food is the enrichment needed to sustain our bodies and minds, which give rise to further authentic action and integrated thinking. So, you see this cycle now, of how the subtle energy, avyakta, the unexpressed part of God manifests itself in the grosser world as vyakta, the expressed part of God, and how the actions in the grosser world affect the subtler elements.

If we just understand this, we will realize that everything that we do and experience is caused by our own actions. We realize that we are the source of everything, and therefore responsible for everything that is happening. We invite our destiny. As we sow, so shall we reap.

Enriching is sowing the seed for the fruit to happen. Integrity is the root, authenticity is the tree, responsibility is the fruit, enriching is sharing the fruit to create more fruits. Every person who eats the fruit is responsible for sowing the seed for more fruits to happen.

Understand, this is what Kṛṣṇa says, 'O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins, aghāyur indriyārāmo. Rejoicing in sense gratification, he lives a useless life, moghaṁ pārtha sa jīvati (3.16).'

If you are rich, be the ground on which the seed can be sown. If not, at least pour water for the seed to become a tree. If not, at least be a gardener to weed out the unnecessary things for the seed to become fruit again. Either offer your time, talent, or treasure. If you have eaten the fruit, it is your responsibility to make the seed again into a fruit. After eating the fruit, be responsible to sow the seed and make sure the seed again brings more fruits for more people to enjoy.

Power of Creating the Space of Enriching

Bliss attracts fortune. You need to know an important lesson, when you decide to become responsible, the whole Cosmos simply listens to you; it simply follows you. With responsibility, even if you sit in one corner, your very space changes the way the world responds to you. Swami Vivekananda says beautifully, 'In Bharat, even if we want wealth, we

sit under a tree and create the space. It happens around us.' He said these words in America, the country which teaches you that you have to work hard to accumulate wealth.

If you sit with yourself, you may accumulate peace but not even a piece of bread. Yet, He says, 'In Bharat, even to accumulate wealth, we just sit and create the space, and it happens.' So, when you take responsibility, sit by creating the space and be ready to sacrifice. The world will simply move based on your word. The world will move as you want.

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

Every subtle movement or subtle thought in one part of the Universe causes a counter-effect at that same moment elsewhere in the Universe. Our thoughts and energy flow have the capacity to create and attract incidents and people of the same nature. It is interesting that modern science is coming up with some startling evidence that reveals some of these truths

now.

Dr. Masaru Emoto, a Japanese doctor and research scientist is renowned for his book, The Hidden Messages in Water. He conducted extensive experiments on water samples taken from all over the world. He took similar samples of water and exposed the water to different influences. To one set of samples, he spoke positive words such as 'love' and 'gratitude,' to some he recited Buddhist chants. To another set, he spoke words such as 'anger' and 'war'. Then he froze the different water samples so that he could photograph their crystal form. In the samples that had been exposed to positive energy, beautiful clear crystals were formed, like diamonds. The water exposed to negative energies did not form into crystals; they looked like a tumor: dark, cloudy and without any distinct geometrical pattern.

Several hundred experiments were conducted to prove the effects of the vibrations created by our words and thoughts on matter. Water being the most common molecule in our bodies, we can now see the obvious and dramatic effect our thoughts have on ourselves and others. It doesn't stop there. Our thoughts have the capacity to affect the oceans and the seas.

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

So we can actually even influence the weather by our thoughts. This is what Kṛṣṇa means when He says that rains are caused by sacrifice - yajñād bhavati parjanyo and enriching sacrifice is born of actions - yajñaḥ karma-samudbhavaḥ (3.14). It is an ultimate statement that proves the power of Enriching, the power of living.

When a large number of people collectively integrate their thoughts and align their actions to enrich others with no expectations and with full faith in the abundance of the Universe, the Universe responds. Rain falls, grains grow, and abundance results.

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

Your integrity, the thoughts and energy directly affect your body, your cell structure, your decisions, your capacity to fulfill your decisions, the outer world incidents, and even accidents. So, you have to complete until your negative commitments are dropped. But even if you have millions of negativities, if you just multiply it by zero, the whole thing will become zero. Master's initiation is like multiplying by zero.

Currently, you are always centered in either greed or fear. Every action is performed either out of desire or out of fear. It becomes very easy for others to exploit you because of this. You become very vulnerable. Some people have become so selfish that they care only about their personal pleasure or pain. Only when life hits at them there, they understand

the constitution of life, not otherwise. They create a powerless space that attracts similar incidents into their life. They also corrupt the energy flow of their inner space this way.

If you are sensitive enough to understand life and the facts, and the truth, the Cosmos does not teach you in a very hard way; it teaches you in a mild way. If you can change your inner space from this incomplete space to the space of completion, the space of bliss, or ānanda, then the energy flow in your inner space will start brimming and your thoughts will become declarations of integrity, which is like multiplying all your past negativity by zero. Then you will be complete in the present moment.

When you do this, you have the power to control external incidents because you and Existence have a very deep connection at the energy level. This is the thread you need to catch in order to understand that bliss attracts fortune. When you are blissful, when your inner space is not one of worry, fear and greed patterns but one that is in the space of completion in the present, you will automatically attract the best of things.

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

The Universe is a huge wave of 'Tathāstu - so be it!' So everything is as you create, as you organize, as you arrange. Put a little intelligence, time and energy into creating the right space in you. If you carry the space of many births, you will have many births. If you carry the space of a soul, you will have a soul. If you carry the space of no-soul, you will not have a soul.

Decide to create the space for the best possibility. You have a soul, and it can do anything you want. This is the best space. Create it. That will be your reality. Every action has a cause and an effect. Using the same principle, you can actually create the desired effect by just causing its visualization in your inner space. For example, when you meditate, if you visualize you are bliss, bliss is bound to happen in and around you as an effect. It would seem that the cause has created the effect. But in life, cause and effect are actually a cycle, each generating and being generated by the other.

Understand, anything that has not made its effect completely in you is cause. Anything caused which has made its completion in you is effect. Anything which has not caused its complete effect in you is cause. This is the endless cycle Kṛṣṇa refers to when He says that work originates with the Creator, who in turn originates from the supreme Existence, and therefore all sacrifices are from the Supreme to the Supreme.

Live the tattvas intensely. Bring them into your life layer by layer. Your body will listen to you. Your mind will listen to you. The world will listen to you. The Universe will listen to you. Humanity will listen to you. You will enrich the Universe and the Universe will enrich you.

Acting Without Attachment

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥
yastvātmaratireva syādātmatṛptaśca mānavaḥ
ātmanyeva ca santuṣṭastasya kāryaṃ na vidyate || 3.17 ||

3.17 One who takes pleasure in the Self, who is satisfied in the Self and who is content in his own Self, for him certainly, no work exists.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥
naiva tasya kṛtenārtho nākṛteneha kaścana
na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ || 3.18 ||

3.18 Certainly, he never has any reason for doing his duty or not doing his duty in this world. He does not depend on any living being.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९॥
tasmādasaktaḥ satataṃ kāryaṃ karma samācara

asakto hyācarankarma paramāpnoti pūruṣaḥ || 3.19 ||

3.19 Therefore, one should work always without attachment. Performing work without attachment, certainly, man achieves the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२०॥
karmaṇaiva hi saṃsiddhimāsthitā janakādayaḥ
lokasaṅgrahamevāpi sampaśyankartumarhasi || 3.20 ||

3.20 King Janaka and others attained perfection by selfless enriching. To guide others, you too must act selflessly.

Our Eastern masters have declared again and again, 'You are bliss. You are love. You are eternal bliss itself.' When you are bliss itself, what more can you ask for? When you understand and experience this truth, you are enough unto yourself; you are completely satisfied. Nothing exists for you to achieve because you are already the ultimate you can achieve.

Existence is Taking Care of You Every Moment

Existence is taking care of you every moment. Do you think you can be alive even for one moment if Existence does not want you to be alive? The very fact that you are alive proves that Existence wants you here, now, in this form, in this place. This is the ultimate cause for celebration. What more do you want? Existence has provided, is providing and will provide for each and every one of your needs. Your suffering, your struggle, your incompletion is only because you don't trust that you are being provided all that you need; because you carry a deep self-doubt and consider yourself separate from Existence, who you think is your enemy.

As humans we have lost touch with Nature, with Existence. We have fallen out of tune with ourselves and with Nature. That is why we experience Nature unpleasantly. Even in our prayers there is no gratitude, there is only asking. We have become beggars. Also, you are not satisfied with how Existence chooses to take care of your needs. You look at others and have a big list of wants based on what others have. You fail to understand that each of us is unique and each of us has been provided with exactly what we need. Instead, you start looking at what others have and want that also. Greed sets in.

Actually, the fountain of bliss is happening spontaneously in each of us. We always think joy or happiness can happen only for some reason. On the other hand, we feel we can be sad for no reason. Just like that, for no reason, you can be morose, sad, thinking, 'What is life all about?' But you always feel you need some reason to be happy. It is you who is making all the effort to stop the fountain of bliss that is happening in your being every moment.

Only when you are completely detached can you be completely involved. Otherwise, your very sense of ownership and emotional attachment will be a hindrance to plunging headlong into the task. Only when you work without any incompletion, can you perform the task authentically to your peak possibility, without expectation and without being concerned about the results.

Responsibility - The Space Of Leadership

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥
yadyadācarati śreṣṭhastattadevetaro janaḥ
sa yatpramāṇaṃ kurute lokastadanuvartate || 3.21 ||

3.21 Whatever action is performed by a great person, others follow. They follow the example set by him.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२॥
na me pārthāsti kartavyaṃ triṣu lokeṣu kiñcana
nānavāptamavāptavyaṃ varta eva ca karmaṇi || 3.22 ||

3.22 O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything. Yet, I am always in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३॥
yadi hyahaṃ na varteyaṃ jātu karmaṇyatandritaḥ
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 3.23 ||
3.23 If I did not engage in work with care, O Pārtha, certainly, people would follow My path in all respects.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४॥
utsīdeyurime lokā na kuryāṃ karma cedaham
saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ || 3.24 ||
3.24 If I do not work, then these worlds would be ruined. I would be the cause of creating confusion and destruction.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५॥
saktāḥ karmaṇyavidvāṃso yathā kurvanti bhārata
kuryādvidvāṃstathāsaktaś cikīrṣurlokasaṅgraham || 3.25 ||
3.25 Even the ignorant do their work with attachment to the results, O Bhārata, the wise do so without attachment, for the enrichment of the people.

Here, Kṛṣṇa talks about the practical aspects of why a leader needs to act in a responsible manner. With responsibility, you experience the space of leadership consciousness, īśvaratva.

There is a difference between the state of a leader and the status of a leader. Most of us want to attain the status of a leader but not the state. When you achieve the status of the leader, it is ego-fulfilling and you feel great. The state of the leader is something totally different. It is the state of the leader born from the principle of responsibility that enriches people to become responsible. Problems of all kinds, ranging from stress to discontentment and violence result because the leader has achieved the status and not the state.

Leader Creates More Responsible Leaders

A leader with the status remains only as a slave. A leader with the state takes the responsibility to create more and more responsible leaders. Only when you express all the possibilities out of liberation cognition are you living your life. Life is lived when jīvanmukta saṁbhāvana, the space of possibility, the space of leadership becomes your lifestyle. Nothing else is required for you to be a leader; just leadership consciousness is enough. When Vivekananda walked the length and breadth of Bharat, he did not have anything other than leadership consciousness in his life. But wherever he went, kings washed his feet, gave their own thrones for him to sit on, received his blessings and guidance, and requested his spiritual support.

Responsibility is thinking, feeling, acting, responding and cognizing from the truth that you are the Source of everything.

It is responsibility that makes you realize all possibilities. It is leadership consciousness that brings not just success, but fulfillment in you. Sometimes, people sit on the throne or get the power and become power centers, without having the state of a leader. They never enjoy the power.

Unless you achieve the state, the status is a liability. If you have not achieved the state, the status binds you and also brings suffering to others. The state of responsibility, the state of leadership consciousness, īśvaratva has to be achieved first. When you do not carry the consciousness of a leader, even if you get the powers of the leader, you are bound by it and you also bind the people who accept you as leader and follow you.

Leadership consciousness is an independent intelligence; it cannot be hidden from others. Once you have it, the whole world will know that you have it; the world simply listens to you. You do not need any power, political strength

or infrastructure for the world to know that you are a leader. Even if you walk on the street, you will stand tall as a man among men; what Kṛṣṇa names Arjuna as puruṣarṣabha, the best among men.

Kṛṣṇa, who owns responsibility, the space of leadership consciousness, īśvaratva, is making Arjuna own responsibility. Kṛṣṇa says, 'Whatever action is performed by a great person, others follow. O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything. Yet, I am always in action.'

yad yad ācarati śreṣṭhas tad tad evetaro janaḥ | sa yat pramāṇaṁ kurute lokas tad anuvartate || 3.2 ||

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana | nānavāptam avāptavyaṁ varta eva ca karmaṇi || 3.22 ||

There are only two types of human beings on planet Earth - those who feel responsible for everything and those who don't feel responsible for anything. People who feel responsible become leaders. People who don't feel responsible continue to be slaves. There are some people who don't feel responsible even for their own actions because they forget their action is going to bring its result. Many times, even when they plan out a business, they only plan out the people they will hold responsible if it fails. They don't plan to make it successful.

Deep understanding and experiential expression of the truth happens only with taking responsibility for all your actions. Only when the space of leadership becomes your own experience does the responsibility become complete. Otherwise, if the understanding is just based on someone else's words and experience, then there is always the possibility that anyone can come and shake your belief and you will either hold the situation or others responsible. The roots of responsibility, in this case, are not deep and strong enough to withstand all kinds of questions. Others' questions are nothing but your own unanswered questions that you chose to suppress within you.

There are three types of people: the disciples (or the followers), the Masters, and the leaders (or guides).

The disciple is one who has not yet experienced and enriched himself with the teachings of the Masters, but who is authentically interested and has responsibly embarked upon the path. He needs some guidance on the path. He does not yet know how to practice what is being taught.

The Master is one who is in the eternal space of īśvaratva, leadership consciousness and is in the ultimate experience of Enlightenment. Out of compassion, He enriches by showing the path of responsibility to reach His state to all those who would like to be in that state. It is not necessary for the Master to practice what He preaches because he is beyond the common rules of conduct. Masters need not follow what they tell you to do to reach their state. They understand the illusion of the physical plane that their body-mind system operates in. Whatever they may do physically is in a state of complete awareness.

A leader or guide is someone who is a spiritual activist, he is between the Master and the follower. He has not yet reached the ultimate state of the Master but he has had glimpses of that state. He is not as inexperienced as the follower. He is the bridge of responsibility to lead the follower to the Master.

One more thing: It is not that you need to practice the tattvas just so that others get inspired and enriched. Understand that the very practice will give deep understanding and completion to you. Automatically you cause what you want to cause in your life. That is the first effect, the actual result. Being an inspiration and causing the reality for others will be just a by-product. It will automatically result from the confidence of authenticity you radiate in your body language and the power of integrity you express in your words, when you enrich people out of the intelligence and strength of your own responsibility as a leader.

Nothing Binds Me, Yet I Engage in Responsible Work

In these verses, Kṛṣṇa beautifully explains what walking the talk means through His own example. He says there is nothing in the three worlds, the nether world, earth or heaven, for Him to achieve. There is no duty that binds Him. Even though He has nothing to gain, lose or even to do, He is constantly engaged in action and enriching the three worlds. Why?

Because people look up to Him as God, they would obviously follow the path He sets. People's anyakāra, the expectation that world has from Kṛṣṇa is that He is God, He is Bhagavān. They would simply follow what He does. He is now responsible to fulfill even others' image about Him for leading them on the correct path. That is Bhagavān Kṛṣṇa's authenticity and responsibility.

Understand, others' anyakāra about you has two dimensions - how they perceive you and how they want you to be in their life. For example, they may perceive you as a fool and a cheat, but they may want you to be intelligent and

authentic. When you take responsibility for both parts of others' anyakāra, life just oozes out of your Ānanda Gandha, your blissful inner space.

Taking responsibility for what others perceive and what others want just makes life ooze, explode and express through you. If you want your skin to shine, your eyes lit and your body radiating grace and joy, take responsibility for others' anyakāra in both directions. If others perceive you as a cheat and fool, don't be angry. It means that you have not raised yourself in some way.

When responsibility expresses through your head, it is leadership. When responsibility expresses through your heart, it is compassion. When responsibility expresses through your being, it is Enlightenment, sātori.

Stretching to Others' Expectations is Authenticity

As Kṛṣṇa says, 'I need to be responsible for what I do for the sake of enriching those who follow.' It is the energy behind the action, the energy of the being that decides the quality and hence, the effect of the action. It is not the action itself that decides the quality.

Masters act out of pure compassion in whatever they do. That is why even when Masters scold people, the person does not carry vengeance towards me. Scolding is also for your good, for your ego to be removed. It will seem painful because the ego, which you have been thinking is you, is being pulled out. But your being understands that what is not you is being removed. That is why in the very next moment after scolding, Master can be completely different, showering love. There was no vengeance to hold onto in that act of scolding. It was just complete truth at that moment, pure compassionate energy.

Others' expectation about you is only your friend helping you to wake up. So when others have expectations towards you, bow down to them as the embodiment of Mahādeva; the antaryāmi who is inside you, waking you up.

When Master scolds you, you are jolted into the present moment. Suddenly, in a flash, you get the awareness that you have been missing your natural space of completion. The energy behind Master's words is purely for your transformation. There is only pure compassion.

Role Of The Wise

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६॥
na buddhibhedaṃ janayedajñānāṃ karmasaṅginām
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran || 3.26 ||

3.26 Let not the wise disturb the minds of the ignorant who are attached to the results of work. They should encourage them to act without attachment.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥
prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāravimūḍhātmā kartāhamiti manyate || 3.27 ||

3.27 People, confused by ego, think they are the doers of all kinds of work while it is being done by the energy of nature.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥
tattvavittu mahābāho guṇakarmavibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate || 3.28 ||

3.28 One who knows the Truth, O mighty-armed one, knows the divisions existing in the attributes of nature and work. Knowing well about the attributes and sense gratification, he never becomes attached.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९॥
prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu

tānakṛtsnavido mandānkṛtsnavinna vicālayet || 3.29 ||

3.29 Fooled by the attributes of nature, those people with less wisdom or who are lazy become engaged in actions driven by these attributes. But, the wise should not unsettle them.

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

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

We are all governed by our basic nature, attributes, or guṇa. The mental set-up, patterns from previous births, called vāsana determines what we are, what we do in this birth, and also what happens to us in our future births. The desires born out of vāsana carry their own energy for fulfillment. If you are conscious, you will be able to fulfill them. Once fulfilled, these vāsana and karma get dissolved. One who reaches this state of completion with desires also realizes that he is not the doer. Karma is nothing but the unfulfilled or incomplete patterns and desires, which are inside your being, that constantly make you travel in the same path again and again, trying to give the experience of completion in your inner space.

You are the one who chooses and acts, but any choice comes with effects and side effects. On seeing the side effects, you feel powerless and blame your fate or destiny. Actually, you are the one who chose it in the first place. You are responsible for the cause and effect, as you are source of everything. Any karma left incomplete, any action done out of incompletion is pravritti - incompletion leading to more incompletion. It is more and more dangerous and makes you more and more powerless.

You Are Not the Doer

To understand, 'I am not the doer,' this concept of 'I' and 'mine' needs to be understood. Śiva says that the concept of 'I' itself comes from the concept of 'mine.' We think, when the sense of 'I' happens, the sense of 'mine' happens. But if you look deeply, our idea of what we think of as 'ours' is what defines what we think of as ourselves. Just imagine, if your possessions, your status, your wealth, your relations all are taken away from you, what will you think of as you? How will you define yourself? Your idea of 'I' is also relative, is it not? Enlightened beings are just energy. In this plane, in these dimensions of space-time, you see them in this six-foot form and say 'Nithyananda,' but in truth, this 'Nithyananda' does not exist. It is just energy. There is no 'I.'

When you get attached to anything, you start creating suffering for yourself. When you understand that it is the mind and the senses doing what is in their nature, you become detached from your body-mind and do things with the clear understanding that just the mind, body and senses are doing their job. When you don't understand this, you get caught in what you are doing, you get emotionally attached to incidents and people, and you start living without awareness.

Do As I Teach With Authenticity

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

mayi sarvāṇi karmāṇi saṃnyasyādhyātmacetasā
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||

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

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१॥

ye me matamidaṃ nityamanutiṣṭhanti mānavāḥ
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ || 3.31 ||

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

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२॥

ye tvetadabhyasūyanto nānutiṣṭhanti me matam
sarvajñānavimūḍhāṃstān viddhi naṣṭānacetasaḥ || 3.32 ||

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

Next Kṛṣṇa makes an important point. Kṛṣṇa says: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully with authenticity, without envy, become free from the bondage of actions.

ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ | śraddhāvanto 'nasūyanto mucyante 'pi karmabhiḥ || 3.31 ||

Here you need to understand two things. He says, 'according to My injunctions, ye me matam idaṁ nityam'. It means when you enter into your being, whatever your being says is Kṛṣṇa's words. When he says My injunctions, He means the injunctions from the ātman, injunctions from the being.

When you complete and drop the goals and fall into your being, the Divine will guide you and you will become an instrument in His hands. If you become a hollow bamboo without any blockages inside, you will become a flute in the hands of Kṛṣṇa. Dropping your purposes or dropping your root pattern is becoming a hollow bamboo. If you are a solid bamboo, you will be used only to carry dead bodies. But if you drop the root pattern and fall into the being, you will become an instrument in the hands of the Divine, a divine flute. When you become a flute, the air that enters into you comes out as music. Your words become mantra - sacred words that enrich people, your actions become tantra - sacred techniques to realize the Divine, and your form becomes yantra - sacred form; you become Divine.

Here, He says, 'Those persons who execute their responsibilities according to My injunctions, according to your inner consciousness...' Understand, as long as you follow the goals set by society, you will be carrying a social conscience.

Śraddha - Your Peak Possibility

'The man who lives according to his consciousness, believing in and having śraddhā towards these teachings...' Why does Kṛṣṇa ask for śraddha here? This is the first time Kṛṣṇa says 'śraddha. Why? Śraddhā cannot really be translated as faith. It means faith plus the courage of authenticity to execute the highest level of possibility. In English, there is no equivalent for śraddha. Śraddha can be translated as authenticity, but authenticity is not all-encompassing translation of śraddha.

The courage of being established in the peak of your capability, and responding to life from who you perceive to be for yourself, who you project yourself to be for others, what others expect you to be for them and what you expect them to be for you is what is called śraddhā, Authenticity.

Here Kṛṣṇa says, 'śraddhāvanto 'nasūyanto,' the man who executes the teachings with śraddhā, with the courage of authenticity to the peak of his capability. Why do we need courage of authenticity? Courage is the fragrance of authenticity. When you have the courage of authenticity, śraddha towards living these teachings and start living without purpose, only then will you realize that you don't need the stick to walk. That is when you become authentic to your peak possibility. Once you enter into the depths of your being, you will enter into a totally different dimension. Whatever you think now as spiritual life or material life both lose their meaning and you will enter a new dimension of life. You will be established in authenticity, in the space of possibility.

When you enter into your being, when you experience the purposelessness of life, the so-called material life and spiritual life both drop you and you enter what 'Quantum spirituality' or eternal consciousness. You are then in eternal bliss. Only then you will understand you don't need worries to live. You don't need your mind. Until you reach the being, you need to have śraddha. Until you gain your vision, you must have śraddha and lie on the operating table. You

need to allow the doctor to work on you as per his expectation from you. That is the reason Kṛṣṇa says, 'śraddhāvanto anasūyanto'.

The next word is a beautiful word: 'anasūyanto,' which means 'without envy.' This is important. We all think, 'My brother has purchased two houses. My sister is getting a big new car. How can I live like this?' The moment you get such thoughts, 'He has that, she has this,' what happens? All your spirituality, all your authenticity, all your purposelessness, everything just disappears. You are again in the same rat race. If your neighbor buys a new air-conditioner, the temperature in your house shoots up.

Kṛṣṇa says, 'anasūyanto, without envy.' Envy is the parasite pattern that puts you back in the same rut of inauthenticity. The problem with the rat race is this: even if you win, you are still a rat.

Any pattern you create before the age of seven is the root pattern. Any pattern created after the age of seven is a parasite pattern. First you will have to work on completing with the parasite patterns and then completing with all the root patterns. The moment the parasite pattern of envy or jealousy enters your being, authenticity disappears, purposelessness disappears. Again, you fall into social conditioning and you start running behind goals. Envy or jealousy is what makes you run like a rat.

Kṛṣṇa is asking Arjuna to bring śraddha or authenticity in action to the peak possibility of what he perceives as himself and what he projects as himself, without the parasite pattern of envy.

The man who lives in eternal consciousness, nityānanda, and allows his body and mind to work according to their nature is centered in eternal consciousness. He is called a karma yogi, one who has espoused authenticity in action without attachment as the ultimate renunciation. But the man who acts out of jealousy, enters his lower dimensions of social conditioning. He is caught in the rat race, and is called a karmi, one who is focused on inauthentic action arising from patterns of greed.

A karmi is an inauthentic person who rejects his highest possibility. A karma yogi is one established in authenticity in action, empowered to live his highest possibility. The difference between a karmi and a karma yogi is this: The man who is driven by inauthenticity, his lowest possibility, jealousy is a karmi, and the man who allows authentic action, his highest possibility, the eternal consciousness to drive him is a karma yogi.

Life is For Realizing Your Highest Possibility

When you are in conflict, you will naturally suffer. People constantly say, 'I am in suffering because of his or her inauthenticity.' Wherever you are in conflict, be very clear you are in conflict, even though you point at others' inauthenticity.

If life is not continuing to happen in the seed, it is dead. If authenticity is not continuously happening in you, you are not a possibility, you are dead. Constantly make authenticity happen in you, in your work, in your thinking, in your health. Constantly expand your thinking, constantly expand your perception. Constantly practicing authenticity brings you to the space of possibility. Śraddha or Authenticity continuously connects you with yourself and your highest possibility. Life is for realizing that possibility. Life is for realizing the Self. Life is for realizing itself.

Authenticity is Life. Life is continuous expansion. Add authenticity to your thinking in every step. Constantly go on expanding. Don't settle down with the lower perception. What you know about human beings, what you know about the world, what you know about you is all imperfect perception, comparative reality. When you settle down with comparative reality, you make the most horrible mistake of your life. Don't build your inner space on comparative reality.

Let your inner space be built on existential reality which is the space of highest possibility. If you build your life on existential reality, you will live your life blissfully in eternal consciousness, as a karma yogi. By nature, a person with a body and mind has to act in one way or the other. If you follow your nature with authenticity, you can be comfortable and flow in tune with Existence. When you are relaxed, when you are blissful, you express yourself beautifully.

When you become possessed by the root pattern of greed or fear and try to be what you are not and project yourself to be what you are not, you suppress yourself and become inauthentic. What can suppression do? You cannot suppress energy. You can only transform energy. It can never be destroyed or suppressed. Neither expression nor suppression is the solution, only completion with your inauthentic identities is the solution. The solution is to infuse śraddha, the courage of authenticity into this process. For example: your reaction of irritation has nothing to do with what the

person has done. If you look a little deeper, you can see it is how you choose to react based on your root and parasite patterns that decides what you feel about the person. You choose to get irritated by what he is doing. Why should you allow yourself to get worked up about the other person's actions? Also, factually the person may have a completely different intention. Yet you are already biased by your own past perception about him.

Authenticity is the key. If you bring authenticity to what you perceive as you, to what is happening within you and what you project yourself outside you, you will not be controlled by your unconscious patterns. You will be able to see clearly when lower emotions arise or unconscious reactions arise. The awareness of your inauthenticity will itself bring you to your peak capability. Then, you will naturally drop all your lower level emotions and live what Kṛṣṇa calls as śraddhāvanto 'nasūyanto, authenticity without envy, the space of possibility.

Do Your Responsibility

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३॥
sadṛśaṃ ceṣṭate svasyāḥ prakṛterjñānavānapi
prakṛtiṃ yānti bhūtāni nigrahaḥ kiṃ kariṣyati || 3.33 ||

3.33 Dedicating the results of work to Me, with consciousness filled with Me, even the wise person acts according to the modes of his own nature, for all living beings go through their nature. What can restraint of the senses do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥
indriyasyendriyasyārthe rāgadveṣau vyavasthitau
tayor na vaśam āgacchettau hy asya paripanthinau || 3.34 ||

3.34 Attachment and repulsion of the senses for sense objects should be put under control. One should never come under their control as they certainly are the stumbling blocks on the path of self-realization.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५॥
śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt
svadharme nidhanaṃ śreyaḥ paradharmo bhayāvahaḥ || 3.35 ||

3.35 It is better to do one's own responsibility, even if it is in a faulty manner, than to do someone else's responsibility perfectly. Death in the course of performing one's own responsibility is better than doing another's responsibility, as this can be dangerous.

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६॥
arjuna uvāca
atha kena prayukto'yaṃ pāpaṃ carati pūruṣaḥ
anicchannapi vārṣṇeya balādiva niyojitaḥ || 3.36 ||

3.36 Arjuna says, 'O descendant of Vṛṣṇi, then, by what is man forced to commit sinful acts, even without desiring, as if engaged by force?'

श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥
śrībhagavānuvāca
kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā viddhyenamiha vairiṇam || 3.37 ||

3.37 Bhagavān says, 'It is lust and anger born of the attribute of passion, all-devouring and sinful, which is one's greatest enemies in this world.'

Here, it is important to understand what duty means. If I have to do my duty, I need to know how to identify my duty.

What Kṛṣṇa talks about here is not socially defined duty or conscience. He is talking about responsibility, the leadership consciousness, the law of the cosmos. The Cosmos functions on responsibilism. The Cosmos does not believe in socialism, communism, capitalism, corporatism or any other 'ism.' The law of Cosmos and the natural law of Existence, dharma is not comparison based philosophy of communism, socialism, capitalism or corporatism. The law of the Cosmos is responsibilism.

You always measure the result of your responsibility based on the little money and the name and fame you get. That is where you fail. When you take responsibility, the higher energies start expressing through you. That is why do not measure the results with your small logic. When you actually take responsibility, Indra enters your hand; it becomes vajrāyudha. Yama enters your lungs; it means 'not-stopping'. Lakṣmi enters your heart; it means 'continuously sharing'. Kubera enters your liver and kidney, keeping the whole thing alive; Mārut, Agnī, Mārīci, all of them enter your intestine, burning anything that is offered and keeping the whole system active and alive.

When you take responsibility, when you start expressing authenticity, you get a thousand times more benefit than what you calculate through your small logic. When you start living with responsibility, not only will your monthly earnings move from two lakh to twenty lakh but you also build a space where you live in deathlessness. Your body gets built as you want. Your consciousness gets built beyond your body; you build a space of deathlessness.

To the unattached worker, all duties are equally good. He takes responsibility and welcomes what he has to do, irrespective of the external nature of the job. He approaches every act with the same enthusiasm and liveliness and becomes completely involved in the task at hand. He is authentic to his authenticity and does the action to his peak capability.

The Natural Dharma

Each of us is unique in our capabilities and interests. Accordingly, our responsibilities are different. If you try to imitate others, thinking their responsibility appears more attractive, you will be making the mistake of following somebody else's path. Comparison literally rules our lives. We waste our time and energy analyzing the other's growth. When we use our energies with authenticity for our peak growth without comparing ourselves with others, we do our responsibility according to our nature.

These verses on karma yoga by Kṛṣṇa have been misused by some to defend the caste or varṇa system in the Hindu tradition. They say what Kṛṣṇa means is that one should not swerve from one's varṇa dharma, the duty of one's caste. They do not understand the origin of the caste system.

In the Hindu culture, a child was taken to a Gurukul (the ancient system of living and learning at the feet of Master) before the age of seven. The Master then took care of the child until his or her adulthood. He taught the child based on his or her abilities. If the child had the aptitude to become a scholar he was trained in scriptures and became a brāhmaṇa. If the child was aggressive and courageous, he was trained in martial arts and became a kṣatriya, warrior, and so on.

Varṇa or caste classification was based on one's natural abilities, not on birth. Over time, this practice degenerated into a classification based on heredity. One needs to usnderstand Kṛṣṇa's injunction in the Hindu educational context.

The Alchemy of Possibility into Reality

These four principles of integrity, authenticity, responsibility and enriching exist in our very DNA. A seed becomes a tree or man realizes his potential only when these four principles are lived. A human being has everything needed in him to become the ultimate reality, the divine reality. The DNA, the very structure with which the human consciousness is built, dharma are these four principles!

As of now, man is only a possibility. Only when these four principles become reality do you experience your actuality. Then the base energy of lust can be transformed into the higher energy of love. It is an alchemic process of changing any base metal to a higher metal. Similarly, changing our base emotion lust to the highest emotion we are capable of, love, is alchemy. First, the impurity, an animalistic emotion, should be removed from lust. Your lust is contaminated by all kinds of fantasies, feelings of guilt and desire we have picked up from the society and media. Either our conditioning from our past makes us feel guilty and so we withdraw, or the intense desire to continue makes us indulge excessively,

only to make us feel guilty again. It is a vicious cycle of pulling and pushing, as a result of which the lust is simply contaminated. Then you master the art of creating guilt for yourself.

In earlier times, people were able to drop their lust by the age of forty. Lust simply dropped from them. In Hindu marriages, there is a beautiful verse which couples recite. The meaning of the verse is, 'In the eleventh year of marriage, let the wife become the mother, and the husband the son.' This may sound strange. What it means is, let the relationship reach ultimate completion. The ultimate completion for a woman is when she expresses the motherliness in her. The ultimate completion for the man is when he comes back to the innocence of the child. So, by the eleventh year, let the relationship mature so that both the husband and wife attain ultimate completion.

First, the impurity in lust needs to be removed so that a deep friendship at the being level and not just at the physical or mental level can be added. When you feel deeply connected to a person, there will be no need for physical proximity to that person. You will feel happy and satisfied with just the feeling of connection. For the final transformation of lust into love, the relationship needs to go through the process of patience and perseverance. You need to be patient for the other person to accept your transformation. Then he or she will automatically be transformed as well.

Here Kṛṣṇa refers to lust and anger, both born out of passion. Anger is also an emotion born out of lust. When the other person rejects your lust, it turns into anger towards that person. Anger is a tremendous energy we misuse because we do not understand and respect it. Greed, anger and lust are all rajasic qualities that arise from passion and aggression from the blocked mūlādhāra cakra, the root center. These are instinctive emotions that we inherit from our animal ancestors. Indulging in these base emotions keeps a human being in bondage to his sensual and instinctive nature. This is the reason Kṛṣṇa classifies these as the root causes of sin.

A human being is endowed with Consciousness that rises above these instincts. The meaning of a human life is not mere survival; it is the realization of one's superconscious nature, one's highest reality. Anything that stands in the way of Self- realization is a sin.

Control The Senses

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८॥
dhūmenāvriyate vahniryathādarśo malena ca
yatholbenāvṛto garbhastathā tenedamāvṛtam || 3.38 ||

3.38 As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the placenta, so also, the living being is covered by lust.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९॥
āvṛtaṃ jñānametena jñānino nityavairiṇā
kāmarūpeṇa kaunteya duṣpūreṇānalena ca || 3.39 ||

3.39 The knowledge of the knower is veiled by this eternal enemy in the form of lust, which is never satisfied and burns like fire, O son of Kuntī.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४०॥
indriyāṇi mano buddhirasyādhiṣṭhānamucyate
etairvimohayatyeṣa jñānamāvṛtya dehinam || 3.40 ||

3.40 The senses, the mind and the intelligence are the locations of this lust, which confuses the embodied being and veils the knowledge.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१॥
tasmāttvamindriyāṇyādau niyamya bharatarṣabha
pāpmānaṃ prajahi hyenaṃ jñānavijñānanāśanam || 3.41 ||

3.41 Therefore, O Chief amongst the descendants of Bhārata, in the very beginning, control the senses and curb the symbol of sin, which is certainly the destroyer of knowledge and consciousness.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥
indriyāṇi parāṇyāhurindriyebhyaḥ paraṃ manaḥ
manasastu parā buddhiryo buddheḥ paratastu saḥ || 3.42 ||

3.42 It is said that the senses are superior to the body. The mind is superior to the senses. The intelligence is still higher than the mind and the consciousness is even higher than intelligence.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३॥
evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānamātmanā
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam || 3.43 ||

3.43 Knowing the Self to be superior to mind and intelligence, by steadying the mind with intelligence, conquer the insatiable enemy in the form of lust, O mighty-armed one.

Just like smoke veils the fire, just as the dust on the mirror masks your reflection, and just as you cannot see the embryo when it is covered by the placenta in the womb, we are not able to see our true nature of bliss because we are caught in base emotions like lust.

In the hymn Bhaja Govindaṁ, Ādī Śaṅkarācārya, the enlightened sage says beautifully: 'Do not be excited by looking at the breasts and navel of women. Do not be overcome with lust. Think to yourself again and again that these are of flesh and will perish with time.'

Lust is linked intimately to the survival of the species. Without lust, there can be no mutual attraction between genders, no reproduction, and no continuity of the human race. This basic survival instinct is lodged in our primal root energy center, the mūlādhāra cakra. When this cakra is blocked we behave out of instinct, like animals. When this cakra is energized, we learn to live in intelligence as we are truly meant to.

Once a person reaches physical or sexual maturity at adolescence, it is very difficult to control the effects of lust arising out of the mūlādhāra. One needs to be spiritually awakened before sexual maturity so that the energy can flow upwards towards the sahasṛāra or the crown cakra. The mūlādhāra cakra is the seat of all fantasies, primarily sexual fantasies. These fantasies are the ones Kṛṣṇa says are like dust on the mirror, completely clouding our judgment.

We live by templates that we carve out in our mind based on these fantasies, and live towards fulfilling these fantasies.

Completion in the present moment is the key to unlocking the mūlādhāra and dissolving lust. It is only completion that brings you in touch with reality as it is and dissolves your fantasies.

In the Śiva Sūtra, Śiva tells His consort Devi, 'In a marriage, four people coexist.' Devi is shocked. She asks, 'There are only two people, husband and wife. Why four?'

Śiva explains, 'There is the wife, and the husband's fantasy of the wife. There is the husband, and the wife's fantasy of the husband.'

As long as there are four in a marital bed, it will not be a love affair. Fantasies need to disappear before completion comes in. When you bring yourself into the space of completion in the present moment, fantasies of the past disappear. Fears and speculations about the future vanish. They have not happened, they are not real. You are exposed to the reality of the present. Only in the present moment can lust be transformed into love.

Kṛṣṇa closes his dialogue with Arjuna in this chapter with these words, 'Be aware that you have a higher intelligence. Use that intelligence to control your senses and curb your lust, which is your most dangerous enemy on the path to completion.'

Please note that Kṛṣṇa does not say, 'Arjuna, come here, I shall help you. I shall help dissolve the lust in your body and mind. You can then be at peace.'

Arjuna started the dialogue saying he was confused by Kṛṣṇa's words about action and inaction. Kṛṣṇa then told him to carry out his own responsibility with authenticity and without worrying about the result of his actions. He guides

Arjuna to lead a purposeless life, free from obsession with the final goal and to be detached from the result of action. 'Authentic action is our nature,' He says, 'not inaction. Act, work, but surrender the result of action to Me.'

Now, Kṛṣṇa says clearly, 'Control your senses, be aware, be complete living in the present moment and give up lust.'

Lust, here, not only refers to sexual desire but also to all desires related to the outer world. It is our sense of identity, the sense of possession that drives us to acquire and enjoy.

The truth, however, is that acquisition only leads to the desire for more acquisition, not to enjoyment and fulfillment.

To be blissful we need to keep our inner space clean and empty. Only then can bliss fill that space. The outer space can be filled, that is not a contradiction. As long as the outer material space is filled without attachment, the inner space remains empty.

To make this happen, the senses have to be in control, not suppressed. Anything suppressed waits for an opportunity to explode. However, creating the space of completion can transform the mind and senses. When we realize that life has no purpose, that the meaning of life is to enrich others and ourselves and to enjoy the path, we learn to give up attachment to end results. We drop expectations. We move into the present moment and live in the space of completion.

This is the whole essence of karma yoga. Be complete and drop your attachment to the goal, and live an enriching life with integrity in words, with authenticity in thinking and action, and with responsibility in feeling. Live life blissfully. You will achieve the Supreme. You will achieve the space of Enlightenment.

Kṛṣṇa says, 'You will achieve the Supreme.' You will achieve the eternal consciousness, nityānanda - eternal bliss.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सुब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde karmayogo nāma tṛtīyo'dhyāyaḥ || 3||

Thus ends the third chapter named Karma Yogah, 'The Yoga of Action,' of the Bhagavad Gita Upanisad, Brahmavidya Yogasastra, the scripture of yoga dealing with the science of the Absolute in the form of Sri Krsnarjuna samvad, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 4
Jñānakarmasannyāsa Yogaḥ

The human psyche longs for continuance. Continuation and perpetuation of one's identity is of utmost importance to us. We trace our lineage back as far as we can go in memory and records. We keep looking for something noteworthy there. We are anxious to provide for the weak ones in the family. This is a general anxiety on the account of our own lineage.

Arjuna has been driven by the same dilemma. To defend the fears he has about his own identity, he cites historical moral codes that discuss how one's ancestors and descendants are affected by one's deeds in this life. It is a simple transference of his present uncertainty to the past and future.

All religions may not accept this principle of energy in man and the Universe as eternal. Views of religions change and have to change as new knowledge arises. Scientists now agree that matter and energy are inter-convertible in time and space. Advances in Quantum Physics have shown that sub-atomic particles can appear in different forms and shapes depending on when they are viewed, how they are viewed and who views them. For example, people think materialization of objects is magic or trickery. It isn't. It is simple science. It is converting matter into energy, moving the energy and converting it back to matter. We can demonstrate this scientifically with the help of modern technology.

No matter can be produced from nowhere. It can only be produced out of energy. Fortunately this energy source is infinite in the Universe. This Universe is known to be constantly growing.

The very first verse of the first Hindu scripture, Īśa Vāsya Upaniṣad, says that 'out of energy arises all matter - īśā vāsyaṁ idaṃ sarvaṃ.' Upon reading this verse, Albert Einstein, the famous physicist said, 'It is only now that I could establish that energy arises from matter. Thousands of years ago, Hindu sages knew more. They knew that matter arises from energy. Science has yet to establish this. The last frontier of science is the threshold of spirituality.' After all, the energy that is who we are is forever. Once we understand, cognize and accept this, we are in eternal bliss, nityānandam.

I Taught This Science to Sun

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥

śrībhagavānuvāca

imaṃ vivasvate yogaṃ proktavānahamavyayam

vivasvānmanave prāha manurikṣvākave'bravīt || 4.1 ||

4.1 Bhagavān says: I taught the Sun god, Vivasvān, the imperishable science of yoga and Vivasvān taught Manu, the father of mankind and Manu in turn taught Ikṣvāku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२॥

evaṃ paramparāprāptamimaṃ rājarṣayo viduḥ

sa kāleneha mahatā yogo naṣṭaḥ parantapa || 4.2 ||

4.2 The supreme science was thus received through the chain of master- disciple succession and the saintly kings understood it in that way. In the course of time, the succession was broken and therefore the science as it was appears to have been lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४-३॥

sa evāyaṃ mayā te'dya yogaḥ proktaḥ purātanaḥ

bhakto'si me sakhā ceti rahasyaṃ hyetaduttamam || 4.3 ||

4.3 That ancient science of Enlightenment, or entering into eternal bliss, is today taught by Me to you because you are My devotee as well as My friend.

You will certainly understand the supreme mystery of this science. You need to understand that Kṛṣṇa is just thirty-two years old when He makes this statement. Physically His body is only thirty-two years old. But He says, 'I gave this imperishable knowledge to Sūrya, the Sun god, imaṁ vivasvate yogaṁ proktavān aham avyayam (4.1).'

Of course, this is very difficult to understand. With logic, you cannot understand this statement. With ordinary logic, which you use in your daily life, you cannot make any meaning out of this statement. In the next statement He says: The supreme science, this yoga as it was, appears to have been lost in course of time.

These two verses should be understood clearly. The first thing is that the truth is not new. It is eternal; neither new nor old. Eternal means it is there forever. It never becomes old. It was never new. Eternal means that which is beyond time and space. When you are in completion, anything you create stands for eternity. It is immortal and eternal. Otherwise there is no reason why Hinduism should be still alive. See, for a religion or any civilization to be alive, three things are important. First, the knowledge and the science of lifestyle, Upaniṣad - the answer to all questions of living and leaving. Second, the buildings - architecture and arts. And third, the language. All these three are made out of the magnetic field of completion in sanātana-dharma. That is why these three things can never be destroyed, no matter how much anyone tries.

The architectural wonders and monuments created out of completion, and the linguistic monument and wonder, Saṃskṛitaṁ born out of completion can never be destroyed. Just like the wonders of the world, if you analyse the linguistic wonders of the world, Saṃskṛitaṁ, the devabhāśā, language of Divine, will be the first and only linguistic wonder of the world. Understand, the word Saṃskrit means well done, refined, perfect. The Hindu tradition is such a powerful, refined system that no matter how much anyone tries to manipulate, morph or misrepresent it, it gets backfired. The system is so foolproof, so evolved to perfection; that is why we say Saṃskṛitaṁ means refined. The great science of lifestyle is the Upaniṣads. All three are created out of the magnetic field of completion. That is why nothing could destroy or kill it.

This yoga is imperishable as Kṛṣṇa declares, avyayam. Anything created out of the space of completion stands forever, stands eternally. Completion is eternal, nitya. Only the things described and created based on time can be said to be new or old. Anything new will become old one day. Anything old was new at one time. Eternal means it is beyond the new and the old. It has been there from time immemorial. Here, this yoga, the science of Enlightenment is eternal or nitya.

The science of karma yogaḥ that we learned in chapter three, the same yoga is going to be explained further in chapter four Jñana-karma-sannyāsa yogaḥ.

Understanding the purposelessness of life will wash away all its incompletions, stresses, pressures and burdens from your being, whether they are physical or mental. You are liberated in that same moment. You are in the space of

completion that very moment. Kṛṣṇa doesn't give you any technique that works over lengthy periods of time. Some techniques work over long periods of time, which you will have to practice forever. Your son or your daughter may get the result.

Kṛṣṇa says, 'Now, here or nowhere!' Either have the result now and here, or nowhere. All His techniques straightaway give you the experience. If you can allow that one idea of purposelessness, the beauty of purposelessness, into your inner space, that very moment the breeze of Enlightenment enters your heart. That very moment, the healing of your being starts. Healing of bhāva roga, emotional diseases and healing of saṁsāra roga, the disease of birth and death, start.

Learn Only from a Living Enlightened Master

Understand why this yoga of completion was lost. When a disciple is not in the space of completion, if he is not completely ready to listen, naturally the technique becomes a ritual. Understand, there is only one difference between technique and ritual. When it is done with integrity and authenticity, even an ordinary ritual becomes a great meditation technique that leads you to Enlightenment. When it is done without any integrity, as a routine, then even a meditation technique becomes a ritual.

'In course of time, the science was lost.' Kṛṣṇa uses a beautiful phrase, 'the supreme science was taught by Me, imaṁ vivasvate yogaṁ and the supreme science was received through lineage, evam paramparā prāptam.' You don't lose that supreme science in just one generation. In course of time, even a single unenlightened disciple is enough to destroy the whole science.

When you get somebody's throne as a successor without the energy of responsibility, you will be filled with ego. You will create damage. You carry just the book and not the knowledge. Responsibility is the energy in which your life flowers and blooms. First learn to think with these four tattvas as reality. That is why our Hindu Masters always transmitted and mirrored the truths through the oral tradition of disciple succession from the enlightened Master to the disciple. The disciple sits in Upaniṣad at the feet of the Master. Upaniṣad means sitting with the Master. Upaniṣad is nothing but a Master who gets into a space and lets the disciples sit around and mirror his neuron activity in their brains. Upaniṣad is the best way to transmit the experiential expression of the great tattvas. This is how Bhagavān Kṛṣṇa transmits the science of Bhagavad Gītā to the Sun god, Vivasvān and now to Arjuna.

Spirituality - The Ultimate Luxury

Here Kṛṣṇa says,

evam paramparā prāptam imaṁ rājarṣayo viduḥ | sa kāleneha mahatā yogo naṣṭaḥ parantapa || 4.2 ||

One important thing, He says, 'rājarṣayo viduḥ,' meaning, this science is given to kingly saints, not to just any saint.

If you have listened to the previous chapter, karma yogaḥ you would know that the science He taught is Quantum Spirituality, which gives you both the material and spiritual world. That is why He says, 'the science is given to kingly saints.' Had it been only for ordinary saints, he would have emphasized only on the inner world, the inner space. Had it been only for kings, he would have emphasized on the outer world and wealth. The science is delivered to the kings, enlightened masters; enlightened masters who are kings. Only they can preserve the science as it is. Be very clear, only an enlightened person who is a king or a king who is an enlightened person can know the totality of spirituality.

Only a rich man who has enjoyed material wealth can understand the meaning and relevance of spirituality. Poor men who have not seen the outer world wealth can only go and beg in front of God. They can never understand the ultimate spirituality.

Only a person who has seen the outer world thoroughly realizes its emptiness. Only he can enter the inner world. If you still have hope in the outer world, you cannot experience the ultimate spirituality. Only a king can be utterly frustrated. Only a king can enter into enlightenment, because he knows there is nothing in the outer space that can fulfill him. He has seen everything; all possible comforts, enjoyments and pleasures.

If somebody who has not experienced depression of success enters spirituality, he will stand in front of God and beg, 'God give me this, give me that.' He may be a religious person, but never a spiritual person. There is a huge difference between a religious person and a spiritual person. When you know God has got the śakti (power) to give whatever you

want, your religion starts. When you understand he also has the buddhi (intelligence) as to when to give you what, then you enter into spirituality.

We all believe God has the power to give us what we want, but we don't trust that he has also got the intelligence to give it at the right time. That is why we beg and beg. Only a person who trusts that God has the power and the intelligence, can enter spirituality, trusting implicitly that He knows when to give and what to give.

Spirituality is the ultimate luxury. Only a person who carries the space of completion, who understands the purposelessness of life can heal himself and others. Only he can be a real spiritual being. Here, Kṛṣṇa uses the words 'rājarṣi, kingly saint. Only a person who has authentically lived aligning the inner space and the outer space, can experience the truth of the totality. Of course, when a person who is not authentic enough to realize this truth enters into the system, he corrupts it. Inauthenticity is the corruption that can happen in your soul. Don't allow this corruption to happen to consciousness.

Because You are My Devotee and Friend

So, Kṛṣṇa says, 'In course of time, the science was lost.' In the next verse, Kṛṣṇa says:

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ | bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam || 4.3 ||

He says, 'I am telling you about this very ancient science of the ultimate Enlightenment or entering eternal bliss, and being My devotee and my friend, you will understand the supreme mystery of this science.'

This has to be understood very deeply. One cannot tell this ultimate truth to a person who is not ready. This truth cannot be delivered to a person who is not ready to listen. And truth told to a person who is not ready creates danger for everyone.

The ultimate truth is beyond logic. Initially when you start to teach the truth, it always starts with logic. Words go logically. But after some time, you have to leave logic behind. Otherwise, you can't reach the Divine. You can't talk to God through logic. You cannot relate with him in prose. Only in poetry you can relate with God. That is why, be it Eastern or Western cultures, whenever it comes to prayer it is only through songs and poems.

If you want the divine relationship to happen, you need love. You need the language of poetry. Here, only a person who understands, who has become a part of the Master can receive the Master's experiences. Unless you become part of the Master, it is very difficult to understand his message. When you speak the ultimate truth to a person who is not ready, it leads to many troubles. With the right person, even a lie told by him will be good for society. In the wrong hands even truth will do harm to society. To whom it is delivered is important, rather than whether it is the truth or a lie. With the wrong person, even a great truth like advaita (nonduality) 'I am God,' may make him think he is God and make him do all nonsensical things.

A wrong person can never understand the truth told by Kṛṣṇa. For example, Kṛṣṇa says, 'I am God. I am everything. Surrender unto me.' If the person is not completely devoted to Kṛṣṇa, if he has not understood Kṛṣṇa, what will he think? 'What an egoistic person he is! How dare he tell me to surrender to him?' Naturally the person, instead of understanding Kṛṣṇa, will create more trouble for Kṛṣṇa.

Beyond Logic Lies Devotion

Here, Kṛṣṇa is going to talk about something that is beyond logic. This is where you leave your logic behind, become completely open, sit in a totally passive mood, and be ready to receive. With logic, either you will understand everything or you will not understand anything. There is no other danger. When it comes to the deeper level teachings, either you understand, or you misunderstand. The teachings which Kṛṣṇa is going to deliver now are much deeper, much subtler than the teachings delivered earlier.

That is why He says, 'Now I am telling you these secrets just because you are my devotee and friend, just because you are near and dear to me. You are my own, bhakto'si me sakhā ceti rahasyaṁ hy etad uttamam (4.3).' That is the reason He uses the word bhaktosi. He says, 'You are my devotee and you are my friend.' Sakhā means friend. The person who does not have a connection with Kṛṣṇa, cannot receive the message.

Now Kṛṣṇa enters deeper level truths where you need to come down from your head to your heart, where you need to sit with your whole being and listen to the truths. Here, Kṛṣṇa gives a warning, rahasyaṁ hyetad uttamam. 'I am

giving you these secrets, the mysterious science of realizing the Ultimate, my dear friend and devotee, Arjuna.' So, now let us enter into the science that is taught by Kṛṣṇa.

Understand, Vedānta always emphasizes on three things: śravana, manana and nididhyāsana. Śravana means integrated listening. Manana means meditating, contemplating on it with deep active thinking. Nidhidhyāsana means expressing and radiating it powerfully in your life, or experiencing it in your life. Here, these truths do not need these three steps. Just listening is enough for it to become an experience. Śravana is enough; authentic śravana becomes nidhidhyāsana. Nothing more needs to be done. All you need to do is to sit with a complete open being in the space of listening, with a complete relaxed feeling.

These words are uttered for your sake, not for the sake of the Master. So, we will just take a few minutes to meditate on Śrī Kṛṣṇa, the greatest enlightened Master, JagadGuru. Let us pray to Him to allow His words to penetrate our being. Let Him reside in our consciousness. Let Him lead us to eternal bliss.

Just take a few minutes, close your eyes and intensely pray to Him: Master, lead us to the experience. Give us the understanding. Let Him raise our inner space by His presence. Let Him be in our inner space and enlighten our consciousness.

I Myself Appear Age After Age

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४-४॥
arjuna uvāca
aparaṃ bhavato janma paraṃ janma vivasvataḥ
kathametadvijānīyāṃ tvamādau proktavāniti || 4.4 ||

4.4 Arjuna says: 'O Kṛṣṇa, you are younger to the Sun god Vivasvān by birth. How am I to understand that in the beginning You instructed this science to him?'

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५॥
śrībhagavānuvāca
bahūni me vyatītāni janmāni tava cārjuna
tānyahaṃ veda sarvāṇi na tvaṃ vettha parantapa || 4.5 ||

4.5 Bhagavān says: Very many births both you and I have passed. I can remember all of them, but you cannot, O Parantapa.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥
ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san
prakṛtiṃ svāmadhiṣṭhāya sambhavāmyātmamāyayā || 4.6 ||

4.6 Although I am unborn, imperishable and the lord of all living entities, By ruling My nature I reappear by My own māyā.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७॥
yadā yadā hi dharmasya glānirbhavati bhārata
abhyutthānamadharmasya tadātmānaṃ sṛjāmyaham || 4.7 ||

4.7 Whenever positive consciousness declines, when collective negativity rises, O Bhārata, again and again, at these times, I happen Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥
paritrāṇāya sādhūnāṃ vināśāya ca duṣkṛtām

dharmasaṃsthāpanārthāya sambhavāmi yuge yuge || 4.8 ||

4.8 To protect the pious and to annihilate the wicked, to re-establish righteousness, I Myself appear age after age.

Kṛṣṇa starts His message as a response to Arjuna's question. This shows that Arjuna still needs to have the maturity. He asks, 'The Sun god is elder to you by birth; he is so much your senior. How am I to understand that in the beginning you instructed this science to him?'

Arjuna and Kṛṣṇa are almost of the same age. Suddenly, Kṛṣṇa says He gave this science to the Sun god thousands of years ago. Moreover, Arjuna lived with Kṛṣṇa for a long time. He knows and has seen the human side of Kṛṣṇa, all of Kṛṣṇa's līlā (plays), all of Kṛṣṇa's moods. So now, it is very difficult for Arjuna to believe Kṛṣṇa's words.

This is what all disciples who live around enlightened Masters undergo. They find it difficult to understand the Divine descending and walking on the planet Earth in human form. Arjuna struggles to understand. How can the Divine descend?

Arjuna is shocked when Kṛṣṇa says, 'Thousands of years ago, I taught this science of Enlightenment to the Sun God, Vivaṣvān.'Arjuna thinks, 'How can I understand?' He has become a little polite and intelligent. In the second chapter, when Kṛṣṇa says, 'Arjuna, go and fight,' Arjuna asks, 'How can you say this? How can you tell me to sin?' Now he says, 'How can I understand? Please tell me.' He does not say, 'How can you say this?" He is now ready to believe, but he wants a little explanation.

Kṛṣṇa Declares His Divinity

Whenever enlightened Masters descend on the planet Earth, they face this trouble, again and again. When Ramakrishna declared that the same being who came as Rāma and Kṛṣṇa had now come down in the form of Ramakrishna, he was called mad. People did not receive or respect him. But a few qualified people received his words and transformed their lives.

Now Kṛṣṇa starts to answer this question. Bhagavān says, 'O Arjuna, many, many births both you and I have passed. I can remember all of them but you can't.' Then He says, 'Although I am unborn, imperishable and the lord of all living entities, I reappear by my original māyā, by controlling my nature.'

ajo'pi sann avyayātmā bhūtānām īsvaro'pi san | prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā || 4.6 ||

This is the first time He declares His divinity! All this while, Kṛṣṇa was only playing the role of ācārya (teacher,) intellectually enriching Arjuna of the truth and giving him knowledge. For the first time, He opens up. He declares the truth about His nature. He shows the divinity of His nature. When a disciple is not ready, you can't open up, you can't tell the truth. Now, the disciple is ready. So Kṛṣṇa opens up. He says, although I am unborn and my transcendental body never deteriorates and although I am the Lord of all living entities, I still appear in every millennium in my original transcendental form.

Three things we need to understand here. First He says, 'I am unborn, ajopi. I never take birth. I am the ultimate Parabrahma (cosmic or divine energy). I am the ultimate energy.' Here, Kṛṣṇa straightaway declares the truth. 'I am God, bhūtānām īsvaro'pi san,' He says.

Please listen, when the disciple is mature, the Master is understood. Here, straightaway Kṛṣṇa declares, 'I am unborn, ajopi, I am unborn, eternal consciousness, and my transcendental body never deteriorates, avyayātmā. You can always relate with me. I am unborn and I never die.'

Understand, that which never takes birth can never die; only that which takes birth can die. Here Kṛṣṇa declares, I never take birth and I never die. I am the Lord of all living entities - ajo'pi sann avyayātmā bhūtānām īsvaro'pi san.

When normal human beings die, the soul leaves the body. In the case of masters, they leave the body. The very wording is different. So having a body or not having a body is in no way connected to their presence. They are available to the planet always, to the whole of humanity.

It is very difficult to understand Masters. With integrity and authenticity, if you reach out, even if they don't have the body, you will be able to relate, connect, and talk to them. When you don't have integrity and authenticity, even with a living Master you will miss him. Understand, He says, 'I am the Lord of all the entities. But I still happen in every

millennium in my original transcendental form; using my own māyā (Illusion). Because of my māya, I assume the body and and incarnate myself, sambhavāmy ātma-māyayā.'

Kṛṣṇa means that He happens on the planet Earth again and again in so many forms to guide and enrich the people. Ordinary human beings are in the clutches of māyā or illusion due to which they take birth. But Kṛṣṇa has māyā itself under His control and takes birth due to His own wish.

Kṛṣṇa Promises to Happen Again and Again

The next two verses, if they are understood, then not only the whole Gītā but all the spiritual scriptures can be realized. Here He declares:

yadā yadā hi dharmasya glānir bhavati bhārata | abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham || 4.7 ||

paritrāṇāya sadhūnāṁ vināśāya ca duṣkṛtām | dharma saṁsthāpanārthāya sambhavāmi yuge yuge || 4.8 ||

Whenever there is a decline in individual consciousness, whenever the collective unconsciousness increases, to establish the righteousness of the eternal consciousness, the science of eternal bliss, dharma saṁsthāpanārthāya, I Myself appear, millennium after millennium—sambhavāmi yuge yuge.

Only a Master like Kṛṣṇa can declare the truth so clearly. Here Kṛṣṇa declares, 'I come down again and again, to set right the wrong.'

He keeps the generation of enlightened Masters open for the future, the possibility of enlightenment open for the future generations on planet Earth. He keeps the whole science open for the future. Only a courageous being like Kṛṣṇa can declare this truth; sambhavāmi yuge yuge.

This verse is a promise; it is deliverance to all of humanity. This one single idea, if understood, can straightaway make you enlightened. In science, the principle of entropy states that the energy level of every system, including the Universe, degrades with time. So it is with consciousness. Over time individuals start losing their positive consciousness and collective negativity builds up. Of course, this does not imply that every single person becomes evil intentioned, but on an average, spirituality, awareness, righteousness and consciousness of individuals deteriorate at certain periods of time.

To Know Me Is To Be Liberated

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९॥

janma karma ca me divyamevaṃ yo vetti tattvataḥ

tyaktvā dehaṃ punarjanma naiti māmeti so'rjuna || 4.9 ||

4.9 One who knows or experiences My divine appearance and activities does not take birth again in this material world after leaving the body but attains Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१०॥

vītarāgabhayakrodhā manmayā māmupāśritāḥ

bahavo jñānatapasā pūtā madbhāvamāgatāḥ || 4.10 ||

4.10 Being freed from attachment, fear and anger, being filled with Me and by taking refuge in Me, many beings in the past have become sanctified by the knowledge of Me and have realized Me.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११॥

ye yathā māṃ prapadyante tāṃstathaiva bhajāmyaham

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 4.11 ||

4.11 I reward everyone, I show Myself to all people, according to the manner in which they surrender unto Me, in the manner that they are devoted to Me, O Pārtha.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४-१२॥
kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ
kṣipraṃ hi mānuṣe loke siddhirbhavati karmajā || 4.12 ||

4.12 Men in this world desire success through activities and therefore they worship the gods. Men get instant results from active work in this world.

This is a very strange statement. He says, 'One who understands the nature of My appearance and activities will be liberated from this birth and death cycle.' How can it be? He says, 'Understand my transcendental nature of birthlessness and deathlessness.' Just now He said he is birthless and deathless. Ajopi - I am birthless. Just now He says, ajo'pi sann avyayātmā bhūtānām īsvaro'pi san. He says, 'I am birthless and deathless.'

Now He says, 'If you understand the truth of the transcendental nature of My appearance and activities, once you leave the body you will not take birth and death like ordinary humans do. If you understand My transcendental nature, you will also achieve the same transcendental nature.'

'If you understand that I don't take the body, you will not take the body either. If you understand I am liberated, you will realize that you are also liberated.' How can it be?

We will start with an incident from Bhagavān Ramaṇa Maharṣi's life, an enlightened saint from Bharat. In the presence of Ramaṇa Maharṣi, devotees used to sing some songs. There is a song called 'Ramaṇa SatGuru,' which means 'Praising Ramaṇa Maharṣi, an enlightened Master.' When the song is sung, Ramaṇa himself used to sing along with the devotees. Somebody asked him, 'What is this?

You are an enlightened person, you yourself are singing your own name. What do you mean by this?' Bhagavān says, 'Fool! Why are you reducing Ramaṇa to this six-foot body?' This is a deep, very subtle thing. He says, 'I see my body just as you all see it. I don't associate myself with this name and form. That is the reason why, just like you, I enjoy singing this name.'

An egoistic person, at least in public, will not show that he enjoys praise, because if he does, people will see that he is egoistic. He will never be open. Here, Ramaṇa Maharṣi is totally open and straight. He says, 'Just like you, I enjoy this name and form, because I don't feel this is me. The name is just getting repeated.'

Another incident: One of Ramaṇa's disciples, Muruganar wrote 'Ramaṇa Puranam'. It is the stotra (verses in praise) of Ramaṇa Maharṣi. He wrote a few lines and somehow he was not able to write further. So he just brought the paper and put it at the feet of the Master and said, 'Bhagavān, I am not able to write.' Ramaṇa Maharṣi says, 'Alright, you go, let us look into it tomorrow.' The next day when the disciple came back, he saw that the poem was completed.

Ramaṇa Maharṣi himself wrote and completed it. He wrote three hundred lines and completed the whole poem. The disciple was surprised. Bhagavān himself had written his own praises. Later, when the disciple published it, Bhagavān saw that he had put a small footnote: 'From this line onwards it was written by Bhagavān himself', just so that the devotees would know that those particular verses were Bhagavān's own words. On seeing the first copy of the book, Ramaṇa Maharṣi turned to the disciple and asked, 'Oh! Were the other lines written by you then?' Understand, he asks, 'Oh! Does it mean that the other lines are all written by you?' Bhagavān goes on to tell him, 'When you wrote all those verses, it was I who wrote through you. As such, you cannot think about Me. You cannot write about Me. What do you know about me? Unless I express Myself through you, you cannot know anything about Me.' Only a man who has disappeared into the divine consciousness can write his poem.

Lord of All Living Beings

In the Bhāgavatam (life history of Lord Kṛṣṇa,) Kṛṣṇa Himself sings, 'I am the Lord,' just like how He now says - bhūtānām īsvaro'pi.

A mere cowherd boy from Briṇdavan says this. You should not look at Kṛṣṇa from today's perspective. You should understand the whole scene as it happened, on the battlefield at Kurukṣetra. Now, because of time, we have accepted Kṛṣṇa as God. But this was said when He was alive, when people could not accept him as God. When Rāma was walking on planet Earth, only the Saptaṛṣis (the energy of seven sages that controls the world) knew He is an Incarnation. Similarly, when Kṛṣṇa was alive in his body, very few people recognized who He is. At least Rāma lived a controlled

life; he is easy for people to accept. But Kṛṣṇa lived such an ecstatic and spontaneous life, it is very difficult to realize who He is.

For a so-called religious person, it is very difficult to realize and understand Kṛṣṇa. But He says, bhūtānām īsvaro'pi - I am the Lord of all living entities. Somebody asks Ramaṇa, 'Why are you expressing your own glory?' Bhagavān says, 'If I don't speak about myself, you can never understand me. Unless I reveal, you can never realize me. Just out of my compassion, I express the truth, I express myself.'

Here, when He says, 'I am God, I am the Ultimate,' He says there is a possibility, 'When I can achieve, why can't you?' He shows the space of possibility, He gives us the courage of authenticity, He encourages us. Here He says, 'When I can achieve, why can't you?'

It is like a seed is always afraid of rupturing to become a tree. The seed always feels, 'If I break and the tree doesn't happen, then what will happen? I will die.' But the tree tells the seed, 'Unless you open, I cannot happen.' The seed says, 'No, let the tree happen, then I will open.' But the tree says, 'No, no, first you have to open, only then I can happen.' The problem between the tree and the seed continues endlessly.

It is necessary for somebody to give a little courage to the seed. A tree that was a seed once can say, 'Be courageous. Be authentic to your highest possibility. Don't worry. You will never perish. Open. Just like me you will become a tree.' In the same way, Kṛṣṇa gives courage of authenticity to us, 'You can also become God, like Me. You can also experience the truth like Me.'

Inside the seed, if life is not happening, the tree won't come out. Inside the seed, life has to happen, the tree has to come out! Inside your body, authenticity has to happen, enlightenment has to come out. Inside your body, if authenticity is not happening, the completion, fulfillment, enlightenment, won't come out. Add authenticity to your thinking in every step. If life is not continuing to happen in the seed, it is not a seed, it is dead. If authenticity is not continuously happening in you, you are not a possibility, you are dead. Constantly make authenticity happen in you, in your work, in your thinking, in your health.

Defining yourself to you should be done with life, with authenticity. If the seed defines itself saying, 'I am a seed. I cannot do anything. Ah, my life is over!', it is dead. If the seed decides to be authentic and says, 'No, today I will at least just break my shell, I will sprout one small leaf. Now, let me make my second leaf,' then life is happening.

When Kṛṣṇa says, 'I am the Ultimate,' He expresses the space of possibility. He reminds us of our potential. He enriches us to define ourselves with authenticity as He defines Himself. He inspires us to enter the same consciousness, to experience the same bliss. When Kṛṣṇa reveals this truth, be very clear, Kṛṣṇa is not egoistic. He is expressing His true nature out of basic courtesy to His fellow travelers. The senior tree encourages the junior seed to open up and become a tree. The tree assures the seed. It says, 'Don't worry, I have become a tree. You can also become like me. You don't have to feel you will disappear.' It is an assurance. A small banyan tree seed is a huge tree in the form of possibility. In the same way, you are God in the form of possibility. You are the seed for God in the form of possibility. Just as how the banyan seed is a possibility for banyan tree; you are a possibility for God Himself. When Kṛṣṇa tells us 'I am God', He means, 'You too are God.' He gives you the courage of authenticity.

Here, when Kṛṣṇa says, 'I,' there is just the Divine that is speaking. There is nobody inside. It is pure emptiness. Just the Divine, the pure Existence speaks through Him. He has become a hollow bamboo. That is why He can courageously declare in a battlefield, bhūtānām īsvaro'pi - I am the Lord of all beings. Sitting comfortably at home where you have all the security and protection and declaring 'I am God' is very easy, because there is nothing to risk. You don't need to prove anything. But Kṛṣṇa is making this statement in a place where He needs to prove it. He is making this statement in a battlefield, where His life itself is at risk. One arrow is enough to finish His body. Yet He boldly declares, 'I am God.' This courage and energy behind His words can come only from a solid experience, a deep conscious experience.

Understand Death First

One of the great disciples of Vivekananda, Sister Nivedita asks him, 'Swamiji, if I come with you what will you teach me? What will you give me?' Vivekananda says, 'I will teach you how to face death.' That is the ultimate teaching. Here, Kṛṣṇa is giving that ultimate teaching. In these verses, He is saying something very strange:

janma karma ca me divyam evaṁ yo vetti tattvataḥ | tvaktvā dehaṁ punar janma naiti mām eti soʻrjuna || 4.9 ||

It means: if you understand the secret of My birth and death, you will be liberated from birth and death, Arjuna. How? Let us see the secret of the birth and death of Kṛṣṇa, how we all go through the birth and death cycle.

Whenever the ultimate truth is uttered, whenever something beyond our logic is uttered, we never receive it completely. If we are courageous, we fight, we question, we argue. If we don't have that much courage, we don't allow that word to enter into us. We never believe anybody. It is always an argument, sometimes open, and at other times, in the mind. If we can't express it openly, we continuously repeat the same words in the mind.

There are so many explanations, so many versions as to how death happens and how your spirit enters into the next body. Here, Kṛṣṇa beautifully explains that people belong to different religions only when they are alive. When they are dead, they follow only one path, which is described in the Kaṭhopaniṣad.

See, when you leave the body, the moment the physical body dies and relaxes, that very moment the soul leaves the body. At that time, what you perceived as the highest pleasure in your life surfaces. If you thought eating was the highest pleasure in your life, naturally while leaving the body, you will think, 'I should take a body which will continuously help me to eat. You go through all the choices and you decide to take a pig's body. Whatever you think is the greatest experience in your life, whichever experience occupies your maximum inner space, you decide your next birth based on that desire. Please listen, nobody else decides your birth. It is simply you who choose. It is clearly the conscious decision of your soul.

Here Kṛṣṇa says beautifully, 'I am telling you the secret of things.' Kṛṣṇa says, 'rahasyaṁ hy etad uttamam.' 'I am telling you the mysterious ultimate science, Oh, my dear devotee and friend, bhakto 'si me sakhā ceti.'

You take birth based on your desires, based on how you lived in the previous birth. Birth and death are your conscious decisions. We will analyze to internalize this whole concept, the secret of birth and death, the mysterious science that Kṛṣṇa delivers.

Incarnation Happens out of Love and Compassion

The greatness of God is that He gives you the freedom to be in bondage. Even if it is the ultimate freedom He offers you, He never forces it on you. He gives you the freedom to be in bondage if that is your choice. Your whole birth is based on your fear and greed. But the Incarnation, the enlightened Master's birth is based on love and compassion. The whole secret is this. Ordinary man takes birth based on fear and greed. That is why his whole life is driven by fear and greed. Enlightened Masters assume the body out of love and compassion.

That is why Kṛṣṇa beautifully says, 'ātma māyayā, because of my own energy, I take birth. With my own energy, just out of my love and compassion, I land on this planet Earth.' The next question that follows is this: How can we be liberated by knowing this truth? How will it help us?

Every night's sleep is your birth and death. Every night when you go to sleep, you die. When you come back in the morning, you take birth one more time. Every day, you assume the body. Every day, you leave the body. When you go to the causal body in deep sleep, you actually die and come back. When you come back, every day you are new. As of now, every morning, how do we come back to life? How do we take this body? Just look deeply. What happens when you wake up?

Usually, the moment you become aware that you are awake, either a thought based on greed or fear hits you. Maybe you want to meet somebody, maybe you have to meet some deadline. Immediately you jump out of bed. If you have analyzed your waking up, how you assume this body every morning, that moment is actually your taking birth. That moment when you take the body matters. These are the basic, very subtle, mysterious secrets of altering the whole consciousness. Whichever thought you enter your body with every morning will play a major role in your consciousness for that entire day.

But an Incarnation, an enlightened Master assumes the body out of love and compassion. He comes back just to pour His compassion out, just to share Himself with the whole world. When I say He comes back, I mean His coming

back every day, every morning. If you understand this once and alter your thoughts at the time of waking up, you will alter your whole consciousness; the very quality of your consciousness can be changed. It is just like how a camera works. The first moment the lens is opened, whatever scene is there in front of the camera eye, is recorded on the film. That will remain forever. In the same way, during the first moment of consciousness, the thought that you have while entering into the body, plays a major role on your consciousness for the whole day.

You Too can Happen as Divine

The man who assumes the body out of love and compassion is an Incarnation. If you assume the body out of greed or fear, you are a man. If you assume the body out of love and compassion, you are an Incarnation and you are divine. Your whole life will become pure eternal bliss. Your whole life will be a happening with a different consciousness.

Here Kṛṣṇa gives us a technique to attain Him, to experience janma karma ca me divyam. If we are able to live in such a way as to be free from the attachments born out of anger and fear, then we can be absorbed in Him, we can attain Him. All actions create their own reactions. When we sow a seed, the action, though it may appear to be complete, is in reality not so. We have set into motion a cycle, a chain of events. The seed sprouts and becomes a plant or tree. Thus it is in the order of Existence that every action or cause has its own reaction or effect. It is therefore quite difficult to escape from the clutches of the cause-effect cycle.

Here Kṛṣṇa gives a technique to cut these kārmic bonds, to be complete and realize the reality. Actions that are complete and free from fear and anger do not create bonds - vītā- rāga bhaya krodhā. They lead us towards elevated consciousness. Fear and anger that arise out of greed pattern are two of the most provocative emotions, the root patterns that create incomplete action, and lead to bondage.

Attachments are our bondage to the future based on experiences of the past. We have unfulfilled desires that we hope to fulfill. We look for results. When the results happen the way we wish them to, there is temporary satisfaction. More wishes arise. More attachments are formed. When things do not happen the way we want them to, we feel sorrow, we are depressed. We strive again. Either way it is a never-ending cycle that brings sorrow in the end. When we let go of attachments and perform complete actions with no expectations, we enjoy the path of action. There is no stress regarding what must happen, since there is no attachment.

Completion is stopping the effect immediately and rewinding the effect towards the cause, and merging the effect into the cause. Stopping the effect immediately and rewinding it back to the cause, and the effect merging into the cause is Completion.

Kṛṣṇa offers a way to be in His space of completion. He says, 'Be drowned in Me; you will have no anger, no fear. All actions will thus be without bondage. In this manner, you can be purified and realize Me, pūtā mad-bhavām āgatāḥ (4.10).' He gives the assurance that having followed this path, many people in the past have achieved Realization.

He is not saying, 'If you do this, maybe something good will happen.' He straightaway gives us positive assurance, 'Do it, you will achieve. Many people have done so and have realized Me, bahavo jñāna tapasā (4.10).' Completion directly liberates you from the karmas; completion directly leads you to experience the truth; completion directly makes you experience the reality of life.

Masters are like mirrors reflecting us. If the devotee is praying for wealth, he gets it. If he wants healing for body or mind, he is granted it. To a devotee who says, 'Oh God, I want nothing except knowledge of Your true reality,' the God grants him that. He shows him the way to the ultimate reality.

Here, Kṛṣṇa promises and reaffirms what He has said earlier, that He will take care of the need of every one of His devotee. Only the most compassionate being who cares for all will make this statement. Now it is left to the devotee to have some intelligence as to what to approach the Master for.

Kṛṣṇa explains here why non-attachment is so difficult. It is in our nature to look for success in whatever we do. It is impossible to embark on an activity expecting it to fail. There is nothing wrong in looking for success at the end of an

activity. What creates problems is the illogical attachment to that expectation of success. We become so obsessed with what we desire that the expectation consumes us.

What Kṛṣṇa says here shows that our mindset, human nature, has not changed in over five thousand years. Even then they were looking for material success. They were looking for instant results. When they prayed to God they were praying to fulfill their expectations of material success.

All your actions, Kṛṣṇa says, are based on material success, and He says such activities bear instant results in this world, kṣipraṁ hi mānuṣe loke (4.12). Whether you understand it or not, all these prayers and actions do produce instant results. This does not mean whatever you pray for is instantly granted by the God you prayed to. God, fortunately, has far more wisdom than we have. God uses His buddhi, wisdom, to grant what He deems appropriate. However, the result of your actions is instant. The karmaphala is immediate. When religions talk of karma (action) and karmaphala (the fruits or outcome of such action,) they speak in terms of merits and sins, pāpa and puṇya. They tell you that you will go to hell if you accumulate sins, and you will go to heaven if you gain merits. They try to control you through fear and greed of heaven. There is no hell or heaven.

Understand And Be Unaffected By Action

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥
cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ
tasya kartāramapi māṃ viddhyakartāramavyayam || 4.13 ||

4.13 Depending upon the distribution of the three attributes or guṇas and actions, I have created the four castes. Yet, I am to be known as the non-doer, the unchangeable.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४-१४॥
na māṃ karmāṇi limpanti na me karmaphale spṛhā
iti māṃ yo'bhijānāti karmabhirna sa badhyate || 4.14 ||

4.14 I am not affected by any work; nor do I long for the outcome of such work. One who understands this truth about Me also does not get caught in the bondage of work.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४-१५॥
evaṃ jñātvā kṛtaṃ karma pūrvairapi mumukṣubhiḥ
kuru karmaiva tasmāttvaṃ pūrvaiḥ pūrvataraṃ kṛtam || 4.15 ||

4.15 All the wise and liberated souls of ancient times have acted with this understanding and thus attained liberation. Just as the ancients did, perform your duty with this understanding.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६॥
kiṃ karma kimakarmeti kavayo'pyatra mohitāḥ
tatte karma pravakṣyāmi yajjñātvā mokṣyase'śubhāt || 4.16 ||

4.16 What is action and what is inaction, even the wise are confused. Let Me explain to you what action is, knowing which you shall be liberated from all ills.

Kṛṣṇa says, 'I have created the four castes depending upon the distribution of the three guṇas or attributes.' Guṇa means 'attribute' or 'quality' that we are born with. It is a reflection of the prārabdha karma, the vāsana, and the mindset with which we are born. There are three basic guṇas: sattva or purity, rajas or activity and tamas or inactivity. People quote this verse whenever they want the support of religion for making the caste system more solid.

They say, 'Kṛṣṇa Himself has sanctioned it' or, 'This system has been given by the Incarnation Himself.' Kṛṣṇa uses the words, 'depending upon the distribution of the three guṇas.' He does not say, 'depending upon birth.' No two persons on this planet can be the same. Every person is unique and possesses a unique ratio of the three guṇas. There

are basically four kinds of people; based on the more dominant guṇa in them. He says, 'Based on the guṇa one is born with, I decide his varṇa, his caste.'

The varṇa system was four-fold. Brāhmaṇas were the scholars and priests, intellectually inclined. Kṣatriyas were the soldiers and kings, ambitious and physically strong. Vaiṣyas were the business community with strong commercial acumen. Śudras were the workers, physically able and skillful. Based on their guṇas, their skill sets and not birth, the children in ancient Gurukul were trained into their vocations, their varṇa or caste.

Over time, this system was manipulated. Those who believed that they had a better varṇa, caste, decided to make it a hereditary right. Earlier, the son of a brāhmaṇa could not to be a priest, if he was unsuitable or the son of a kṣatriya to be a warrior if he was inadequate. Kṛṣṇa states very clearly that only the one who transcends these three guṇas can reach His state, can reach the higher levels of consciousness. To reach Kṛṣṇa one has to be a triguṇa rahita, beyond the three guṇas. Then, one becomes a non-doer, a no-caste, no-attribute person. When a desire is fulfilled, it no longer creates ripples in the mind. Desires that get fulfilled are the basic needs one is born with, which are the result of the carry-over vāsanā, the prārabdha karma. We acquire all other desires by comparing ourselves with others. These are wants, not needs. Existence has no way of fulfilling such wants.

When one works out of basic need, he acquires no karma. These possessions born out of our wants can never be fulfilled or enjoyed. Once acquired, we seek the next acquisition. The cycle goes on. Have you ever seen a rich man enjoying his meal in the same manner as a hard working laborer eating his simple home cooked meal? The rich man is more worried about his illnesses than the quality of the food. Only a person who has taken a conscious birth is aware of his prārabdha karma. Only he can extinguish his karma by fulfilling this list of needs. These needs carry an energy of their own that gets them fulfilled. Once fulfilled, they leave no karma trace.

Kṛṣṇa, the ultimate Master, is always conscious and complete. He has no karma, no unfulfilled desires, no incompletion, and no attachment. So it is with every enlightened Master. His so-called desires get fulfilled as they arise. There is no gap between his desire and its fulfillment. There is no trace of that desire after it is fulfilled. The fulfillment is complete. The attachment is zero. Therefore, there is no karma. This is the lesson every Master teaches his disciples. Work from your needs, not from your wants. Act without attachment. You shall attract no karma and you will be liberated.

Action In Inaction And Inaction In Action

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७॥
karmaṇo hyapi boddhavyaṃ boddhavyaṃ ca vikarmaṇaḥ
akarmaṇaśca boddhavyaṃ gahanā karmaṇo gatiḥ || 4.17 ||
4.17 The complexities of action are very difficult to understand. Understand fully the nature of proper action by understanding the nature of wrong action and inaction.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।s
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८॥
karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ
sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt || 4.18 ||
4.18 He who sees inaction in action and action in inaction is wise and a yogi, even if engaged in all activities.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥
yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ
jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ || 4.19 ||
4.19 He who is determined and devoid of all desires for sense gratification, he is of perfect knowledge. The sages declare such a person wise whose actions are burnt by the fire of knowledge.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥
tyaktvā karmaphalāsaṅgaṃ nityatṛpto nirāśrayaḥ

karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ || 4.20 ||

4.20 Having given up all attachment to the results of his action, always satisfied and independent, the wise man does not act, though he is engaged in all kinds of action.

Here, Kṛṣṇa says that the person who sees inaction in action and action in inaction has attained completion.

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ | sa buddhimān manuṇyeṣu sa yuktaḥ kṛtsna karma kṛt || 4.18 ||

When you see that it is not the 'I' in you that is doing the activities, but it is the senses following their nature; when you see that it is the mind that is creating the false sense of identification of you with the action, then you have realized; you have attained completion because you are now no longer in the clutches of the mind. It is the mind that makes you attached to something and repulsed by something else. When you are not in the clutches of the mind, you are free. You do actions because the senses by nature have to perform their functions. For example, the eyes see, the ears hear, and the nose smells. Yet, you are free from the bondage of action because you do not have any identification or any emotional attachment to anything. So naturally, you are liberated and you can do actions most beautifully without expecting any particular result. This is what it means to be 'Unclutched.'

By Your Very Nature, You are Unclutched

Being 'Unclutched' is the state where you are free and liberated. If you observe your mind keenly, you will see that you are constantly connecting all your thoughts and creating links in your mind.

For example, the headache that happened ten years ago, five years ago and yesterday are all independent experiences. For easy reference, you categorize all these into 'headache,' just like you file documents in your office. By and by, you start believing all these experiences are connected. When you start believing they are connected you create a shaft.

You connect all painful memories, create a pain shaft and conclude, 'My life is suffering, my life is pain.' Now when you start believing your whole life is suffering, you have created a pain shaft and you are waiting only for painful incidents in your life so that you can elongate that shaft. First understand, whatever you believe is what you create within you and outside you. You will see that manifesting in your life over and over again. That is why Hindu ṛṣis, sages, say that you create what you want. By seeing, you create. You will wait unconsciously for painful incidents to strengthen that belief, that life judgment.

Second thing, whenever you add the painful incidents unconsciously, you will be elongating that shaft, even though you may want to consciously end the pain by breaking it. If you believe your whole life is a shaft of joyful experiences, which we do very rarely, constantly you are in fear about whether the joy will continue. If you believe life is a shaft of painful incidents, you do two things: Unconsciously you gather more and more incidents and strengthen your faith about how your life is painful, and consciously you try to break the pain shaft. If you believe life is a chain of joyful incidents, unconsciously you will be in fear that it will end, and consciously you will try to prolong it. Understand these are two big dramas we are continuously enacting with ourselves.

You forget that you can neither break the shaft nor elongate it because the shaft itself does not exist. The shaft itself is your own imagination. Just try this experiment:

Sit down for ten minutes with a pen and paper. Now, just start jotting down whatever thoughts come to your mind. Please do not edit your thoughts; write them down as they are. Do not judge yourself and do not try to control what comes to your mind. If you try to judge, you are playing a hypocritical game with yourself. Now, read whatever you have written. You can see for yourself how unconnected and illogical your thoughts are. One moment you would think, 'I think I should go to my office tomorrow,' then the next minute, 'No I should just wake up and decide then,' then, 'What should I do about dinner tonight?'

Have you seen how the bubbles rise up in a fish tank? There is a gap between one bubble and the next. But the gap is so small that it looks like a continuous stream. Similarly, there is a gap between one thought and the next thought in your mind. Your thoughts are independent like the bubbles. By their very nature, your thoughts are independent.

For example, if you see a dog in the street, suddenly you remember the pet you used to play with as a child. Then you will remember the teacher, then the place where your teacher used to stay, and so on. The dog and the teacher are

not connected in any way, but your mind simply flows. Look a little deeply, you will understand that your thoughts are illogical, independent and unconnected.

When you believe that your mind is logical, you have created the first 'original sin' for yourself. Understand, by your very nature you are unclutched. Every moment you are renouncing the thoughts by your very nature. A new thought can appear only when the old thought has been renounced. But even after renouncing them you try to pick up the thoughts from the dustbin and try to create a shaft with them.

Listen, first understand consciously that you are creating a shaft of pain or a shaft of joy and trying to fight with it, by either trying to elongate it or break it. Second, you don't even have to unclutch yourself from the shaft because the shaft is imaginary. By your very nature, if you stop creating a shaft, you are Unclutched.

Then we will start asking, 'If I unclutch, how will I do my job? How will I take care of my things? Will I not just lie in bed and waste my life?' Ask yourself, why should you not go to work?' The moment you say you will not go to work, it means you have a little hatred towards your job. The moment you get an excuse you want to escape from your job. By saying all these things, you are expressing your anger, your violence against your routine.

That is what Kṛṣṇa means by action, karmaṇi and inaction, akarmaṇi. You cannot be inactive by nature. You will daydream, clinging on to fantasies. You will try to escape from reality by deluding yourself, because your mind is clutching onto a soft and easy dream shaft. When you truly Unclutch, without any attachment to the past and future, you will realize that you are full of energy. You will have to do something. That 'something' will be dictated by your present moment completion, not by fantasies.

What you think of as 'you' is not necessary to run your day-to-day life. This is the basic truth. If you just observe yourself, if somebody is happily independent of us, we can't tolerate it, it is too much. Constantly we need to feel we are needed. That is why we expect people to project their sufferings on us and we too project our sufferings on them, so that we feel important.

What you think of as 'you' is not necessary to run your day-to-day life. People say, 'Constantly I repeat positive affirmations, 'I should stop smoking, I should stop smoking,' but it is not working. All these creative visualizations create more and more trouble. Because in the very words, 'I should stop smoking', the word 'smoking' is contradicting the words 'I should stop.'

You end up empowering the word 'smoking' as much as you are empowering the words 'I should stop. Instead you should create the space of health and say, 'Let me have only healthy habits' or something totally positive without even the word 'smoking' in it. Similarly, if you have a headache, instead of empowering the thought of the headache, just decide to have a glass of water. The moment you decide to have a glass of water, it becomes a fresh thought and the old thought of the headache has to disappear. Once you keep replacing the thoughts, you break free from the headache-based thought patterns and eventually expel the headache from your system itself.

You may ask me, 'How can it be so simple?' It is simple. You are constantly taught that it is not so simple. But soon after doing this, if the thought of the headache comes back, then what do you do? Understand: You are so faithful to the thought of the headache that you forcefully drag it back into your system; you bring back a trashed file. Think of it this way: If it comes back, it can go back again. Why don't you celebrate those moments it left you? Why do you constantly remember the moments it came back?

People say, 'I fail when I try to unclutch.' Ask yourself, 'Why are you connecting your past failure with your present failure?' When you connect all the past failures, you create one more shaft of 'failure'. Just relax and stop connecting and suddenly you will see a deep inner healing, a deep peace happening in you. Suddenly you will see that you have dropped out of the war, the constant running. Just relax. When you drop out of this whole game, suddenly you will realize the whole thing is just a psychodrama.

Unclutch From Your Thoughts

Try this simple meditation:

Just close your eyes and sit. Whatever words are rising in you, just let them rise. Just do not connect them with any other thought, that's all. Just don't create a shaft; simply Unclutch. If you feel bored, or if your mind asks you what to do, just unclutch from that thought as well. Do not even connect with that thought. Just sit, be Unclutched. If your mind

connects with a thought, just unclutch. Do not create, maintain or destroy any thought. Try this for a few minutes and you will see the effect for yourself.

Kṛṣṇa says to understand what action is, you need to understand what inaction is. When you unclutch, you are seemingly in inaction or akarma. However, the removal of the various shafts of pain, pleasure, fantasies etc., releases so much energy within you that you are now actively passive. You are at the height of potential energy, ready to release that energy for whatever purpose you decide in that moment. If instead, you are actively daydreaming, caught in pain and pleasures shafts, then you are seemingly active and busy, but totally useless. In fact, you are counterproductively busy, pushing yourself deeper into more suffering.

In the process of Unclutching, you transcend both action and inaction, karmaṇi and akarmaṇi. You successfully destroy the false cognition of the connection between the thoughts and rest in the present moment, the space of completion, the state of no-mind, the state of dropping thoughts. In this unclutched space, you are active and yet not attached to any activity. You are truly in Kṛṣṇa consciousness.

All suffering and pain arises when we associate ourselves with the senses and the mind. The real Self in you is eternal, timeless, never changing. It is like this: When you see the clouds drifting in the clear sky, is the sky actually changing? The sky is like the canvas over which clouds of different forms and shapes drift across, sometimes completely covering the sky behind them, and sometimes drifting apart to reveal the sky behind. Just like this, due to māyā, delusion, it appears as if the Self is being affected by the emotions and the perceptions of the senses. If you see yourself in a clear lake or a mirror, what you see is a reflection of what is being projected, right? Just like that, in the lake of the Self, of the being, whatever quality is projected is what you will see reflected in the lake. Does it mean that the lake has become dirty? The reflection has no reality, no solid existence.

Actually, the Self is permanent. The Self in you, in me, in the person next to you is all the same. When everything is you, what is there to fear? Where is the question of conflict, jealousy, fear or greed? Everything is you. Enjoy this world in its many forms and manifestations. However, enjoy without getting caught in attachment. Our senses are treacherous. They create incompletions, addictions that overwhelm us. The more we have, the less we enjoy, and yet we cannot do without them. True wisdom is to step back from what the senses tell you.

Have you seen a person sell something, say a painting? You can see the seller busy trying to convince people to get the best bargain. But see someone standing, witnessing this whole scene, someone who is neither interested in buying the painting nor in selling it. Only he can completely enjoy the painting.

See, if you have the right ideals, you will reach the truth much faster. We are taught that we are powerless, that we are sinners. But time and again, the Hindu sages have declared, 'We are the children of immortality - amṛtasya putraḥ.' Let us bring integrity to our thinking with life affirmative thoughts rather than continuously repeating negative and self-doubting thoughts to ourselves. The positive thoughts are not mere statements. These are great truths that our sages have experienced, and encourage us to experiment and experience as well. With them come the energy of possibility and power of the experience to make it our reality.

When we are blissful and complete within ourselves, we would never see anything disturbing outside. That is what Kṛṣṇa says here: Be involved completely in the action yet be detached, independent and satisfied within. Then you can function spontaneously, flowing in tune with Existence. Life then becomes a celebration.

Every single thing you do is an act of joy and an expression of the loving energy in you. Your joy is no longer dependent on what society says or thinks about you, because you are complete in yourself.

The sage Aṣtavakra says beautifully, 'Bondage is when the mind is tangled in one of the senses and liberation is when the mind is not tangled in any of the senses. When there is no 'me,' that is liberation, and when there is 'me' there is bondage. Consider this carefully and don't hold on to anything or reject anything.'

Equanimity In Success And Failure

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१॥
nirāśīryatacittātmā tyaktasarvaparigrahaḥ
śārīraṃ kevalaṃ karma kurvannāpnoti kilbiṣam || 4.21 ||

4.21 The person who acts without desire for the result; with his consciousness controlling the mind, giving up all sense of ownership over his possessions and body and only working, incurs no sin.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२॥
yadṛcchālābhasantuṣṭo dvandvātīto vimatsaraḥ
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate || 4.22 ||

4.22 He who is satisfied with profit which comes of its own accord and who has gone beyond duality, who is free from envy,

Who is in equanimity both in success and failure, such a person though doing action, is never affected.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३॥
gatasaṅgasya muktasya jñānāvasthitacetasaḥ
yajñāyācarataḥ karma samagraṃ pravilīyate || 4.23 ||

4.23 The work of a liberated man who is unattached to the modes of material nature and who is fully centered in the ultimate knowledge, who works totally for the sake of sacrifice, merges entirely into the knowledge.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥
brahmārpaṇaṃ brahma havirbrahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṃ brahmakarmasamādhinā || 4.24 ||

4.24 The offering, the butter offered to the Supreme in the fire of the Supreme is offered by the Supreme. Certainly, the Supreme can be reached by him who is absorbed completely in action.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४-२५॥
daivamevāpare yajñaṃ yoginaḥ paryupāsate
brahmāgnāvapare yajñaṃ yajñenaivopajuhvati || 4.25 ||

4.25 Some yogis worship the gods by offering various sacrifices to them, while others worship by offering sacrifices in the fire of the Supreme.

A sense of ownership over possessions or your body is the same thing. What are your possessions? You came with nothing at all. Can you claim that you were born with anything that is your own property? In the same way, you are going to leave this world empty-handed. Can you say that all your possessions will go with you when you leave this body? No!

This very prāṇa, the life breath going inside your body is not your property. It is the property of Existence. Your very life is a sheer gift to you from Existence. When you realize this, you will immediately see that all your fears and worries and greed are so baseless. You are running behind something, thinking it is yours, but of what relevance is it really? When your very life is a gift to you, how can you claim that anything else is your possession?

Real knowledge comes with experience, not through words, not just by talking about it. The moment you internalize any single dimension of truth and internalize it authentically, truthfully, it can do wonders for you. Vivekananda says beautifully, 'Even if you memorize all the books in all the libraries of this world, it will not help you in any way other than increasing your ego. Instead of having a whole library in your head, just realize five concepts in your heart.'

Four Great Powers of Your Space

Create the space of completion. Complete with your patterns. Bring integrity into every step. Nothing else is going to help you. There is no shortcut; this is the shortest cut. Complete and create the space of integrity and authenticity;

they have no replacement. Whether you live a spiritual life or a regular life, integrity and authenticity form the basis for life.

The space you carry, the attitude, the intention, and the thoughts behind the action actually decide the energy behind the action. The power of space and thought is immense. In fact, some of the latest research shows how our DNA can be influenced and reprogrammed by words and frequencies. When a group of people focus their thoughts on something similar, like chanting peaceful, healing Hindu mantras every morning, just listening to these words coming out of completion, you will suddenly see that those very words change your inner space. The collective declarations to bless the world - lokāsamastā sukhinobhavantū - let the whole world be prosperous, can change your entire inner space. That is the power of completion.

All the so-called natural calamities are nothing but the effects of global negative thoughts born out of collective incompletions. Your space, your thoughts and energy directly affect your body, your cell structure, your decisions, your capacity to fulfill your decisions and outer world incidents, even accidents. You create a pattern that creates and attracts similar incidents to you.

If you can complete with your greed and fear patterns, which is what we have normally, and create the space of bliss or ānanda, then your energy flow will start brimming and your thoughts will be authentic, your words will be integrated and you will be more in the space of completion. When you do this, you have every power to control outer world incidents because you and Existence have a very deep connection at the energy level. When you are blissful, when the space you carry is not one of worry, fear and greed but one that is in the present, always complete and joyful, you will automatically attract all good things to yourself.

When you practice Integrity with integrity, Authenticity with authenticity, Responsibility with responsibility, and Enriching with enriching, you will simply have the four great powers - the power of words or vāk siddhi, the power of thinking or mano siddhi, the power of feeling or prema siddhi, and the power of living or ātma siddhi.

When you unlock the power of words, you will have the spontaneous intelligence to use the right and most effective words towards yourself and others. The decision of authenticity has to come from your very soul. Your soul has to awaken. Till then, you may be practicing a little authenticity in your yoga, or in your waking hours. But that is not completely authentic. When your soul wakes up, only then do you become a completely authentic soul. When you start practicing authenticity, your soul wakes up. Your being wakes up. When you discover the power of thinking, you will be able to focus on your thoughts to achieve success in your job, relationships, education, finances and life itself.

See, when you are so integrated with your words, your words just move the world. When you are completely authentic, your soul can simply express anything because energy and matter both listen to your soul. Matter listens to energy.

Authenticity is nothing but remembering that all powers are at your disposal. You can just possess and express any power you want. With responsibility, the power of feeling, you will learn to express these powers. The power of feeling teaches how to launch yourself to the next level of life through empowered responsibility. And with enriching, you will truly be enjoying the power of living when you realize that the greatest rewards come when you live your life for others.

Your Inner Space is Connected to The Universe

All our minds are not individually separated pieces of the Universe. They are all one and the same. Not only interlinked, our minds directly affect each other. This is what is the 'collective consciousness.' Though each one is independent in his consciousness, when one is conscious of one's true nature, one feels that one is part of the whole Universe. Each one's thoughts straightaway affect the others around. Not only are those staying around you touched by your thoughts, everyone who is living on the planet is touched by your thoughts.

Understand, the inner space you carry is such a powerful space. It is hiranyagarbha, the space where the planets get created. Your inner space is so powerful; worlds can be created or destroyed by it. You may be an individual, but your inner space is not individual; it is well-connected with the whole Universe. So, anything you decide in your inner space becomes a reality in the Cosmos, reality in life.

The next truth: Not only at the mental level are you connected; even at the deeper conscious level you are connected to every other being. Your body is not just one body. Actually, there are seven layers or bodies. The first layer is the physical body.

The second is the pranic body. There are seven such energy layers or bodies. These energy layers can be represented as concentric circles, with the physical layer as the outermost circle and the seventh layer and the nirvanic body as the innermost layer.

At the physical layer, you, God and 'I' can be represented as three different points in the outermost concentric circle. At the physical level, the distance between these three is more. At the pranic level, the distance is reduced. If you come

down deeper, to the mental level, the distance between you and I is still reduced and so is the distance between you, God and I. When you go deeper and deeper, these three entities finally merge into one at the innermost nirvanic layer, the ultimate consciousness. At the deepest point of all these layers, God, you and 'I' are one. There is no distance between the three.

Once you become aware and realize that you are a part of the collective consciousness, that you don't have an individual identity; you realize that you do not have a separate ego. You think you own your individual identity. In Existence, there is no such thing as a separate individual identity. Once you know this truth, you go beyond pain, suffering, depression and diseases. As long as you are individually conscious, you will be continuously suffering. Why do you think you are continuously resisting Nature? Whatever Nature offers, you resist.

You think you are different from Existence. When you are in tune and become a part of the collective consciousness, Nature is your friend and it will protect you. As long as you think you are an individual consciousness different from Nature, it will protest. There's one very simple thing you can practice now. If you are feeling cold, just relax and witness the area where you are feeling cold. In that area, don't resist the atmosphere, don't resist Nature. Just say to yourself, 'I am not going to resist Nature. Let me relax and be complete.' Consciously decide this. With this you will see the body relaxing and the idea of cold disappearing from that part. You become completely comfortable.

Wherever you want to achieve success, in a social or in an economic context, only when you feel complete with the whole group and fall in tune with the collective consciousness will you be able to achieve what you want. As long as you feel you are an individual, be very clear that you will be resisted and you will be resisting. Whether it is at home or at work, this will happen. If you disappear into the collective consciousness, you will be protected and taken care of. Not only will you attain social and economic success, but you will also experience a deep feeling of completion.

Even in the physical layer if you think you are separate, you will invite diseases. If you think you are separate in the mental layer, you will be sowing seeds of violence. With collective consciousness you unify, but with individual consciousness you cut things into pieces. If you think you are an individual at the soul level, there is no possibility for any spiritual growth. Even at the physical level, you are not an individual. Your body and the body of the sun are directly connected. Any small change in the body of the sun can make changes in your body. Any small change in your body can change the body of the moon. Even if you are not able to relate to this logically, it is true. Even in the mental layer, you are not alone. Any thought put in anyone else's head comes and touches you and any thought created in your mind goes and touches someone else. It is like ripples created in a lake. If you are creating a strong wave, you will be creating an impression with your thought. You will be leading and inspiring others with your thought. If your thoughts are not solid enough, other waves will impress you. When you bring complete integrity into your thinking, the words you utter to yourself and to others will be experienced as your very life. That is the power of words.

At the spiritual level, the moment you understand you are deeply connected to the whole Universe, not only do you start experiencing bliss, but you also start really living in the space of oneness and opening many dimensions of your being. See, just with this body you can think so much, you can enrich and enjoy yourself and others so much. If you disappear into the collective consciousness, you will experience so many dimensions, so many possibilities, you cannot imagine it.

During the Hindu festival of Holi (festival of colors)—Rās Pūrnima, Radhā and the gopīs, experienced the collective consciousness of Kṛṣṇa. This is referred to as rās līlā, when Kṛṣṇa gave them the experience of collective consciousness. Some people have the wrong idea of this rās līlā and think it signifies Kṛṣṇa having relationships with women. Kṛṣṇa was just ten years old then. What actually happened is that He gave the experience of collective consciousness to the whole group of gopikās and Radhā. This collective consciousness is God.

The Essence of Life is 'Enriching'

We are all taught from childhood that there is a purpose to life. We are guided to work towards goals in life, which are almost always material goals. We are expected to live up to the expectations of our parents, later our teachers, much later our spouses and finally our children.

There is no purpose to life, except to live in completion and to enrich others and yourself with completion. The purpose of life is to enrich life with completion. Life is for Enriching. Enriching is Life. How can we enrich and enjoy life if we get saddled with a bagful of goals that bind us down to duties and obligations? We are so deluded by incompletion

and stressed out by all that is expected of us that we have no time to enrich ourselves and enjoy what we are doing so we have no energy to enrich others for their expansion.

Life is not about purpose or goals. Life is not lifestyle. Life is not about impressing people with how rich, clever, beautiful or skilled you are. Life is about enjoying the journey. It is not about the stressful incompletion of looking for the destination. When the path is right, when you enjoy the path, the destination is always right; it will always enrich you and others.

Life is all about increasing your capability to infuse the Truth in you and others. That is all is the essence of life on planet Earth. The essence of life in the Universe is neither money nor infrastructure development, or just some social power or relationships. The essence of human life is expanding your ability to infuse the great spiritual truths in you; the ability to enrich yourself and enrich others. Only the person who realizes the purposelessness of life can have the strength to enrich himself and others, only he can go beyond duality and surpass envy, only he can be satisfied in any action with whatever profit comes from that action of its own accord, what Kṛṣṇa calls yadṛcchā lābha santuṣṭo dvandvātīto vimatsaraḥ (4.22).

Understand: Life has no purpose but it has a meaning. Living in completion and enriching others with completion is the meaning of life. You need to know this truth: if you are enriching with a vested interest, you will give up on people. Don't have any vested interest. All the time, we are taught that life has a goal, a purpose, and we run behind various goals hoping to achieve satisfaction in life. But life has no goal; the very life, the very path itself is the goal. When you realize this, you relax into the space of completion, you expand in your ability to infuse the great spiritual truths, enriching yourself and others with them, and you are unaffected by success or failure, although doing actions, as Kṛṣṇa says beautifully, 'samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate (4.22).'

Kṛṣṇa says here, 'One who works for the sake of enriching sacrifice, merges into the knowledge - yajñāyācarataḥ karma samagraṁ pravilīyate (4.23).' Enrich just for the sake of enriching. All these parasite patterns of jealousy and envy come when you think life has a goal and somebody else has been given something more than you to reach the goal. When you understand that you are unique and Existence has equipped you with all that you need to fulfill all your desires, you will actually be able to live life in completion and work sincerely for the sake of enriching. Otherwise, you will only be running behind some goal or the other. You will envy others who you think are closer to that goal towards which you are running. You will be caught in this roller coaster of success and failure.

If you travel in the line of external ego, ahaṁkarā or the path of material success in the outer world, at least at one point you will understand the futility of your pursuit and reclaim your space of completion. You will experience depression of success. But the person who travels in the line of internal ego, mamakāra or the line of intellect, not only does he never achieve, he will not even be able to understand that he cannot achieve. The intellect, the ego becomes so sharp, so subtle; it will bring false claims and false techniques to say that he has achieved it. Those false claims are only these false flowers, the false witnesses.

The ultimate knowledge can be reached only by surrendering to completion, to the four tattvas of integrity, authenticity, responsibility and enriching, not through intellect or wealth. The being which has surrendered to the four tattvas is brahmaṇyam bahuputratām - the favorite inheritor of the Cosmos. Then you are not caught in running behind the senses, behind the inner world or the outer world.

Know Sacrifice and Be Purified

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४-२६॥
śrotrādīnīndriyāṇyanye saṃyamāgniṣu juhvati
śabdādīnviṣayānanya indriyāgniṣu juhvati || 4.26 ||

4.26 Some sacrifice the hearing process and other senses in the fire of equanimity. And others offer as sacrifice the objects of the senses, such as sound, in the fire of the sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ ४-२७॥
sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare
ātmasaṃyamayogāgnau juhvati jñānadīpite || 4.27 ||

4.27 One who is interested in knowledge offers all the actions due to the senses, including the action of taking in the life breath into the fire of yoga, and is engaged in the yoga of equanimity of the mind.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८॥
dravyayajñāstapoyajñā yogayajñāstathāpare
svādhyāyajñānayajñāśca yatayaḥ saṃśitavratāḥ || 4.28 ||

4.28 There is the sacrifice of material wealth, sacrifice through penance, sacrifice through yoga and other sacrifices, while there is sacrifice through self-study and through strict vows.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९॥
apāne juhvati prāṇaṃ prāṇe'pānaṃ tathāpare
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ || 4.29 ||

4.29 There are others who sacrifice the life energy in the form of incoming breath and outgoing breath, thus checking the movement of the incoming and outgoing breaths and controlling the breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३०॥
apare niyatāhārāḥ prāṇānprāṇeṣu juhvati
sarve'pyete yajñavido yajñakṣapitakalmaṣāḥ || 4.30 ||

4.30 There are others who sacrifice through controlled eating and offering the outgoing breath, life energy. All these people know the meaning of sacrifice and are purified of sin or karma.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४-३१॥
yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam
nāyaṃ loko'styayajñasya kuto'nyaḥ kurusattama || 4.31 ||

4.31 Having tasted the nectar of the results of such sacrifices, they go to the supreme eternal consciousness. This world is not for those who have not sacrificed. How can the other be, Arjuna?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२॥
evaṃ bahuvidhā yajñā vitatā brahmaṇo mukhe
karmajānviddhi tānsarvānevaṃ jñātvā vimokṣyase || 4.32 ||

4.32 Thus, there are many kinds of sacrifices born of work mentioned in the Vedas. Knowing these, one will be liberated.

In all these verses, Kṛṣṇa talks about various types of sacrifices. 'Sacrifice' is not just the act of giving, but the attitude of giving. Otherwise, you may do everything, following all rituals according to the scriptures, but you will miss out on the real intent for which the act had to be done.

There is a beautiful verse in the Mahābharat that says, 'A guest comes with all the gods. If the guest is honored, so are the gods; if he goes away disappointed, the gods are disappointed too.' That is why in Sanskrit, we say, 'atithi devo bhava', the guest is God. 'Tithi' means date and the prefix 'a' negates it. Therefore, one who arrives unexpectedly without a prior appointment is the atithi or guest. When somebody comes unexpectedly also, enriching and serving him is the real welcoming attitude. The word used for ritual giving in Sanskrit is 'dāna', which means sharing, imparting.

The true meaning of sacrifice lies in the meaning with which it is done. Look at the trees. They live for the welfare of others, themselves facing the stormy winds, heat and snow, all the while protecting us from them. They never turn

away anyone coming to them, even on the man who is coming to hurt them. All their parts, leaves, flowers, fruits, roots, bark, wood and fragrance, are useful to enrich others.

When you give away something you cannot afford to give, it is a true enriching sacrifice. When you give away something you can afford to give, then it is not a true enriching sacrifice. A wealthy man giving away alms is not sacrificing anything. He may be doing a good deed but not more than that.

Kṛṣṇa mentions many forms of sacrifice here. He talks of sacrifices of material wealth, yoga and penance - a combination of material, physical, mental and spiritual sacrifices. When a person does these at some cost and pain to himself, they would be genuine sacrifices. Otherwise they would merely be meaningless rituals.

However, even that which is given away by someone who can afford what he is giving, if done with good intentions of enriching, would result in gains to that person. His very intention to enrich will alter his mindset and liberate him. A person who does not believe in sharing his wealth will not only suffer in future births as a result of his mental makeup, but he will also be unable to enjoy his own wealth in his present birth.

When one sacrifices whatever is dear and whatever is difficult to give away, he enters a completely different plane of sacrifice, one that liberates the person. Such a person enters a plane of true non-attachment, leading to liberation.

You Are No Sinner

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥
śreyāndravyamayādyajñājjñānayajñaḥ parantapa
sarvaṃ karmākhilaṃ pārtha jñāne parisamāpyate || 4.33 ||

4.33 O Parantapa (conqueror of foes), the sacrifice of wisdom is superior to the sacrifice of material wealth. After all, all activities totally end in wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥
tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ || 4.34 ||

4.34 Understand these truths by approaching a spiritual master, by asking him your questions, by offering service. The enlightened person can initiate you into wisdom because he has seen the truth.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५॥
yajjñātvā na punarmohamevaṃ yāsyasi pāṇḍava
yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi || 4.35 ||

4.35 O Pāṇḍava, knowing this you will never suffer from desire or illusion, you will know that all living beings are in the Supreme, in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६॥
api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṃ jñānaplavenaiva vṛjinaṃ santariṣyasi || 4.36 ||

4.36 Even if you are the most sinful of all sinners, you will certainly cross completely the ocean of miseries with the boat of knowledge.

Kṛṣṇa advises the seeker to sacrifice one's knowledge and one's intellect at His feet, at the feet of the Master, to experience the ultimate Truth. Beautifully He says, 'tad viddhi praṇipātena paripraśnena sevayā (4.34).' A Master is one who has experienced the truth and who can simply transfer his experience of truth to you. He communes with you. A teacher, on the other hand, is one who imparts knowledge through communication.

In Sanskrit, there are three beautiful words to describe this. You are born in the bhū garbha, the womb of the mother; this signifies your physical birth. The teacher with his love and teachings gives birth to you in the hrid garbha,

the womb of the heart. The master gives birth to a completely new you, a transformed being in the jñāna garbha, the womb of knowledge. You then become re-born, dvijā.

Surrender Transforms

Understand, Masters have no vested interest for themselves; they have no karma to exhaust. They descend on this planet Earth out of sheer love and compassion for humanity. Just like a low-pressure region attracts winds, a depression created in the world attracts the formless energy of Existence. This energy is what is known in different forms like Kṛṣṇa, Rāma, Buddha etc.

Actually, the Master lives in three dimensions of energies: the body, His teachings and His mission. Masters come to dispel the ignorance of seekers, to show them the path. Only one third of the Master's energy is in the physical body. The other third is in the teachings and another third is in the mission.

Nithyananda is nitya-dhyāna-ānanda, all in one. Nithya, the Master in the body as Nithyananda, dhyāna, His teaching and message of meditation and ānanda, His mission of bringing forth the fountain of bliss that is lying latent in you, all the three together constitute the energy called Nithyananda.

It is easy to do the first step, which is to follow the Master in his physical form because Masters are so attractive by nature and they do not expect anything in return. The next level is to follow the dharma, teachings of the Master. This is slightly more difficult because you have to not only listen to His teachings but you also have to do something; you have to live his teachings, practice them. Though it is only for your own growth, your laziness (tamas) causes you to not do this.

The final level is where you infuse your life with the truth that life is for others. Life is for Enriching. You give your life to the sanga, mission and become the cause of spreading the Master's teachings. This is the most difficult, since it requires from you the ultimate commitment for life.

When you surrender to the Master, you surrender to His mission, sanga and to His teachings, dharma as well. When you surrender at the physical level, you surrender your comforts to the Master like desires for luxury, wealth, food or sleep to imbibe and spread his teachings and mission. It is actually not sacrifice as typically understood because you will feel from your very being that this is what you really want to do. When you take up the responsibility of the mission, you will realize that what seemed to you as a load is actually a blissful experience. How can the mission of the Master give anything other than pure bliss? The moment you surrender to the Master and His mission and you stand up taking responsibility, you will find that the divine energy simply flows through you and you just flow effortlessly and express yourself most gracefully and powerfully.

All you need to do is to be stable and available, and the divine energy will make you able. On the mental level, you surrender your intellect, your mental pursuits, your incompletions to serve the Master and the mission. You become like a liquid, flowing into the shapes and moulds created by the Master. The Master knows the best way in which you can grow. He creates the moulds for each of you according to your needs and abilities. Trust him, drop your solid ego and become fluid so you can fill in the spaces he creates for you. At the being level, when your very being surrenders to the Master, your being clearly recognizes the call of the Master. You become a part of the Master. You no longer carry any separate identity. This process of transformation automatically happens when you surrender to the Master, His teachings and his mission.

The water is converted into formless steam. Like steam, you now explode in all directions. There are no limitations because all limitations exist only in the mind. You now transcend the mind and express your peak potential. The Master tirelessly and compassionately pushes you in different ways so you can also experience and be in the same state of eternal bliss as he is. The only emotion that a Master knows is love.

The Vedas also clearly declare that a living Master is needed. You may have access to all the books, the recorded teachings of all the great masters. But, you have only the words; where is the body language? For example, yoga as it is taught now has been reduced to just a form of physical exercise. But physical health is just one of its benefits. Yoga as taught by Patañjali is a means to enlightenment. But the body language of Patañjali no longer exists; only his words exist. You need a living Master who is in the same consciousness as Patañjali to transmit the essence and experience of the words.

A beautiful verse in the Guru Gītā says, 'The Guru just wipes off with the big toe of his left foot your fate which Brahma has written on your forehead.' The Master can change your very destiny and take you to a new dimension. An

astrologer may be able to predict your future, but a Master can simply recreate your future. He is one with Existence, which is operating this whole Universe. Can the energy which runs the planets and stars not have the power to handle your life?

It is very difficult to relate with a living Master. You see, it is very easy to relate with dead masters. You can project all your imaginations about God on him. When Kṛṣṇa promises that He descends again and again - sambhavāmi yuge yuge - what He means is the Kṛṣṇa energy will descend. People think Kṛṣṇa will come down in the same form with the yellow clothes, the flute and the two peacock feathers. Again and again, Kṛṣṇa happens on planet Earth, but our incompletions are so cunning, they manage in making us miss Him in any form. We miss all the living Masters. It is easy to fool yourself, escaping from a living Master and just worshipping a Master who has left the body. You escape all the possibilities of transformation.

You can just say, 'Amayaṁ anahaṃkāraṁ arāgaṁ amadaṁ tatha…' 'I offer my nonattachment to you', 'I offer my ego to you.' You can say that to an idol and that idol will be just standing. But, if you tell a living Master that, He will simply catch your neck and say, 'Hey! Where is your non-attachment? Give it. Where is your ego? Surrender it!' With the living Master, he will be constantly working on you, to cut your ego and to show you your true Self. But the ego is afraid to die at the Master's hands, so you try to escape.

Just being open to the Master's energy can get rid you of the biggest cancer in you, your ego. When you realize the truth that you too are one with the Universe, there is nothing more to desire; nothing to be attached to. There is no longer any differentiation between who you are and what the Universe is. Māyā, the illusion of that separation, disappears. That is why the Master is called Guru, one who leads you from 'gu', which is darkness, to 'ru', that is light; one who leads you from ignorance to bliss.

A Master does not differentiate between good and bad. He does not care if what you do is considered meritorious by society or sinful. Here, Kṛṣṇa says beautifully, 'Even if you are the most sinful of all sinners- sarvebhyaḥ pāpa-kṛt-tamaḥ, you will certainly completely cross the ocean of miseries with the boat of knowledge sarvam jñāna-plavenaiva vṛjinaṁ santariṣyasi (4.36).'

At the spiritual level, the concept of sin does not exist. It is a creation of man-made institutions, of societal and political organizations to control others through fear. When you have the true knowledge, the intelligence of why you are doing what you are doing, the very knowledge will make the action divine, the act will no longer be just a ritual but a means to reach the Ultimate. Automatically, you will cross the ocean of miseries because misery itself is a result of ignorance of your true self. When 'spirit' is added to a 'ritual', it becomes 'spirituality'.

Self-Doubt Destroys

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७॥
yathaidhāṃsi samiddho'gnirbhasmasātkurute'rjuna
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā || 4.37 ||

4.37 Just as a blazing fire turns firewood to ashes, O Arjuna, so does the fire of wisdom burn to ashes all actions, all your karma.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८॥
na hi jñānena sadṛśaṃ pavitramiha vidyate
tatsvayaṃ yogasaṃsiddhaḥ kālenātmani vindati || 4.38 ||

4.38 Truly, in this world, there is nothing as pure as wisdom. One who has matured to know this enjoys in himself in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९॥
śraddhāvāmllabhate jñānaṃ tatparaḥ saṃyatendriyaḥ
jñānaṃ labdhvā parāṃ śāntimacireṇādhigacchati || 4.39 ||

4.39 A person with śraddha (courageous authenticity) achieves wisdom and has control over the senses. Achieving wisdom, without delay, he attains supreme peace.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४०॥
ajñaścāśraddadhānaśca saṃśayātmā vinaśyati
nāyaṃ loko'sti na paro na sukhaṃ saṃśayātmanaḥ || 4.40 ||

4.40 Those who have no wisdom and authenticity, who always have doubts, are destroyed. There is no happiness for the ones who doubt the self, either in this world or the next.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१॥
yogasaṃnyastakarmāṇaṃ jñānasañchinnasaṃśayam
ātmavantaṃ na karmāṇi nibadhnanti dhanañjaya || 4.41 ||

4.41 O winner of riches, he who has renounced the fruits of his actions, whose doubts are destroyed, who is well established in the Self, is not bound by his actions.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४-४२॥
tasmādajñānasambhūtaṃ hṛtsthaṃ jñānāsinātmanaḥ
chittvainaṃ saṃśayaṃ yogamātiṣṭhottiṣṭha bhārata || 4.42 ||

4.42 O descendant of Bhārata, therefore, stand up, be established in yoga. Armed with the sword of knowledge, cut the doubt born of ignorance that exists in your heart.

It is only when you drop the mind, drop your self-doubts, it is only when you stop connecting your thoughts to form a shaft, that you really start 'seeing'. Your ego stops interfering with the truth of what you see. It stops filtering and adding tones to what your senses experience. Your baggage of embedded memories, your saṁskāras, dissolve, and the new 'you' is born. All your actions then arise out of intuition from the super conscious state, the state of truth, where no mind can exist.

Śraddha Enriches you with Knowledge

In the next verse, Kṛṣṇa uses the word 'śraddha' again, 'śraddhāvān labhate jñānaṁ - the one established in authenticity is enriched with knowledge.'

Actually, śraddha means faith plus the courage of authenticity to live to your highest possibility; the courage to be established in the peak of your capability. Understand, continuously committing with words that express your maximum peak capacity, as per your understanding and as per others' understanding is what is referred to as śraddha, authenticity.

Understand, authenticity means stretching, stretching, and stretching. Go on stretching, that is Life. Go on stretching without fear, and without giving up on yourself. Do anything to honor and fulfill your words. Stretch yourself. Let all the powers inside you be unleased. Kṛṣṇa declares the power of authenticity here, 'śraddhāvān labhate jñānaṁ (4.39).' Only the authentic one is enriched with knowledge. When you have the knowledge and the courage of authenticity to follow and live the teachings, then you can achieve the ultimate knowledge, the knowledge of enlightenment. Of all religious and spiritual doctrines, it is only the scriptures of the Sanātana-dharma, the eternal path of righteousness, as the Hindu philosophy is called, that allow themselves to be updated. The Vedas and the Upaniṣads, which we believe are the voices of Nature, are not rules and regulations. They are truths to be understood and followed only in awareness. There are no punishments if one does not follow them, nor is one condemned as a sinner if one doesn't follow them.

This is the greatness and pristine beauty of sanātana-dharma, the eternal path of living. We are the most powerful, most sophisticated, most intelligent, most cutting-edge presentation of the Truth left with the possibility to evolve more and more, open for the possibility of being updated. Nothing was sacred just because it was uttered. All that we

follow blindly today as traditions came through societal interpretation. It is for us to sift through these truths with conscious awareness.

Once tested, proven, accepted and intranalysed, we need to have the courage of authenticity to practice these truths. Mere knowledge is insufficient. That is what śraddha is about. With śraddha, faith combined with courage of authenticity, you make the effort to constantly stretch and align yourself to the peak capability of what you feel as you, what you project as you, and what others' perceive as you. This dawns the ultimate knowledge in you.

Completing Self-doubt in Any Field is Education

In the next few verses, Kṛṣṇa says that there is no happiness for those who always have self-doubts and who have no knowledge and authenticity. He uses the word 'always.' He does not say that from the beginning itself you should not have any doubts. Having doubts is natural; as long as you have the mind, you will have doubts. But you can go beyond it by completing with your self-doubts.

Kṛṣṇa warns, 'The one without the wisdom and without authenticity, who always has doubts, is destroyed. There is no happiness for the one who doubts the Self, either in this world or the next.' Self-doubt destroys you—saṁśayātmā vinaśyati and the one who has the self-doubt is never happy anywhere - na sukhaṁ śaṁsayātmanaḥ (4.40).

First, we need to understand what self-doubt is. What is the root of this self- doubt? In your life, when the first root incident happens, you make your inner image, you project the outer image, and you create the life image to protect yourself for survival reason. For example, at the age of three or four, you run around and play in the rain. Your mother sees you and strongly pulls you into the house and gives you a slap saying, 'Don't go out in the rain! You will catch a cold! Your health will be spoiled!' She screams at you. For a child, getting slapped, being pulled inside the house and locked up is too much. The child will not understand that it is only a slap. The child will literally feel he is going to die. At that moment, the child will create the inner mage, mamakāra: 'I am helpless.' He will create the outer image, ahaṁkāra: 'I am powerful,' because he cannot survive with the idea, 'I am helpless in the society. I am helpless in life.' So, naturally, he will create a compensating outer image, 'I am powerful,' and he will create the life's image or svānyakāra, the image about his mother and life, that life is cruel.

So, when this root pattern is formed, you start living and you naturally project your pseudo outer image: 'I am powerful.' If you are not able to convince others with the pseudo outer image, it is good for you. But if you convince them with the pseudo outer image, when you come back to your private space like your bedroom, you will start thinking, 'Oh God! I made every one believe my outer image as the truth, but my inner image is different from my outer image!' So, this clash is self-doubt. This clash is what Kṛṣṇa calls as saṁśayātmā.

If root pattern is the root of a tree, lust patterns are the parasites of the tree, every day suffering and powerlessness are the leaves of the tree, self-doubt is the fragrance of the tree. So, please understand, when you convince others with your strong outer image, and your inner image starts questioning you; your inner image questioning you is self-doubt. That is where the self- confusion through these answers; he doesn't know these are much deeper doubts that need to be cleared through the experience of the Truth.

That is why Kṛṣṇa has to give more than 700 verses to first convince Arjuna that he does not know. When Arjuna finally gives up saying 'I don't know' then Kṛṣṇa reveals Himself. He reveals the truth and makes Arjuna experience it because that is the only way he will realize the Truth. If you say, 'Let my questions be answered,' you want only intellectual answers. But Devi in Shiva Sutras says, 'Let my doubts be cleared, whether you give words or energy or techniques, I am not bothered, but let me be free and complete from doubts.' When questions become a quest, you start speaking in this language. When the urge becomes urgent, you start speaking in this language. This shows the deep surrender of Devi.

A deep passive waiting without knowing what is going to happen is passive surrender. That is total surrender. Actually, the moment you decide 'I will wait forever,' things will simply start happening for you. As long as you are in a hurry and agitated, you stop things from happening in you. It is like trying your best to make the lotus bloom. You open out the petals by hand. Will it be a flower?

A lotus can be called a lotus only when it blossoms by itself. Give it a little space and time. The moment you decide to wait, things will simply start happening and you don't have to wait anymore. You only have to wait till you decide

to wait. Just allow the Master to do the surgery and give you back your true Self, and automatically you will drop what you are not.

Here, Kṛṣṇa refers to the stages in the Master-disciple relationship. There are many levels.

The first level is purely intellectual, doubt-based. 'Doubt-based' refers to the negative self-doubts, which are purely intellectual. It is like you are telling yourself on seeing the Master, 'What is he going to do? Let us see. How is he able to mobilize such a big crowd at such a young age? He seems hardly thirty. What is going on here?'

The next step is intelligence; from intellect to intelligence. You tell yourself, 'Why not attend this program and see what he is really doing?' By this time, it has changed from, 'What is he doing!' to 'Oh, I think He means something. But I neither believe nor disbelieve Him. Ok, let us check it out.' The intellect is becoming intelligence. You are giving a little space for the Master.

Then, if you continue to start looking in, first from intellect to intelligence, then from intelligence to intelligence with emotion, like 60% intelligence, 40% emotion, that is the time you will feel like a friend towards the Master. After that, it becomes 60% emotion and 40% intelligence. That is the time you will feel like the Master is like an elder, like a father or mother or lord or teacher. You feel respectful towards him. And then, the relationship becomes pure emotion. You will feel a deep connection like a mother and son.

Then, after that, it is neither emotion nor intellect nor intelligence. It is a being-level relationship. It is the deep connection of a beloved, the madhura bhāva.

And suddenly, you will see, he is not even the beloved, he is beyond the beloved. You start experiencing the mahā bhāva, the Guru-disciple experience, experiencing yourself as the Master. That is 'Tat Tvam Asi.' Tat Tvam Asi means That art thou. It means you are the Master.

First it is just intellect, where you have self-doubts. But you have to go beyond that. If you are stuck in this level of self-doubts, naturally you will suffer with misery, with self-hatred and self-denial. Then, the next level is intelligence, then emotion, then pure emotion, then emotional and being level feeling connection, then pure being level connection, and then all these and something more. When you go beyond doubts and faith, into the realization of the formless energy that is you, then you find yourself.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde jñānakarmasaṃnyāsayogo nāma caturtho'dhyāyaḥ || 4 ||

Thus ends the fourth chapter named Jñānakarmasannyāsa Yogaḥ, 'The Yoga of Action In Knowledge And Renunciation,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 5
Sannyāsa Yogaḥ

If we look closely at our lifestyle, what we accept as normal is actually chaotic and crazy. But we have been conditioned with it since childhood so we are not even aware of this. From an early age we are taught certain beliefs and habits that cut deep grooves in our mind. For the rest of our lives we follow these patterns of thinking.

Even when we think we are breaking the routine and doing things creatively and rationally, it is just an illusion of our mind. We are still driven by our unconscious mind. These engraved memories or root thought patterns stored in the deep unconscious mind make decisions on our behalf, even though we are completely unaware of it. What we may think of as an intuitive decision is actually an instinctive decision that arises from our unconscious.

Understand the difference between intuition and instinct. Instinct is the unconscious. It is what drives animals. It is the deeply grooved root patterns that are encoded as bio-memories in the genes and DNA. Since the unconscious brain acts much faster than the conscious brain, the instinctive action of the unconscious is of crucial value to our survival.

Intuition is a super conscious state of the mind. In any field when you allow your peak possibility without self-doubt, when you complete with your self-doubt, your logic gets so refined that it becomes intuition. Understand, in any field if your logic is refined, it becomes intuition. In any field if you allow your Kuṇḍalini (potential energy) to express itself to its peak possibility without self-doubt, in that field you become a leader. Take the example of self-transformation. Understand, you can allow your potential energy to flow in the direction of enlightening you if you complete with the self-doubt, 'Will I ever be enlightened? Can I ever be enlightened?' If you are young, you think, 'I am too young for enlightenment.' If you are old, you think, 'I am too old for enlightenment.'

By Nature You Are Multi-dimensional

Mostly, you are caught in the inadequate cognition of your unconscious mind, in your root patterns, believing that you can do only one thing at a time. You have sold yourself into the bondage of believing you are one dimensional. By nature we are multi-dimensional. By nature we are intuitive. By nature we are enlightened. By nature, God built you with the power of words, power of thinking, power of feeling and power of living. Your inbuilt innate nature is expressing these great inner powers. That is why you feel so fulfilled whenever you are in integrity. That is why you feel so complete when you enrich others. That is why you feel so blissful when you cause others' reality. We can live a beautiful life. All that we lack is the awareness of our potential and all possibilities of our life.

See, the possibility of human life is what we call Kuṇḍalini energy. There are multiple possibilities in you. You are multi-dimensional. It is like a set-top box where you have the possibility of 170 channels, but the channel you watch is up to you. Kuṇḍalini

is your possibility. Letting your possibility happen in you, trusting your possibility without self-doubt, responding to your possibility without self-doubt is Kuṇḍalini energy.

Please understand, each human being allows himself to be expressed without self-doubt in at least one dimension. Even if you think you are a useless fellow, to be useless in that dimension, you allow your possibility without self-doubt.

Somebody allows their possibility, without self-doubt, in the field of cooking. He may be useless in all other fields but in cooking, he has no self-doubt. He knows that he will be able to cook any dish he sees. Every person allows and expresses his peak possibility in at least one field without self-doubt. It is not that you don't express your possibility in any field at all. If that were true, you wouldn't be alive. Even to be alive, you have to allow the Kuṇḍalini, the potential energy to breathe through you at least in one field.

Helping you realize your possibility and supporting you to complete with your self-doubt is Kuṇḍalini Awakening.

In the verses that follow and in the rest of the Gītā, Śrī Kṛṣṇa, the Master of all possibilities enriches us on how to break away from our bondages and become multi-dimensional to realize our peak possibility, and to express the powers of our possibilities.

Constantly turning many impossibilities into possibilities by playing that within human laws, rules and regulations is the job of an Incarnation. Bhagavān Kṛṣṇa, who is the possibility of all Incarnations, teaches us how to reach our true state. This is what the word samādhi means - to go back to our true nature.

Throughout the Gītā, Kṛṣṇa talks about yoga. Each chapter refers to one type of yoga or another. Yoga is the same as samādhi. Yoga means 'uniting'. It means uniting with our true nature. When we unite with our true Self, we become multi-dimensional, we become the space of possibilities. We can be material and spiritual. There are no constraints and no limitations. We are free. We had wealthy kings like Janaka, who were realized souls. Material wealth does not limit anyone from being spiritual. It is only the attachment to wealth through greed and the fear of losing wealth that stops one from being free.

Action Or Renunciation

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१॥
arjuna uvāca
saṃnyāsaṃ karmaṇāṃ kṛṣṇa punaryogaṃ ca śaṃsasi
yacchreya etayorekaṃ tanme brūhi suniścitam || 5.1 ||

Arjuna says:

5.1 Oh Kṛṣṇa, you asked me to renounce work first and then you asked me to work with devotion. Will you now please tell me, one way or the other, which of the two will work for me?

श्रीभगवानुवाच ।
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२॥
śrībhagavānuvāca
saṃnyāsaḥ karmayogaśca niḥśreyasakarāvubhau
tayostu karmasaṃnyāsātkarmayogo viśiṣyate || 5.2 ||

5.2 Kṛṣṇa says: The renunciation of work and work in devotion are both good for liberation. But of the two, work in devotional service is better than renunciation of work.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३॥
jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṃ bandhātpramucyate || 5.3 ||

5.3 He who neither hates nor desires the fruits of his activities has renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, Oh Arjuna.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ५-४॥
sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ
ekamapyāsthitaḥ samyagubhayorvindate phalam || 5.4 ||

5.4 Only the ignorant speaks of the path of action to be different from the path of renunciation. Those who are actually learned say that both action and renunciation lead to the same truth.

In all the previous chapters, Kṛṣṇa talks with such clarity and authority that it would dissolve the doubts of anybody listening to Him. And yet Arjuna has come back to the same point.

After all the explanations given by Kṛṣṇa, Arjuna continues to ask, 'Oh Kṛṣṇa, first of all, you asked me to renounce work and then again you recommend work with devotion. Now, will you kindly tell me clearly, which one of the two is more beneficial? - yac chreya etayor ekaṁ tanme brūhi su-niścitam (5.1).'

We will never get an answer or solve a problem if we start thinking about which would be more beneficial. Before we evaluate the benefits of something, we should be clear about the scale we want to use to measure the benefits. What is beneficial for one person may be completely useless for another. The scale that we use for measuring success is a very important thing. Unless we know the scale, it does not make sense to conclude anything. Even jumping to a conclusion should be done with clear intelligence and completion. Jumping to a conclusion without intelligence is like falling out of an airplane without a parachute. We just wouldn't know where we will land.

Kālabhairava is power and joy. These two qualities complete all your incompletions. All your incompletions will be complete. Your very DNA should be programmed with the space of Kālabhairava - power and joy! Mahākālabhairava is the embodiment of power and joy. Only power and joy brings completion and keeps you alive, awake, aware. Ramaṇa Maharṣi says beautifully, 'Before achieving it, even a mustard seed will look like a mountain.' It will seem like your life will not move without it. It will seem like it is the basic and most important thing for your life. 'Once you achieve it, even a mountain will look like a mustard seed.' This is because something else looks like a mountain now. We get caught in the trap of achieving and lose the ability to relax and enjoy what we have achieved.

Karma or Sannyāsa - What is my path?

Here, Arjuna asks: 'Kṛṣṇa! Now, will you please tell me surely, which of the two: karma, action or sannyāsa, renunciation is more beneficial - sannyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca saṁsasi (5.1)?'

Again and again, all of us ask ourselves this question. The mind is in dilemma. The mind asks for a single instruction. Our mind will be alive as long as we are caught between any two extremes. The moment we come to any single conclusion we will be liberated. We will be ignorant as long as we are moving from one extreme to the other. Don't say 'Ignorance is bliss.' If ignorance is bliss why are so many people suffering on this planet? Ignorance is not bliss. Innocence is bliss.

Innocence means we will not carry a scale with which we are continuously measuring our life. Ignorance means we will have a scale but we will not be able to fulfill our life according to that scale.

We have made our mind itself a disease, a dilemma. Dilemma is the disease of incompletions with which man starts his life and ends his life too. Even 'ends' is not the right word to use because he is in a dilemma about whether or not to end it. But death comes and his life is just taken away from him. Here, Arjuna is in a dilemma as to which of the two is more beneficial for him. If we look into life as a utility, as some means to a benefit, then we are creating our own hell. If we reduce life to this, we will be in hell.

Life has no separate benefit. Life itself is a benefit. There are people who have achieved all that they wanted in life. But they feel a deep void, a deep incompletion in them. This is what is 'depression of success.' They feel something is deeply lacking and are unable to comprehend what it could possibly be.

This is because they ran the rat race of life without carrying the space of completion, without stopping to complete with their root patterns of desires, of fear and greed, without any self-inquiry. They ran foolishly because everyone else was running. They never stopped for a minute to question, 'Why am I doing what I am doing?', 'What do I really

want?', 'Why do I feel the way I fee?' So, without finding the root patterns that drive them in the rat race, when they stop running or when they can't run anymore, they fall back into their incompletions.

They suddenly find themselves diseased with their own being. This is what becomes depression or disease. So, if you constantly look for some benefit from life, if you don't achieve, you will feel life is a failure and if you achieve, you are bound to face the depression of success. Either way it is trouble.

Life itself is a benefit. If we constantly try to see which of two things is more beneficial, it means we have a pure business mind. We can't do business with life. At some point we need to relax from the business mind. For at least half an hour per day, do some enriching which will not get dollars for you - some painting, some writing. When you start painting, don't think of a big gallery with your paintings. Do some creative work without bothering about how to show off your artwork to people. Even before starting to paint, we will think, 'My friend will come home. I will show him how I developed this concept.' You will decide how to bore your friend with your plans.

Do something enriching just for the sake of enriching, not for any purpose. Enrich just for the sake of enriching. You will see that during that half hour, you will fall into your very being; which is the space of completion.

You can also enrich at some place of worship by cleaning it without expecting anything in return. Engage yourself in any form of selfless enriching activity. Serve food to people. Even while volunteering, we do it so that we can tell others about it and get applauded for it. So now at least for 30 minutes, authentically enrich with responsibility, without the cognition of getting yourself any benefit. No money or name and fame should come to you from that half an hour. If you can just do this, you will start tasting the real power of life. Enriching is the power of living, ātma śakti.

With enriching, you will achieve the ultimate result of establishing your existence into everything. You establishing your existence into everything is 'serving.' In any form of serving or enriching, you expand and become part of it.

As long as you are in your own head, continuously calculating, you will only be bargaining with life, 'What is more beneficial? What am I going to achieve by this?' You will see the power of living - a different dimension of your being - if you practice this technique of enriching. This enriching will lead you to Kṛṣṇa consciousness, the consciousness of completion.

When you stop calculating for getting benefits, you will start tasting the fruit of life. Enriching is enjoying and sharing the fruit of life. When you enrich others you will come alive. A mango does not achieve its ultimate if you just eat the fruit and destroy the seed. The fruit realizes itself only when the seed is able to give more fruits.

Life is not and can never be business. Here, again and again, Arjuna is stuck because he thinks that life is business. Of course, Kṛṣṇa is very compassionate. He is the embodiment of kindness. Literally, inch by inch, He brings Arjuna up without giving up on him. He does not lose His patience. He does not say, 'I told you earlier…'

Kṛṣṇa uses at least 100 verses to explain this one concept of Karma-Sannyāsa yoga, the paths of responsibility and renunciation. But He does this without losing His patience at any point. Not once does He shout at Arjuna. He is an embodiment of compassion. He comes down to the plane of Arjuna and gradually transforms him by enriching him with the same teachings in different ways.

The question concerning karma and sannyāsa - responsibility and renunciation - has been asked from time immemorial, and each time it has been answered. Yet this question remains.

The unconscious process never comes to the conscious energy. Man as such is governed to a large extent by the unconscious. He is not even aware of what he is going after. He thinks he wants something and runs after it. But by the time he gets his hands on it, he wants something else. So there is a constant restlessness, powerlessness within. This puts man in constant incompletion, dissatisfaction and depression.

By merely flooding completion into this depression you can get out of it. If you just allow a single instance of depression, powerlessness to work on you and you face it consciously with the process of completion, in the process you will become enlightened. Nothing else is necessary. A single instance of depression is enough. It will completely burn you and you will become enlightened. But we never allow anything to work on us completely. We are scared to confront our own selves. We just allow the unconscious space of powerlessness to overpower us instead of boldly facing it with power and joy, and seeing it through its completion. Look into every moment you feel powerless in your life even now. Don't try to escape from those moments. You can never escape.

Life is the greatest Master; it continuously teaches us. But we never learn from it. We never mark the spot where we stopped our journey in this birth. That spot where we stopped life's journey is the root pattern. When we stop our

journey, if we at least mark the spot in this life saying, 'I covered this distance, I learnt all these things. In the next birth I will continue from where I left last,' it is enough.

Do Self-completion, Svapūrṇatva

Everyday at least for forty-two minutes, consciously decide to do the self- completion process, svapūrṇatva kriya. Decide consciously to be complete: 'Let me sit and face my powerlessness and complete with my patterns. Let me restore my space of completion today.'

We mark our patterns, not our possibilities. We never mark where we should in the bigger picture of our lives. We are so caught up with marking our small desires and goals fueled by our incompletions. We never mark the spot of our peak possibilities. These markings of desires and worldly goals continuously get washed away and new markings are made. They update themselves based on inputs from the world around us, based on what society has to say. We forget that these markings are temporary and do not reflect the space of possibility within, which comes only from completion.

Surrender to experience Karma-Sannyāsa as One

Let us deeply analyze these paths of karma and sannyāsa. Karma is normally out of greed and desires. Sannyāsa is always invariably out of fear, bhaya. There is a fear of life. When you are not ready to take the risk, you renounce everything. The fear of getting hurt is the first reason for sannyāsa. Sannyāsa is a way of escapism, turning away from the responsibilities that life presents. When a person is bogged down by responsibilities of life, he takes sannyāsa as an easy escape route. In the name of renunciation, he covers his deep fears. This is not true sannyāsa.

Then we have people running after material wealth in the name of karma. On one side are the people who are running away from fear. On the other side are those who are running towards their greed. Both categories of people are not going to achieve eternal bliss or consciousness. Both are not on the right track of completion.

In the entire world, only three types of human beings exist: One who has surrendered to greed, one who has surrendered to fear and the one who has surrendered to the supreme intelligence, divine consciousness. The person who has surrendered to greed gets lost. Such a person runs after many things in life to possess them, which in turn leads to more greed. He literally becomes a slave to greed.

There is a beautiful story in Muṇḍaka Upaniṣad:

There are two birds on the same tree.

One bird, a completely satisfied and fulfilled being, is sitting calmly, enjoying the silence of its own inner space.

Another bird is sitting a little below, busily pecking at the fruits. It keeps flitting from place to place, trying to eat the fruits. When the fruit is tasty, it enjoys. When the fruit is not tasty, it suffers. It continuously oscillates between enjoyment and suffering.

Suddenly, this bird looks up and sees the bird that is sitting silently and thinks, 'How is this bird so calm and beautiful? Let me go closer and see. Let me talk to this bird.' Slowly, the small bird moves towards the peaceful bird.

As it goes closer to the other bird, it continues to taste more fruits and suffers because the fruits are sour. Suddenly, when it is close enough to the other bird, it realizes that the other bird is nothing but its own self, which is sitting silently and beautifully watching the small bird getting distracted in its path, suffering with sour fruits. The small bird simply becomes one with the other bird.

In the same way, as long as you are a jīvātman, an ordinary soul, you struggle between fear and greed. You go from one extreme to another. The moment you realize there is something inside your being that is untouched by your greed and fear, you start traveling towards it. When you get closer to it, you realize you are that consciousness.

This is where doubt starts. This is where your root of unhappiness grows - na sukhaṁ śaṁsayātmanaḥ (4.40).

Education is nothing but completing with self-doubts. This is the precise, concise definition about education: Completing with your self-doubt in any field is education. In any field, whether it is self-transformation, cooking,

medicine, law, or construction, in any field, complete with your self-doubt. Your kuṇḍalini energy, your innate potential energy will flow in that direction and you will excel in that field.

Master-disciple Relationship

In the Śiva Sutra, Devi asks, 'O Śiva, what is your reality? What is this wonder- filled universe? What constitutes the seed? Who centers the universal wheel? What is this life beyond form pervading form? How may we enter it fully, beyond space and time, names and descriptions? Let my doubts be cleared.'

Beautifully, She expresses Her whole state of mind through these few words. The last words are, 'Let my doubts be cleared. Let my doubts be complete.' She never says, 'Please answer my questions.' If She had made that mistake by asking, 'Answer my question', She would have produced one more Gītā through Śiva.

See, in the Gītā, Arjuna is not ready to surrender to Kṛṣṇa completely. That is why in the beginning Kṛṣṇa has to give him all the intellectual answers. Arjuna thinks he can solve his confusion through these answers; he doesn't know these are much deeper doubts that need to be cleared through the experience of the Truth.

Here, Kṛṣṇa explains the same thing, we are caught between fear and greed. Either we constantly surrender ourselves to fear or we surrender ourselves to greed. Very rare individuals surrender to intelligence, to divine consciousness.

Arjuna asks here, 'Which is more beneficial for me?' Keeping track of accounts is good in business but not in life. People come and ask, 'Why should I surrender to the divine? If I surrender, what will I get?' If you don't surrender to the divine, you will be surrendering to your fear or greed. When it comes to life, profit and loss doesn't work. Life is beyond calculation. The moment we ask, 'What will I get by surrendering to the divine?', we miss the whole idea of surrender.

Our whole life is spent running behind greed or fear. The path of Karma Yoga, seeking liberation through action or responsibility, happens because of greed. The path of sannyāsa yoga, seeking liberation through renunciation, happens because of fear. Neither the path of karma (action) nor the path of sannyāsa (renunciation) will enrich us unless we complete with our greed and fear and transform our very space into the space of completion. If we change the incomplete space to that of completion, karma or sannyāsa or anything can enrich us. All we need to know is this - it doesn't matter if we are a karma yogi or a sannyāsa yogi. It is the attitude, the space from which we approach and live life that is most important. Let your inner space be the space of completion.

When you are in incompletion, you constantly feel powerless and anything you do comes out of powerlessness. Anything done out of incompletion, be it Karma Yoga or Sannyāsa yoga, leads you to more and more incompletion. Anything done out of completion, leads you to more and more completion.

Sannyāsa is you living in the space of completion and constantly enriching everyone to be in the space of completion.

Again and again, Kṛṣṇa is placing the emphasis on the space of completion, on the being. If we don't know the root cause of our actions, why we are living with karma or why we pick up sannyāsa, we will not be able to solve our problems. Our suffering is neither because of karma nor because of sannyāsa. Suffering is because of our wrong attitude of incompletion. And with this wrong attitude of incompletion, be it karma or sannyāsa, the path will feel only like a punishment. With the right space of completion, any path will feel like a true blessing for you and for others.

With the wrong space of incompletion, if you take the path of karma or sannyāsa, you will struggle and suffer, and make others suffer as well. If you decide to enter karma, drop the goal. Just enjoy doing the karma and don't worry about the goal. Living itself is beautiful. Realize that life itself is beautiful. On the other hand, if we decide to take up sannyāsa, again drop the goal. The goal of a sannyāsi (monk), which is renunciation, is also a goal and it must be dropped. The karma yogi runs towards the goal, the sannyāsi runs away from the goal.

Kṛṣṇa says - sāṅkhya yogou pṛthagbālāḥ pravadanti na paṇḍitaḥ (5.4). Indirectly He tells Arjuna that he has yet to learn, that he is still ignorant. Only the ignorant man says that karma yoga is different from sāṅkhya yoga, the sannyāsa. Here, the words karma and sannyāsa are equated to Karma Yoga and Sāṅkhya Yoga.

The experienced say that both karma and sannyāsa lead to the same truth. Through both these paths, one achieves the results of both. If we complete with the pattern of greed in karma yoga and complete with the pattern of fear in

sannyāsa Yoga, we will drop into eternal consciousness. Through both, we will achieve when we create the right space, the space of completion.

So Kṛṣṇa says here, 'Only the ignorant person says that one is superior to the other or that they are two different paths. Both the paths are one and the same.' A person who can travel alone, who is courageous enough to live in the space of completion and decides to enrich others with completion takes the life of sannyāsa. A person who decides to live in the space of completion and who wants to enrich others by sharing his life takes the life of karma. It is up to us. Both the paths are one and the same.

What is important is having the right reason and the right space, not what we are doing. What we are doing is not important, who we are being is important. These three words should be understood: being, doing and having. If we are continuously doing only for having, we will never have it. Even when we are having, we will be doing. The man who is doing just for having will never be able to experience or enjoy life because even when he is having, he will be doing. The man who is established in his being will enjoy both doing and having at the same time. By just being, he will enjoy doing and having. All we need is a simple technique. The whole idea is now reduced to a one-line message.

Let all our feelings, let all our mental thoughts, let all our physical deeds be directed towards gratitude to the Divine.

Don't work out of fear or greed, because no matter how much we achieve out of greed, we will not be fulfilled. It is like pouring ghee (clarified butter) into the fire. Can we quench fire by pouring ghee into it? Never! All our actions that are done out of greed will only create more desire and make our senses weak, tired and incomplete. In the same way, all our laziness born out of fear will only make our mind restless and incomplete. We may not be doing things physically, but our mind will be worrying. If we have become a karma yogi out of greed, our senses will be weakened. How much can we run? If we become a sannyāsi out of fear, again, we may not do anything physically but the whole day we will be worrying.

Work without motivation is the only real work. It will never make us tired. Every moment we will be working out of bliss.

Devotion Above Action

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५॥
yatsāṅkhyaiḥ prāpyate sthānaṃ tadyogairapi gamyate
ekaṃ sāṅkhyaṃ ca yogaṃ ca yaḥ paśyati sa paśyati || 5.5 ||

5.5 He who knows, knows that the state reached by renunciation and action are one and the same. State reached by renunciation can also be achieved by action, know them to be at the same level and see them as they are.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६॥
sannyāsastu mahābāho duḥkhamāptumayogataḥ
yogayukto munirbrahma nacireṇādhigacchati || 5.6 ||

5.6 Renunciation without devotion afflicts one with misery, Oh mighty-armed one. The wise person engaged in devotion attains the Supreme without delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥
yogayukto viśuddhātmā vijitātmā jitendriyaḥ
sarvabhūtātmabhūtātmā kurvannapi na lipyate || 5.7 ||

5.7 The person engaged in devotion, beyond concepts pure and impure, self-controlled and who has conquered the senses is compassionate and loves everyone. Although engaged in work, he is never entangled.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥
naiva kiñcitkaromīti yukto manyeta tattvavit
paśyañ śṛṇvan spṛśañ jighrann aśnan gacchan svapañ śvasan || 5.8 ||

5.8 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing knows that he never does anything.

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥

pralapan visṛjan gṛhṇann unmiṣan nimiṣann api
indriyāṇīndriyārtheṣu vartanta iti dhārayan || 5.9 ||

5.9 While talking, evacuating, receiving, opening, closing, he considers that the senses are engaged in gratification.

yat sāṅkhyaiḥ prāpyate sthanaṁ tad yogair api gamyate | ekaṁ sānkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati || 5.5 ||

One who knows that the state reached through sāṅkhya yoga and karma yoga are both one and the same, and that the state reached by sāṅkhya yoga can also be achieved by karma yoga, sees both of them in the same level and sees things as they are.

Not all of us are karma yogi or doers and not all of us are sannyāsis or monks. No sannyāsi is a sannyāsi for 24 hours. When he surrenders himself to the greed, he is a doer. No karma yogi is a doer for 24 hours. When he surrenders to fear, he is a sannyāsi. So, whenever we make an optimistic decision, we are a karma yogi. Whenever we make a pessimistic decision, we are sannyāsi. It is we who play both the roles.

Whenever we move our body while feeling a particular emotion, that emotion gets settled inside our system. That emotion will become part of us and get created again and again in our system. When that emotion rises in you, don't cooperate. Let your body not go after that emotion. Don't be taken away by that emotion, whether it is anger, irritation, depression, lust, fear or anything else. Just decide, 'I am not going to be taken away by this emotion. I am completing with it.'

Within three or four times, you will be liberated from that emotion because you will learn the technique of completion. You will have the key now in your hand: How not to be taken away by that emotion, how to be complete, rooted in your Self, in your being. Whether it is anger or fear or greed, it gets more power and strength if your body cooperates with it. With whatever emotion your body moves, that emotion gets recorded inside your system. And that emotion will happen again and again, and much more intensely. Both frequency and intensity of that emotion will increase.

There is a movie, 'What the Bleep Do We Know?' In this movie, they show this idea beautifully. It is a truth from Vedānta. They say that whenever an emotion happens within your system, it is like a shower of rain. The emotion pours like rain. It happens inside your system, in your being. There are particular cells that catch these emotions. For example, if you think with anger, there are particular cells that catch anger as an emotion. Not only do they catch the emotion, they start reproducing as well. Each cell will create at least four or five more cells that can catch this emotion.

An important truth is that the basic quality of life is reproduction and expansion. This is the survival instinct governed by the svādiṣṭhāna cakra, the fear energy center within our body. Reproduction is governed by the mūlādhāra cakra, the sex energy center in our body. These cells that catch the anger emotion start reproducing and each cell creates five or six more cells. Next time, when the anger shower happens, all these cells will also catch the same emotion. They grow to the same original size. Now these cells also start reproducing. The third time, when the shower happens, all these cells catch the emotion and start storing it. That is why, every time we experience the same emotion, it becomes stronger and stronger. We are addicted to that emotion. If we are affected by anger for ten minutes the first time, then the next time, it becomes twenty minutes, then half an hour. This is how the emotion becomes stronger and stronger.

In our being, again and again, when we cooperate with these negative emotions, we create the same type of mood, the same type of pattern and lifestyle in us. Not only will this emotion get recorded in us, but we will express the same thing to others also. What we have within us is what we will vomit on others also.

Drop Greed and Fear, Live Power and Joy

If we are working to strengthen our greed, we will be caught by the emotion of greed and we will radiate that emotion. Next, if we strengthen our fear, again, we will be caught by that emotion of fear and express that emotion, torturing others with it. Be very clear: Warriors are caught in fear. That is why they torture others. They give fear to

others. Warriors are the most cowardly people. A real warrior is a person who has conquered his being; who has won his being. Only he can be the real warrior. If we do anything out of fear, we will reproduce the same fear in others.

Now, take a few minutes to sit and analyze, 'Throughout this life, all these years I was driven by greed and fear. What have I achieved? What have I got? Where am I standing? What has really happened?' Consciously and actively think about it. Consciously allow this idea to work on you. Decide, 'From today, I will not do anything out of greed or out of fear.' Immediately the fear will rise in you, 'What will happen to my bills? What will happen to my house? Who will repay the mortgages? What will happen to my car? My kids, who will feed them? What will happen to my social prestige and name and fame?'

Understand, you have enough energy and strength to maintain yourself without fear and greed. All you need is trust that you don't need energy from fear or greed to run your life. That is the first thing you need to understand. You have enough potential energy to live your life and to achieve what you want.

When you come down to this planet, you bring enough energy to live all your desires or to achieve whatever you want to achieve in this life; to create your reality as you want. That is why here, Kṛṣṇa beautifully says, 'yaḥ paśyati sa paśyati'. The man who is beyond the pull of fear and greed is the only one who can see things as they are.

Now, decide strongly, 'Throughout my life, I have been either pushed by fear or pulled by greed. Do I want to continue that?' For someone trained and conditioned by society, it will be very difficult to believe that you don't need energy from greed or fear to live. Your whole past, whatever your age may be, you lived only fueled by fear and greed.

Just decide, 'For the next ten days I will trust the words of Kṛṣṇa. I will practice this truth with integrity and authenticity. I don't need fuel from fear or greed because I have brought enough energy.' When the Divine sends you to earth, He sends you with whatever you need. In Vedānta, that is what we call prārabdha karma. When you come down you bring enough of energy for your senses and body to acquire whatever it needs to live life blissfully. The only problem is you don't trust that you have brought everything. And after coming down, you accumulate more and more desires from others and then you try to fulfill all those desires too.

Work only for your desires. Don't waste your life working for others' desires. Decide clearly, 'For the next ten days, I will work only out of my power, my joy and bliss. I will do everything out of my completion.' You will see that it transforms your life. Just living ten days out of joy and bliss rather than fear and greed will transform your whole life. This one idea can liberate you straightaway from all bondages.

When you start practicing this, for the first few days you will feel a little unsettled because a new inner space is created. Say 'no' to any desire or any fear that comes up. Initially, you will feel some emptiness, a vacuum, but don't worry. In a few days you will beautifully settle with the new space. Don't worry when you fail a few times. Starting this way is much better than staying in fear of failure. So start. At least you will know the technique.

If you don't even start, you will not even know where you are failing. It will transform your whole life. It will give you such great strength and courage that invariably you will be liberated. Don't be bothered about the initial feeling of emptiness. It is like this: If we don't have anybody to nag us we will feel we are missing something. So, when you practice this, you will feel you are missing that constant nagging. Don't worry. You will settle into that new consciousness. Your whole being will become new.

One more thing: In just ten days, you will not lose your wealth. If you think, 'If I practice for ten days, I may lose all my wealth,' that wealth is not worth having. It is better to lose it. In ten days if you can lose it, do you think it is worth having it? The earlier it is lost, the better it is for your being.

Remove the tremendous stress and load from your inner space. Decide, 'For ten days, I will do all my actions out of deep bliss, out of a settled mood of powerfulness and joy.' If you practice this, the constant irritation that remains in you will disappear. Knowingly or unknowingly, you carry constant irritation in you. That is why all of us are just waiting to burst and explode even for small things.

Look into yourself: Can you authentically cognize and agree that you carry that constant irritation in you? This irritation we carry in our inner space is because of fear and greed. There is uneasiness between you and your being. That uneasiness expresses itself continuously to others. That uneasiness is dis-ease.

In Sanskrit 'Śiva' means causeless auspiciousness, reasonless energy. It is possible to live with that reasonless, unmotivated energy. Only two things are needed for that. The first thing is trust that you have that energy. The next

thing is starting to live it. Only these two things are needed to reach the divine consciousness. When we start working with the causeless auspicious energy, we become Śiva. Otherwise, we are Śava (dead body).

Actually, we try to renounce because we want to escape from the situation. The outer world, situations or people are never the cause of trouble in us. How can they control us? It is our patterns of fear and greed and the projections of our mind that are really the cause of all the trouble. Every minute, our mind continuously creates subtle expectations of how things should be, how people should be, how life should be. The thought pattern needs to change from running away from something due to fear of it to facing the reality. Running away from material pleasures due to fear of facing reality or guilt imposed by society cannot be called renunciation.

Just sit down for five minutes and be aware of how you perceive situations. With completion and awareness, look at everything you think and do. When we come to an understanding of our own self and are able to live as a witness to everything that goes on around us, unaffected by situations and people around us, we become a realized soul, living enlightenment. If we do things fueled by fear and greed, we become hypocrites.

When we are completely in the present space of completion, totally involved in what we are doing, we become the action itself, we no longer exist as the doer. That is when we have truly renounced the sense of 'I am doing', or the ego. Then we are true sannyāsis. All we need is to experience that behind the shallow emotions that exist in the periphery, at the very core of our being is a complete, solid, silent center that is absolutely unaffected by external incidents.

You see, renunciation, sannyāsa is going beyond desires, including 'desirelessness.' Apart from material desires, the desire to be spiritual and attain God is also a desire. The mind always hankers after something in the future. Only when we drop all desires, when we are completely at ease and ecstatic in the present moment of completion, we have gone beyond the clutches of the mind. Only then do we see reality as it exists here and now.

Seeing this reality as it exists is what Kṛṣṇa beautifully calls 'yaḥ paśyati sa paśyati'. Otherwise, we always live in our world of illusion, māya, because the future is unreal; it is an illusion. The real, the present, can never be perceived by the mind because it is beyond logic. That is why Existence can never be understood and experienced by the mind. The truth can only be experienced. How can the limited mind even come close to understanding the vastness and the splendor of Existence? How can we desire God or Enlightenment which we have never known? We can always desire Enlightenment in a way that fits our limited, inadequate cognition, but that is still our imagination.

Experience Your True Nature

When we allow ourselves to be our true nature, to be bliss, we live spontaneously and respond with intelligence instead of programmed unconscious reactions. Then there is no need to control the senses because they are under the control of the ultimate Existence. There is no question of having to control them.

In the Mahābhārat war, Kṛṣṇa drives Arjuna's chariot. The horses represent the senses held beautifully in control by the divine charioteer. He drives the being represented by the warrior, in the body represented by the chariot towards victory, towards bliss. When the individual consciousness surrenders control to the Divine, the Divine controls the body-mind-spirit and steers one towards one's true nature, bliss.

We have programmed reactions, default cognitions about everything. We see a situation and we react based on others' expectation from us, anyakāra and our expectation from others, svānyakāra. We can only react by looking up our database of the past records, referring to the reaction of people then. If what we did was appreciated, we will react the same way. If we are not appreciated and there is a gap between others' expectation from us and our expectation from others, we create a self-doubt and feel uncomfortable and restless. And to remove the discomfort, we now react in a different manner, one that we think will be acceptable to others.

Existence is energy. It can never repeat itself. Every moment is unique. We see it from the limited perception of our mind, and organize life into different categories. We say, 'These are pleasant situations, those are unpleasant situations, this is good, that is bad, this is right, that is wrong, this should happen, that should not.' It is not Existence that makes these distinctions but us. If we can allow this new cognition to penetrate us, we can simply relax. We will then allow our consciousness to respond.

Have the courage to live life with intelligence, with consciousness and completion, with spontaneity. Just this small shift in your space can do wonders for you; every moment will then be a celebration. When the intelligence happens, the compassion also descends. Compassion for the whole world automatically happens in you because you see yourself

in every one. How can you feel anything but compassion then? That is why Masters can only feel compassion and responsibility towards the whole world.

When we flow in tune with Existence, we become a channel for the divine energy to flow through us. If the bamboo can remain hollow, it will become a beautiful flute and simply the air from the lips of the Divine will come out of the flute as heavenly music. Instead, if the bamboo is blocked with dirt in the form of ego, it will remain dead and can only be used for carrying a dead body.

These verses of Kṛṣṇa are very powerful, but often misinterpreted. 'One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing knows that he never does anything.' It is like you commit a murder and then claim you didn't do it but your hands did it. Be very clear: Not being the doer does not mean we give up responsibility for our actions. It means exactly the opposite. When we are so involved in the action, when we are completely relaxed, we are overflowing with compassion and love, and we just do out of the blissful energy in us.

When we are complete and total in what we do, our whole intelligence, our whole energy will be behind the act; we become the action. The action and we are no longer separate. Energy is intelligence. So, when our energy is not total, our intelligence is not completely behind the action. When the energy behind the action is total, whatever we do will always radiate the blissful energy that is behind the action.

Another important understanding from this verse: Every moment, every action, whether it is talking or breathing or seeing, should be done with awareness and completion. That is true meditation. Many people claim that they have been meditating for thirty or forty years. Even after so many years, the person inside remains exactly the same. Absolutely zero transformation has happened. Meditation is actually a quality that needs to be added to our life. It should permeate the very way in which we view life, the space from which we perceive everything. When we infuse the space of completion into every action, we are in meditation.

So how to be in completion? We can be complete only when we can distance and disidentify ourselves from what is happening now and what we think happened in the past. When we can witness the past happening without identifying and getting involved in it ourselves, only then can we watch the scene as it is. Otherwise we assume some role in the scene. When that happens, we create some incomplete cognitions, some vested interest in it. We have some expectation that things should happen in a certain way. The moment we get involved and identify ourselves with the happening, the distance between the scene and us has dropped and we can no longer be the witness to see things as they are. It is just like when we are in a dream, we don't realize it is a dream. We think everything that is happening is reality. The moment we wake up from the dream we realize in a flash that it was just a dream. The way we are living life now is exactly the same. We are living life in the dream of the future and the past. And we think that the dream is reality.

Controlling The Mind

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०॥
brahmaṇyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ
lipyate na sa pāpena padmapatramivāmbhasā || 5.10 ||

5.10 He who acts without attachment, giving up and surrendering to the eternal consciousness, He is never affected by sin, in the same way that the lotus leaf is not affected by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११॥
kāyena manasā buddhyā kevalairindriyairapi
yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye || 5.11 ||

5.11 The yogis, giving up attachment, act with the body, mind, intelligence, even with the senses for the purpose of self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२॥
yuktaḥ karmaphalaṃ tyaktvā śāntimāpnoti naiṣṭhikīm

ayuktaḥ kāmakāreṇa phale sakto nibadhyate || 5.12 ||

5.12 One who is engaged in devotion, gives up attachment to the outcome of one's actions and is centered, he is at peace. One who is not engaged in devotion, and is attached to the outcome of one's action, becomes entangled.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३॥
sarvakarmāṇi manasā saṃnyasyāste sukhaṃ vaśī
navadvāre pure dehī naiva kurvanna kārayan || 5.13 ||

5.13 One who is controlled, giving up all the activities of the mind, surely remains in happiness in the city of nine gates (body), neither doing anything, nor causing anything to be done.

Kṛṣṇa says here, 'saṅgaṁ tyaktvā karoti yaḥ (5.10) - Action without attachment is renunciation.' It is only this renunciation that leads to liberation.

If you see the lotus flower, it grows in a dirty pond; its stalk is completely inside the dirty water. The flower is so beautifully above the water and the dirt around it is hardly noticed. Similarly, when you are neck-deep in the activities of the world and yet unaffected by what goes on, when your core is undisturbed, you have reached the goal of renunciation. The basic truth behind creating this space of centeredness and completion is really this: Existence is a loving Mother caring for us every moment, providing all that we need. When this understanding happens, we surrender to Existence. The wave drops into the ocean, blissfully aware that it is a part of the ocean. It no longer feels it is a separate entity trying to fight Existence, thinking that the ocean, the Whole, is its enemy.

Surrender needs to happen out of a deep understanding, not out of a superficial acceptance of the inevitable. If it happens out of acceptance, it will be just a compromise out of fear. There is no point in saying, 'Oh, it is destiny. It is written on my forehead and it is foretold by the stars.' This is not true. We have free will and we can do what we want. We neither have to accept nor reject, but surrender to the flow of life with the true understanding that we are being taken care of. When this completion happens out of deep understanding, it is beautiful, total and it is true.

Witness and Be Complete

Again and again, Kṛṣṇa is repeating a single point in various ways: action without attachment - saṅgaṁ tyaktvā karoti yaḥ (5.10). He emphasizes that life happens only when we live as a witness to everything that happens, when we do not identify and attach with external incidents. We just have to watch what is happening in and around us without letting what happens outside affect our inner space. The moment we catch this thread and start living life in the space of completion, we will find that all our incompletions simply disappear. It is not that anything outside has changed. It is just that what we wish to see has changed.

Of course, the way in which we live automatically creates an effect, a transformation in others as well. We attract incidents that fall in tune with our desires and thoughts. When we are blissful inside, whatever happens outside will also be blissful. This is because what we see outside is just a projection of what is inside us.

Even the same situation will be seen in a completely different way when we witness it with completion. Automatically, no emotion can sway us because now we are just witnessing, we no longer have any vested interest or incompletion in the situation. Our state is in no way affected by what others say or do. Then, we are Masters unto ourselves.

Just being totally involved in whatever we do is meditation. Just living in the space of completion, enjoying the present moment is meditation. You must have experienced in your own life, when you are intensely involved in something, you forget yourself. It can be as simple as painting or reading or anything. When you go deep into it, you forget yourself. When we go deeply into any emotion, only that emotion remains and we cease to exist. This is what we mean by 'totality.' This moment of 'you' disappearing, you may experience for just a few seconds in your current lifestyle. But if you work on being intense and total in everything, this experience of 'you' disappearing will happen

more often to you and for longer periods. Soon, you master the art of doing work intensely, and just being absent. We become independent of the work that goes on outside.

Here, Kṛṣṇa gives us a technique to realize who we are. By giving up attachment to the sense objects, by dropping all false identifications with the body, senses and mind, we can live life with intelligence and this leads us to self-purification, self-completion.

Kṛṣṇa tells us that our job is only to do the work, not to be concerned about the results. He beautifully says, 'brahmaṇy ādhāya karmāṇi (5.10) - do the work surrendering to the eternal consciousness.' We need to keep doing things because we have so much loving energy inside us. We can just exude energy without any reason or any expectation. When we are like this, we are not bothered about the results. It is not that we are not bothered about the results out of a frustrated or cynical conclusion. We don't even know to expect results because we are continuously moving and expressing our blissful inner energy, that's all. We are just living in the space of completion and doing whatever that comes in our way to do. We are just flowing joyfully, that's all. We flow with the Universal energy. This flowing energy is real love.

When we identify ourselves with our body, mind and ego, we alienate ourselves from the rest of Existence. Instead of playing our role in the divine drama as an actor, we start thinking that we are the actor and we actually go through all the emotional turmoil that we were just supposed to enact. When we become entangle and we miss the whole joy of the divine drama, and feel that life is a big trauma.

In the same way, when we just do what we have at hand, without being bothered about the result, we are always happy. Once we start thinking about the result of our actions, we lose the joy of doing what we are doing at this moment. When we are established in ourselves, we are automatically in peace irrespective of anything that exists or does not exist around us. We are not bothered about the result because we have given our best, to our peak possibility.

We don't understand that every tomorrow comes only as today. When the tomorrow comes as today, we simply miss it because we are now looking at tomorrow once again. When we work without unnecessarily thinking about the result, all our energies will be used towards realizing the goal. The energy will not be dissipated in imagining the results. The power of desire, icchā śakti, will be converted to the power of action, kriya śakti. The desire may initially be a goal, but what is important is the path and not the end result. The goal is merely a byproduct.

Just live life in a simple way. Be complete every moment, enjoying the splendor of nature. Enjoy every thing that Existence has created. Start witnessing simple yet wonderful things like the sunrise in the morning; listen to the chirping of the birds. Look deeply into a flower and you will find God. Just these few moments will show us a whole new dimension of our Being. They will show us what it is to enjoy life without a reason, without running behind or away from something. They will teach us how to relax into the welcoming, embracing arms of Existence.

The City of Nine Gates

In these verses, Kṛṣṇa refers to the body, which has nine gates to the external world: the two eyes, two nostrils, two ears, mouth and the two organs of evacuation. It may seem strange and absurd that we can just be neither doing nor causing anything to be done.

Here, Kṛṣṇa does not refer to not doing anything out of laziness and indulgence. Actually, if we can become intensely lazy, we can be in meditation. Here, the laziness is a deep mental laziness where the mind has been stilled. It has stopped all activity but the body moves according to the will of the divine. We are in the midst of intense activity and yet are not doing anything. The mind separates the doer from the action. It is the mind that defines who the doer is and what the action is.

In the conventional sense, when we say lazy, we are referring to the body. The body is lazing around but the mind is completely active. It is carrying on its work of creating and linking unrelated thoughts. When the mind becomes lazy, instead of the body, we drop the mind also. That is when we stop identifying the action as being separate from ourselves.

Kṛṣṇa is talking of being so completely involved in something that we become the very action itself. First, we become the witness to the action, only then we can become completely involved in it. When we start distancing ourselves and become a witness, only then we can be completely involved in the action and then the doer and the action merge into each other. It is not the action that gives us the joy but the conscious experience of the bliss within us through the action that actually gives us happiness and bliss. When we realize through experience or understanding that the bliss in life is completely within us, we will get over our wrong cognition that external pleasures are what give us joy. When

we really cognize that we are already all that we can imagine we want to be and much more than that, we have reached the ultimate goal. We will relax into the loving arms of Existence and just flow with it beautifully. Until then it will be a struggle to achieve what we already are.

Cleansing Ignorance With Knowledge

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४॥
na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphalasaṃyogaṃ svabhāvastu pravartate || 5.14 ||

5.14 The Master does not create activities or make people do or connect with the outcome of the actions. All this is enacted by the material nature.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५॥
nādatte kasyacitpāpaṃ na caiva sukṛtaṃ vibhuḥ
ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ || 5.15 ||

5.15 The Lord, surely, neither accepts anyone's sins nor good deeds. Living beings are confused by the ignorance that covers the knowledge.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६॥
jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanaḥ
teṣāmādityavajjñānaṃ prakāśayati tatparam || 5.16 ||

5.16 Whose ignorance is destroyed by the knowledge? Their knowledge, like the rising sun, throws light on the supreme consciousness.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७॥
tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ
gacchantyapunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ || 5.17 ||

5.17 One whose intelligence, mind and faith are in the Supreme and one who has surrendered to the Supreme, his misunderstandings are cleansed through knowledge and he goes towards liberation.

Kṛṣṇa gives a very deep understanding here. He says, 'I do not create activities or make people do or connect with the fruits of the actions. All this is done by the material nature of humans.'

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ | na karma phala saṁyogaṁ svabhāvas tu pravartate || 5.14 ||

Kṛṣṇa is talking about the creation of the Universe itself here, not just about individuals. Understand, nothing in this Universe can be created or destroyed. Everything that exists has always existed in some form or the other. It will continue to exist in some form or the other. Science also says the same thing that matter and energy are inter-convertible and energy can never be destroyed. The beauty of the Vedas is that they say what science is now understanding. What is the last line of science was the first line of the Upaniṣads.

The End or The Beginning?

The Īśāvāsya Upaniṣad opens with the words - Īśā vāsyaṁ idaṁ sarvaṁ - meaning, 'all that exists arises from energy.' Now after so much scientific research, quantum physics has concluded that matter and energy are one and the same. But thousands of years ago, this was the first statement in the Īśāvāsya Upaniṣad, which says everything is energy.

People ask, 'Who created this Universe?' The Universe itself is the creator, the created and the creation. If the creator and the creation were different, it means that the Creator is more intelligent than the creation. But the creation and the Creator are one and the same; they are both divine. That is what is meant by līla, the divine play. The unmanifest, avyakta, the formless Energy made itself manifest, vyakta in the creation. The Universe created itself. It is like this: Can

you say how you experience, how you feel your hand from inside your body? No! On the other hand, can you describe how you feel when you touch your own hand with the other hand? You will have some feeling, do you not? You can feel it because from outside, your two hands are separate; you can perceive them as different parts of your body. Similarly, God can experience and express Himself through man. Man is a part of God just like both the hands are a part of the same body and can be felt separately.

Now, like one hand in itself cannot understand that the hand it is touching is a part of the same body man cannot understand that he is a part of God. What does it take for the hand to understand that the other hand is actually a part of the bigger whole called the body? It takes the cognition that the entire body is a single entity with the different parts of the body being integrated in it. Similarly, it takes the understanding of our consciousness to see that we, the individual consciousness, are a part of the Whole and are an integral and connected part of the collective consciousness. The individual ego can never understand the truth that it exists as a part of the Whole. The ego has to dissolve for the truth to be revealed and understood.

It is as if we want to see our own beauty, we can do that when we see our own reflection in a mirror. The mirror in which God sees Himself is man. Can the reflection be a separate entity from what it is reflecting? No! Man can experience and express the divine in him. The game of life is all about man trying to realize the Divine in him and the Divine trying to express itself through man.

What Kṛṣṇa teaches here is actually a sūtra, a technique. Understand, when you are disturbed or angered by anything, the disturbance cannot disappear suddenly because it is a physiological happening. Your hormones have been released into your system; the body has been poisoned. But when you remain in the space of completion as a witness, even though the anger cannot go away immediately, there is the awareness in you that will dissipate the effect of the anger that remains in the periphery. The center, the core is untouched. You are now aware of these two points, the core and the periphery as two distinct identities co-existing.

This one glimpse will enrich you and become the strong support for you. The next time you see that you are being swayed by incompletions, you will remember this and such awareness will make you conscious and complete. Only when you are unconscious and ignorant you come under the sway of emotions or incompletions. This is what is meant by the term 'being centered in completion.' You are no longer a slave to your emotions, or to others. Otherwise, anybody can shake you. They can push and pull you in different directions and you won't be integrated and whole.

The light of knowledge dispels the ignorance and we realize the state in which we have always been. We cannot remove the darkness directly. This is what is something having a negative existence. Ignorance also can be removed by just shining the light of knowledge on it. Just like the rising sun removes the darkness of the night, the light of knowledge dispels the darkness of ignorance. What is that ignorance that we need to remove by bringing in the light of knowledge?

Whatever we do, we want to be happy, right? But the strange truth is, we are already pure bliss. Each one of us is pure bliss. The problem is we are not ready to accept this ultimate truth and relax, because the moment we accept this, we no longer have a separate personality; the ego has no basis to exist. It is our ego that makes us feel incomplete. The ego needs us to be a solid entity for it to exist. The mind always yearns to be occupied, running behind something. Only then can it survive. When we are pure bliss, we have nothing to run after because we are complete unto ourselves. If we look deeply, we can see clearly that it is we who choose to stay in suffering. We think that we want bliss and that we want to drop our ego. But deep down, we choose to stay with our ego.

Surrender Leads to Liberation

Kṛṣṇa gives us another technique to liberate ourselves. He says surrender leads to liberation, and happens when one's intelligence is focused on Him.

When we believe and cognize that there is a life force that is conducting this Universe and is taking care of us, we relax. When we relax, we can live and function at our peak potential. We can express our creativity and live spontaneously. We experience great freedom and liberation. This is surrender. This is true knowledge too. This is the knowledge that cannot be taught or picked up. The Master can simply transmit it when our being is ready to receive it.

All we need is the faith, the courage of authenticity to allow the supreme intelligence to guide us, to surrender our mind that oscillates between the extremes. The knowledge removes the ignorance. All our problems are due to lack

of knowledge, due to ignorance. Whether it is fear or greed or worry or anger, all these emotions are able to control us because we are not aware. We allow them to unconsciously control us. When we bring a deep completion into anything, the solution simply stands out. When we go deeply into any emotion with deep awareness and complete with it, we can flower out of it. This is true knowledge, the knowledge of completion.

In times of extreme self-doubt, doubt your ego. Never doubt the Master. The Master is the only truth you can cling to when all else gives way. The Master is the only one who can guide you when everything seems to be confusing. So, first of all, you need to complete with this self-doubting pattern of constantly doubting yourself. Because you constantly doubt yourself, you doubt the truths of completion, the four tattvas (principles), you doubt everything. You doubt you. Because you doubt you, you doubt the Master.

Please listen, if you doubt you, you will doubt the Master also because Master is inside you more than you exist in you. If you are occupying twenty to thirty percent of you, Master is occupying sixty to seventy percent of you. So, naturally if you doubt you, you will doubt Master. If you have anger towards you, you will have anger towards Master.

Surrender can happen at different levels. Understand that the Master lives in all three energies - the body, His teachings and mission. The Master has no vested interests, no desires to fulfill in life. Masters come out of sheer compassion for the whole of mankind, to dispel the ignorance of seekers, to show them the light.

The Dog And The Dog-eater

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥
vidyāvinayasampanne brāhmaṇe gavi hastini
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ || 5.18 ||

5.18 One who is full of knowledge and compassion sees equally the learned brahmana, the cow, the elephant, the dog and the dog-eater.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९॥
ihaiva tairjitaḥ sargo yeṣāṃ sāmye sthitaṃ manaḥ
nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ || 5.19 ||

5.19 In this life, surely, those whose minds are situated in equanimity have conquered birth and death. They are flawless like the Supreme and therefore, are situated in the Supreme.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२०॥
na prahṛṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam
sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ || 5.20 ||

5.20 One who does not rejoice at achieving something he likes nor gets agitated on getting something he does not like, who is of steady intelligence, who is not deluded, one who knows the Supreme, is situated in the Supreme.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१॥
bāhyasparśeṣvasaktātmā vindatyātmani yatsukham
sa brahmayogayuktātmā sukhamakṣayamaśnute || 5.21 ||

5.21 One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness, he is Self-connected and engaged in the Supreme and enjoys unlimited happiness.

Kṛṣṇa succinctly explains the neutrality and equanimity of Existence. Existence has no favorites. All comparative and hierarchical definitions are manmade.

Kṛṣṇa says there is no difference between a human and an animal, and that there is no difference between those we consider to be saints and those we consider to be sinners. A learned scholar, the priest and the brāhmaṇa should be

seen as equal to an animal or a person who eats dogs. Even more dramatically, He says that one in full knowledge sees the dog and the dog-eater as the same - śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ (5.18).

This is what Ādī Śaṅkara means when he sings the six verses of his Ātma Śatakam. 'I am not the enjoyer. I am not the enjoyed. I am not the enjoying. I am beyond all that; I am just the embodiment of Śiva.' This is one of the most beautiful messages from Śaṅkara. 'I am not the doer, I am not the deed, I am not the doing,' he says. 'I am just the witness, beyond all these.'

When we go beyond all three, the subject, object and verb, all connotations disappear. The eater and the eaten merge. We reach the source. There are no thoughts and there is no mind. There is just you, your being. That is the true you, the Supreme.

Existence continuously showers bliss upon each of us. Only we are not open to receive it. Existence sees everyone as equal. It does not discriminate. Everyone is a part of the same Existence. Similarly, Masters see the whole world as one with their own selves. That is why only they can show compassion to anyone and everyone.

Every Atom is Divine

External appearances are ephemeral. When we see the eternal, blissful being as the core of each and every one of us, we will realize the inherent divine nature of each of us. This knowledge, gained through the experience of the Self, results automatically in deep compassion towards the whole of Existence.

Classifications of lower species and higher species, good and bad are all made by society and by our minds, not by Existence. Only human beings think they are more intelligent than the rest of Nature.

Every atom on Earth is divine. When we just realize this very life is a divine gift to us, our attitude changes from taking life for granted to one of gratitude to Existence for everything. Have you worked hard to earn this life? With every breath that you take every moment, the life energy flows into you and keeps you alive. We take for granted the life energy that converts bread into blood. The mind continuously runs behind 'more and more.'

If we make two lists: one list of what we have, what Existence has showered upon us and a second list of what we really want to have to feel happier, we will quickly realize how much longer the first list is. Have we ever strongly considered what our life would be like if we did not have even a small limb? Can you imagine the limitations we would have without a toe or thumb, not to speak of our eyes or ears? We take so much for granted. We assume that what we have been given is our rightful due and so we only crave for more. We are here as gifts of Nature. Instead of being grateful to Existence for what we have been showered with, we complain about what we do not have.

Remember that when God does not grant us what we seek, He is doing it out of deep compassion and wisdom. He does not grant many of our prayers because He knows that far better than us. We have no wisdom when it comes to asking.

The Divine is far wiser and knows what we really need. There is a huge difference between what we want and what we need. For the next couple of days, just try living with the attitude of gratitude, with love for everyone and everything around you, with a deep completion. Automatically, you will begin to experience every person and every happening as a unique creation of Existence, as a reflection of the Divine. Just decide consciously that you will respond with love, whatever the situation may be. Just the very attitude change will bring tremendous peace and relaxation into you.

Kṛṣṇa says, when you look every single thing without differentiation, without fear or favoritism, without attachment, then you are a true renunciate, a true sannyāsi.

Death - Only A Passage

What we do not know frightens us. If we understand that death is no different from birth and that life after death may be no different from our current life, there will be no fear. This can happen when we have the experience of death while we are still alive. An important thing: How we look at death reflects a lot of the way we look at life. Our perception of death changes our way of life.

Death is feared by most of us because it is considered a discontinuity. When we realize that death is just a continuation in some other form, we will not fear death. Then the joy of birth and the sadness at death will both be seen as the same.

Our idea of birth and death is direct evidence of how we look at various situations in life. That is why understanding about birth and death is actually fundamental to leading a life of realization.

Understand, one who knows that what he sees is illusion, just a play of mind will not fear death. As long as we hold on to this illusion created by the mind that we call reality, we have a feeling of losing it when we think of death. When we see pain and pleasure as the same and are not affected by either of them, we will be free from the fear of death. Because then we realize that nothing is taken away from us when death comes.

Enlightened Masters' experience about death teaches us a lot. Bhagavān Ramana Maharishi got his enlightenment through a conscious experience of death. When Bhagavān was a young boy, one day he was just lying on his bed at his uncle's house in Madurai, South India. Suddenly he got the feeling that he was going to die. He had two choices: to resist the feeling or to go through it. He chose the second, to go through death as it is, consciously. He became enlightened after he experienced the process of death. Usually people resist, so they pass into a coma and leave the body in a state of unconsciousness. Bhagavān was courageous enough to choose the second path. He allowed death to happen without any resistance. He saw clearly one by one, the parts of his body dying. Slowly, his whole body was dead, turning into ashes. Suddenly, he realized that something remained even after that, which cannot be destroyed. At that moment, it hit him that he was pure consciousness, beyond the body and mind. He was simply a witness to the whole thing. That knowledge was tremendous and it never left him. When he came back into his body, he was Bhagavān Ramana Maharishi, the enlightened Master. When we conquer the fear of death, we conquer death itself, because death is just one more imagination. When we get over the cycle of greed and fear, we can be in equanimity in all situations in life; then we are situated in the supreme consciousness. It is then we have touched our core, our real Being.

Steady Your Intelligence and Go Beyond Opposites

Kṛṣṇa goes on to explain the characteristics of one who is Supreme. He says that one who is of steady intelligence, sthira buddhir asammūḍho; one who does not get caught in the play of opposing emotions or patterns like pleasure and pain, happiness and misery, is truly not deluded and is established in the truth, and in the Supreme, brahma-vid brahmaṇi sthitaḥ (5.20). He is Supreme himself.

What do we need to know to get out of the whirlpool of emotions? If we look deeply, we will see that all our emotional incompletions like fear, greed or worry, at the root, are born of an expectation for a certain situation to happen in a certain way. We live in a virtual world of fantasy and when there is a gap between reality and imagination, the trouble starts. The greater the gap, the more tension and disappointment we experience. We start to like or dislike something based on this gap. The likes and dislikes are a product of the mind, not of the being which is just bliss.

Beautifully, Kṛṣṇa says, 'An object of enjoyment that comes of itself is neither painful nor pleasurable for someone who has eliminated attachment and who is free from the dualism of self and the other and therefore, from desire.'

This is actually a sūtra, a technique that Kṛṣṇa gives. If we put our attention neither on pleasure nor on pain, but between the two, we actually go beyond both and transcend the play of the mind. What do we normally do? If we are in pain, we try to run away from it. If we are in pleasure, we try to cling onto it. Understand that both pleasure and pain are of the mind. They are based on our saṁskāras, root thought patterns from our past. They are not of the being. Instead of trying to hold onto pleasure or running away from pain, just be with it, just witness it. The nature of the mind is to move to the opposites. Using this technique, we can transcend this nature of the mind.

For example, if you have a headache, don't try to resist it. Just witness it. As the tree is there, as the night is there, so also the headache is there. On the other hand, if you are very happy, don't try to cling onto it. Whether it is happiness or pain, just be a witness to it. It is like standing in front of the sun and watching it, with no attachment to the sun rising or setting.

Be involved but be aware without resistance to life, neither rejecting nor accepting anything. When we are aware and do not resist anything, we can never be unconsciously pulled into it. Then desire cannot overcome us. We are always the Master. When we are not conscious, then we either start resisting or accepting and we get caught in the cycle of guilt and desires. After the desire gets fulfilled, we go through guilt for having succumbed to the desire. But we did not live the desire fully with completion, so we can't get out of it either. Next time, the desire happens and again we go through it incompletely and then feel guilty. The only way to get out of this vicious cycle of desire and guilt is to go through the desire with completion without any resistance to it.

Normally we either suppress or express our desires. Suppression does not lead to elimination of that desire. It temporarily blocks access, but that desire will rise with renewed vigor again. Expression also does not mean completion. Again and again, the desire will rise even after repeated expression because we rarely experience anything with

completion. In expression of a desire, once we experience a desire with full awareness and declare completion with it, whether related to food, sex or material desires, we will find that the desire is fulfilled and we will not be bothered by it anymore. We will transcend the desire. It is actually that simple.

Karma is nothing but unfulfilled desire that makes us repeat the same experience again and again, simply because we do not have the intelligence to enter into that experience with complete awareness. Once we experience the situation with awareness and complete with it, we will experience what Śaṅkara experienced. We will not be the doer, the deed or the doing. We will transcend all three. We will transcend our karma. We will be supreme.

Tune In To Eternal Bliss

Kṛṣṇa advises us to turn inwards. Move away from your senses, move into your Source, He says. By nature, by our very being we are tuned inwards. By conditioning, we lose the capability to turn inwards. We will see that most children are blissful, just curious and happy to be what they are. Then unfortunately, they grow up to be adults. They lose that bliss and that natural response to turn inwards. Society teaches them to trust their senses. One who indulges in sense pleasures is just caught in the push and pull of desires and guilt. He is just under hormonal torture. Again and again, we look outside for solutions that keep us happy.

We look for fulfillment and solutions outside. However, the real solution lies inside. We need to be able to connect to our true self. We should realize that our being is blissful by nature. If we realize this, we will always be centered and complete in ourselves. He who is free from being and non-being, who is content, complete, desireless, and wise, even if in the eyes of the world he does act, does nothing.

The happiness arises from our very being, from our Self. It is unlimited eternal bliss because it cannot be stopped by any external agent, thus says Kṛṣṇa - sukham akṣayam aśnute (5.21).

The Path To Self-Realization

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥

ye hi saṃsparśajā bhogā duḥkhayonaya eva te
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ || 5.22 ||

5.22 The intelligent person surely does not enjoy the sense pleasures, enjoyments which are sources of misery and which are subject to beginning and end.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३॥

śaknotīhaiva yaḥ soḍhuṃ prākśarīravimokṣaṇāt
kāmakrodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ || 5.23 ||

5.23 Before leaving this present body, if one is able to tolerate the urges of material senses and check the force of desire and anger, he is well-situated and he is happy in this world.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४॥

yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ
sa yogī brahmanirvāṇaṃ brahmabhūto'dhigacchati || 5.24 ||

5.24 One who is happy from within, active within as well as illumined within, surely, is a yogi (united in mind, body and spirit) and he is liberated in the Supreme, is Self-realized and attains the Supreme.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५॥

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ || 5.25 ||

5.25 The holy men whose sins have been destroyed are working for the welfare of other beings, those who are self-restrained and have cleared all their doubts and dualities attain the eternal happiness of God, nityānanda (eternal bliss), of Divine.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६॥
kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām
abhito brahmanirvāṇaṃ vartate viditātmanām || 5.26 ||

5.26 They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain liberation.

Kṛṣṇa says that sensory pleasures are bound to end; they do not last forever.

Generally, we are controlled by what happens outside us. Our happiness is an emotion that is created by something outside of us - a pleasant situation, the presence of someone we like, and so on. When we experience happiness due to some event outside us, be very sure, sadness is around the corner. When we experience the joy in us because of an external source, we will experience sadness once that external source is taken away from us. We always attach our happiness to something that is external to us. If these things are taken away from us, we are left with sadness. It is like a pendulum swaying from one extreme of happiness to the other extreme of sadness.

The event and the person do not cause happiness and sorrow. It is caused by our sensory perception and by the judgment based on this perception. That is why the same event that may be joyful to one is sorrowful for another and would leave a third one undisturbed. It is our attachment to that person or event and our judgment based on our patterns that creates the sorrow or happiness. The incident by itself is neutral.

There is a beginning and an end to these states of sorrow and happiness. But bliss is something that continuously happens in us for no reason. Bliss does not depend on external sources. It is inside us. Once we are centered in us, we are always in bliss. When we are constantly experiencing the inner joy or bliss, whatever happens outside us does not affect our space of bliss.

Happiness or sadness happens because of our sensory pleasures that are again a result of our mind and ego. Our ego, our false association of ourselves with various emotions is actually the cause of our misery. At the core of our beings is pure bliss. But we are functioning at our periphery and are not able to see this core. The ego is what is really meant by māyā or illusion. Yā mā iti māyā - that which does not exist but which troubles as if it exists is māyā. We don't see reality as it is because we are all the time looking at life through glasses tinted with our biased perceptions, through our limited view of life.

When we start watching these sources with awareness and complete with our root patterns, we break the chords of attachment of our state of joy with these external sources and desires. When we are aware of what we really want, this dependency on sensory pleasures breaks. When we are centered and complete in ourselves, we start taking things as and when they come.

Kṛṣṇa gives us now a beautiful technique to reach that ultimate Kṛṣṇa consciousness, to reach the beautiful space of bliss. If we can, at least once, settle inside our being, into our space of completion, when we are attacked by this incomplete emotion of desire and anger, without moving our body, without cooperating, without being taken away by that emotion, we are well-situated. This means that we achieved what has to be achieved; we are blissful in this world.

Here Kṛṣṇa says: The man who is not moved, who can tolerate the urges of material senses, check the force of desire and anger, is well-situated and he is happy in this world. He knows where he is. He knows his place. In this world, many of us don't know our place. That is why we feel uprooted. We don't feel we belong to this life. We don't feel we are at home because we don't know our place. Only a person who has gone beyond greed and fear can relax into his being. He will know what his place is in this planet Earth.

It is just the fear, not the object about which you are afraid of. You may escape anywhere but you are carrying the canopy of fear and greed with you. Wherever you go for a picnic, you open your own little canopy. There are so many places for great escapes today. These places show how much of depression people are carrying inside them. If so much entertainment is necessary, it means they are carrying so much depression inside.

Again and again, Kṛṣṇa declares, 'Let you live in the space of completion. Let you work out of bliss.' If you are complete and work out of bliss, you will create bliss for yourself and for others; you will never know what tiredness is.

Tiredness is the inner contradiction between the icchā śakti (power of desire) and kriya śakti (power of action), between your being and your action. Inside, there is a deep problem. Your greed and fear are attacking each other. If

you are feeling tired, it means there is a big war going on inside you. The Mahābhārat war between fear and greed is happening within you.

Man whose consciousness is complete can never experience tiredness. Why do we feel tired? We feel tired when we are not integrated within ourselves. One half of our being wants to express itself but we have suppressed it for various societal reasons. The other half of our being is what expresses itself in the manner that we are forcing it to. Because we constantly have to put in an inauthentic effort to be what we naturally are not, we become tired at some point. When we become tired, the suppressed, unconscious half of us becomes more powerful than the conscious half and it starts dominating.

Just integrate yourself. Be with completion rather than suppressing yourself, and there will be no unconscious half to fight with. Then where is the question of feeling tired? We feel tired only when we are not completely involved in what we are doing. Become complete, integrated, and whole. Then you can never feel tired, whatever you may do.

We feel tired only when there is a gap between what we are doing and what we want to do. When we are driven by greed for something, we are caught up in the goal and the goal is something we want to achieve. What we are doing is not yet the goal and hence, we feel we are running towards the goal. Or we are driven by fear of something; we want to escape from the object of fear and hence we are not completely involved in what we are doing.

Just Be Happy From Within

Here is a beautiful sūtra, a beautiful technique from Kṛṣṇa to enter into the supreme consciousness: 'Just be happy, restful and complete from within', says Kṛṣṇa, 'yo'ntaḥ sukho antar-ārāmas tathāntar-jyotir eva yaḥ (5.24).'

Just be happy from within. Let your smile be a deep expression of the love in your being. All of us are so used to living an artificial life that we have forgotten our being. Every moment, we are continuously either in greed by running after our desires or in fear by continuously running away from something. Our happiness in every moment is measured only by greed or fear. This means we are not actually experiencing the moment of completion. We can enjoy something totally only when we are completely in it and we can be complete only when we are totally in the present moment, enjoying what we are doing here and now.

When you are in the space of completion in the present moment with full enthusiasm, you are in a state of bliss. Bliss is the state of joy that has no reason and which is not affected by the past or future. Naturally, the present blissful moment will give birth to future moments of bliss. We enter a virtuous circle rather than being caught up in the vicious cycle of fear and greed that we are now caught in.

Why do we run behind our desires or why are we afraid of something? It is because we think life has some goal to be achieved and we continuously run towards the goals. Understand, life in itself has no goal. The very life itself is the goal. The path itself is the goal. If we think the goal and the path are different, we will run towards the goal; we will run towards the horizon. Can we ever touch the horizon? The more we run towards it, we will find it receding from us, because the horizon is imaginary, it is an illusion.

If we are running behind a goal in life, we will be disappointed at the end of life. But when we see life itself as a goal, we make the path itself as the goal. So every moment is blissful. The goal is achieved every moment of our life. So every moment when we live with full completion, with full enthusiasm, with powerfulness, we actually enjoy that moment. When we are completely immersed in the present moment, we enjoy the path. When the path itself becomes the goal, we enjoy the goal also every moment.

The self-realized one is complete, powerful, active and happy because he is completely in the present moment, living in reality. The divine energy blissfully flows through him and he no longer needs to derive energy for his activities from desire or fear.

Here, Kṛṣṇa refers to the state in which we are in the peak of activity yet in the ultimate relaxation. Such a state is indeed possible and is the only state in which we can really be involved in what we are doing, and completely satisfied, complete and blissful in what we are doing.

Why Feel Responsible?

This is what Kṛṣṇa says: When we are tuned fully inwards, we no longer have any attachment to what happens outside; we are one with the All, the Existence, and we have transcended all karma. We are then in brahma nirvana, the

ultimate liberation, one with Existence, and we are in nityānanda, which means eternal bliss. When we feel genuine love for others, we feel responsible for everyone, and we take up more and more responsibility. We want to enrich others and share that love with as many as people as possible.

When we are tuned inwards, we live in the present; the past and future do not exist for us. When we are in the present, we are one with Existence. We are All-in- One. We are in the space of Advaita, non-duality. We encompass everything. In this state, we are at the height of spontaneity; we are at the peak of our possibility. Spontaneity does not mean creativity. Creativity is a byproduct. Spontaneity is being in the present, being responsible for everything. Nothing is excluded. We flow out, we expand and cover.

The more responsibility we take up, the more we expand. Responsibility is something that can be easily shrugged. But if we don't shrug it and keep on shouldering it with the right reason, we will expand and the divine energy will automatically flow in us. And we can take up more and more responsibility only when we feel overflowing energy in us.

With responsibility, we harness the power of feeling. When we feel the space of responsibility, we take it up without any doubts. Usually whenever we are asked to do something, the mind comes in between and the responsibility feels like a load. Without the right context of responsibility, our mind creates dilemma. We start analyzing intellectually and logically. So at the end of it, we act out of greed or fear. As long as we intellectually weigh the situation for good and bad, the mind exists. We have to cross this barrier by completing with our greed and fear patterns. We have to cut across the wall of incompletions and enter the space of feeling the responsibility. The dilemma of wanting or not wanting to do something should not come at all. Understand, only when you complete, you will know the right reason for taking responsibility. Only then, you taking responsibility will be really useful to you. So understand, responsibility can happen in you only after completion.

Whatever happens in and around you - you ARE the source. That is why you need to take responsibility for whatever is happening in and around you. You need to take responsibility because you are responsible, and not for any other reason.

Whether you believe it or not, you ARE the source. With this clarity, out of this context, if you take responsibility, every action, whether it is taking your children to the school, attending to your calls or your business meeting, everything will become a spiritual practice leading you to jīvan mukti, living enlightenment.

When you learn responsibility, you may naturally perform well in your office, in your business, in your family. You will become responsible, no doubt. But all that should be the side effect. The main effect of you feeling responsibility should be you becoming jīvan mukta, living enlightenment!

Live this principle of responsibility. Then you will understand that all your decisions will be out of the experience, 'I am the Source.' If you function with this truth, 'I am the source, so I am responsible'; everything you do will become a spiritual practice for you to become a jīvan mukta.

Know Me and Be In Bliss

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७॥
sparśān kṛtvā bahir bāhyāṃś cakṣuścaivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau || 5.27 ||

5.27 Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils

यतेन्द्रियमनोबुद्धि र्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८॥
yatendriya manobuddhir munirmokṣaparāyaṇaḥ
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ || 5.28 ||

5.28 Thus controlling the mind, senses and intelligence, the transcendental who is aiming at liberation, becomes free from desire, fear and anger, all three. One who is always in this state is certainly liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९॥

bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram
suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati || 5.29 ||

5.29 One who knowing Me as the purpose of sacrifice and penance, as the lord of all the worlds and the benefactor of all the living beings, achieves peace.

Here, 'Me' refers to the supreme witnessing consciousness, the Kṛṣṇa consciousness; it is not the six-feet Kṛṣṇa frame.

For the first time, Kṛṣṇa gives a beautiful technique to move your energy from fear and greed to divine consciousness, eternal consciousness. Your fear is rooted in the svādiṣṭhāna cakra, the energy center situated two inches below the navel. Your greed is rooted in the mūlādhāra cakra, the energy center that is in the root of your spinal cord.

Kṛṣṇa gives us the technique to elevate ourselves from these two cakras to the eternal consciousness, the ājñā cakra at the brow center, where the eternal consciousness resides. When we have elevated our self to ājñā, we go beyond our ego or mind. We are all caught in the mūlādhāra and svādiṣṭhāna, fear and greed. That is why, continuously, we can watch and see that we have a sort of a tensed feeling. We will be continuously holding our mūlādhāra and svādiṣṭhāna tightly. Now, just feel yourself in your mūlādhāra area. You will see that you are tightly holding yourself in tension.

Kṛṣṇa explains how to relax that area, how to stop the fuel coming from greed and fear, and get the amṛta- dhāra (flow of nectar) from the eternal consciousness. Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils and thus controlling the mind, senses and intelligence, the transcendental who is aiming at liberation, becomes free from desire, fear, and the byproduct of desire, fear and anger. One who is always in this state is certainly liberated.

First, He gives the technique to enter that state. Then He says if you can stay in that state, you are liberated. Now, at least let us try to have a glimpse of this state that Kṛṣṇa explains in this verse. Step by step let us go through this meditation. Please try to enter that state.

Meditation

Please sit straight and close your eyes. Let your head, neck and backbone be in a straight line. Intensely pray to that ultimate energy, Parabrahma Kṛṣṇa, to give us the experience of this meditation.

First, visualize all your senses completely shut; your eyes are completely closed. Don't allow any visualization to happen inside your being. You should close the eyes too, because we continue to see things from behind our eyelids even though we shut our eyelids. Visualize that your eyeballs have become completely dark. You are seeing only darkness in front of you.

Visualize your ears are shut. Visualize your sense of touch is shut. Visualize your smelling capacity is shut. Visualize your face to be shut. Feel deeply that all the five senses have been shut down.

Inhale and exhale as slowly as possible. Slowly, let your nostrils blow the air. Let your consciousness reside between the two eyebrows. In a very relaxed way, be aware of the space between your two eyebrows. Don't concentrate; don't tense yourself. Just be very relaxed, have a deeply relaxed awareness.

Let your mūlādhāra cakra, located at the base of your spine, be relaxed. Let your svādiṣṭhāna cakra, located just below the navel center, be relaxed. Let your whole consciousness come up to the ājñā cakra, which is between the eyebrows.

Concentrate on the space between the eyebrows.

Visualize cool, soothing light in the ājñā cakra, in the space between the eyebrows. Relax in the ājñā cakra. Forget all other parts of your body. Forget about the body, mind and the world; remember only the ājñā cakra, the space between the two eyebrows.

Go deeply into the ājñā cakra, in the space between the two eyebrows. Visualize a beautiful, cooling, soothing light in the ājñā cakra. Let you experience beautiful, blissful light in the ājñā cakra. Don't tense yourself; let your awareness be in the ājñā cakra in a very relaxed way; let your consciousness rest in the space between the two eyebrows.

Relax in the same space of eternal consciousness. Let you be beyond the body and mind. May your intelligence be awakened. Let you work from your eternal consciousness. Let you have the pleasant awareness of the ājñā cakra. Let

you all have the grace of the divine consciousness. Let you be established in the eternal consciousness. Let you all be in, with and radiate eternal bliss, nityānanda.

Understand: Don't concentrate by force. Have a pleasant awareness. When you keep the pleasant awareness around your ājñā cakra, your whole energy will be directed towards the eternal consciousness. You will receive energy from eternal consciousness, from immortality, amṛtatva. You will be driven from above by the eternal consciousness. If you are driven from below by fear or greed, you are man. If you are driven from above, you are God.

Let you learn the science of how to connect yourself with the divine energy, how to be driven by the divine consciousness. Let you live all your possibilities. Let you function through the Eternal consciousness.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde saṃnyāsayogo nāma pañcamo'dhyāyaḥ || 5 ||

Thus ends the fifth chapter named Sannyāsa Yogaḥ, 'The Yoga of Renunciation,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 6
Dhyāna Yogaḥ

Look In and Be Complete Before Any Conclusion

The power of your words, the power of your thinking, the power of your feeling, and the power of your living, this is Dharma. Dharma is aligning yourself to the flow of the Cosmos.

Completion is creating a space which is full where you can Live. As the space of Pāṇḍavas is full with light and filled with pleasant fragrance, so is the inner space of completion full with power and filled with the fragrance of bliss - ānanda gandha, where you can live.

Reduce the incompletions you infuse on yourself; reduce the abuse you do to yourself. Reduce the mental setup of Duryodhanas on you. Duryodhanas are nothing but bunch of incompletions, no power. They were not able to handle the whole confusion and fight among themselves. So, they just jumped to the wrong conclusion, 'Let's do something!' Any decision made out of incompletion in the mood of 'let's do something' is suicide. If you do it just for yourself, it is suicide; if you do it for the family, it is homicide; if you do it for many people, it is genocide.

When you create the space of completion, every moment you create a new way of thinking, new way of feeling, new way of knowledge, new way of being, and a new way of making yourself available to society and to humanity.

Look in, create the space of completion before coming to any conclusion. This is the message of this chapter. The sixth chapter of the Bhagavad Gītā, Dhyāna Yogaḥ starts with Kṛṣṇa's words. In this chapter Arjuna is not asking any questions to Kṛṣṇa. Kṛṣṇa continues His answers from the previous chapter.

Attain The State Of Yoga

श्रीभगवानुवाच ।
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१॥

śrībhagavānuvāca
anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ
sa saṃnyāsī ca yogī ca na niragnirna cākriyaḥ || 6.1 ||

6.1 Bhagavān says: One who performs actions without being attached to their outcome is an ascetic. He is a religious performer of purification of mind. One who has stopped performing any actions, one who doesn't accept the sacred fire and doesn't perform his rituals, is neither an ascetic nor a karma yogi, a sage immersed in action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२॥
yaṃ saṃnyāsamiti prāhuryogaṃ taṃ viddhi pāṇḍava
na hyasaṃnyastasaṅkalpo yogī bhavati kaścana || 6.2 ||

6.2 O Pāṇḍava, renunciation leads to the state of yoga where one is linking oneself with the Supreme. This union with the Divine can happen only when you renounce self-interest.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥
ārurukṣormuneryogaṃ karma kāraṇamucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate || 6.3 ||

6.3 A person who initially wants to start practicing the yoga system laid down by the sages should carry out all activities in line with that system. Activities for all other reasons will cease.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४॥
yadā hi nendriyārtheṣu na karmasvanuṣajjate
sarvasaṅkalpasannyāsī yogārūḍhastadocyate || 6.4 ||

6.4 One is said to have attained the state of yoga when, having renounced all material desires, He neither acts for sense gratification nor engages in result-oriented activities.

Kṛṣṇa continues with what He said earlier in a little more detailed way. He says, the person who is not attached to the fruits of his action is an ascetic and a karma yogi, one who continuously does authentic work without being attached to the results.

Please understand, karma, the state of action, or sannyās, the state of renunciation, is not related to your doing. It is directly related to your being. Being a sannyāsi, a renunciate monk, is not a status, it is a state of mind. Whether you are doing karma yoga or you remain a sannyāsi is in no way going to affect you. If one is a karma yogi, one goes about doing the work that is allotted to him without attachment and without expectations. This is done even in the middle of one's life as a householder, a businessperson or an employee. The status is not of any consequence.

One's attitude, one's inner space, one's being alone matters. Here Kṛṣṇa gives the gist of the previous chapter.

Live with completion with whatever you have and just renounce what you don't have. We fantasize about all that we do not have, that is the problem. There are thousands of things that we don't have, but we live with all those things mentally. The problem is not what we have, we have got used to those things anyway. That is our reality. It is what we don't have that creates problems. Just renounce what you don't have. That is enough to solve all the problems. Then you will start living intensely with what you have.

One of the major problems we bring upon ourselves is that we chase desires and possessions. And once we have achieved what we want, we don't enjoy it. It is as if the enjoyment is only in the chase and not in the possession itself. The present has no meaning to many of us. Because of this, we miss reality, we miss true enjoyment. It is the illusion of the speculative future that draws our interest and causes misery to us.

Live with Reality and Live like God

There is a beautiful word in Sanskrit: brahmacarya. Just like many other Sanskrit words, this word has no equivalent word in English. The word has often been wrongly translated as celibacy. Brahma means Existence, reality, divinity. Carya means 'living like'. Brahmacarya refers to a person who lives like the gods, who lives with Existence, who lives with reality. Brahmacarya does not mean one who is unmarried. Brahmacarya refers to one who lives with reality, one who lives unattached. One of the four stages of life as defined by the scriptures is brahmacarya. This period of

brahmacarya at Gurukul, under the Master's guidance in one's early years, provides the background to shed fantasies and live life in reality.

In today's world most of us live with fantasy. We don't live with the reality of our existence. From our childhood, we are exposed to so many different forms of media that flood us with fantasies. On physical maturity, everyone searches for an ideal person who can match their fantasy with great vigour and determination. Even if you find someone who matches your so-called ideal, when you start living with the person, life will slowly reveal that the ideal image so carefully built over many years is different from the person with whom you are living. There is always a screen of fantasy between your spouse and you, just like between life and you. You are continuously developing on life but you are not ready to look into life as it is.

A person who is mature enough to live with reality in the space of completion has achieved the state of brahmacarya. He is living with the real person or situation. He is complete in the present moment for what it is; he does not dream of how it should be. So just drop your fantasies. Live with reality. That is brahmacarya. Brahmacarya is nothing but high energy.

Brahmacarya is nothing but being authentic with high energy happening in you. Only when you have low energy, you need other person's presence in your life. Brahmacarya is nothing but being authentic with your high energy.

Here, Kṛṣṇa says, 'Just renouncing the sacred fire and not performing one's duty does not mean one is an ascetic or sannyāsi.' In those days, fire was the basis for everything, whether it was cooking or spiritual practice. For everything one needed fire. In this age, we can say, 'Don't think that by sacrificing the cell phone and laptop you become a sannyāsi or a great karma yogi.' Just like how the cell phone and laptop have become a basic necessity today, in those days agnī (fire) was a basic need in life. Just like how we are able to relate with people through the cell phone, our ancient ṛṣis (mystics) knew the techniques of relating with the higher energy through fire.

Be Complete and Renounce Your Thoughts

So here, Kṛṣṇa says that just by renouncing fire, a person cannot become a sannyāsi. Similarly, just by renouncing our cell phone in life, we cannot become a sannyāsi. The space needs to be transformed. To truly renounce, the mind has to renounce thoughts. Usually, wherever our body is, our mind is not. When we are at home, our thoughts are at the office. When we are at the office, we worry about what is happening elsewhere. When we are on vacation, we worry about work. To bring the mind to where the body is to renounce the inner chatter by completing with thoughts patterns. This is the starting point of renunciation.

Thoughts cannot be suppressed. The more we suppress them the more they erupt. We need to let go. We need to constantly bring ourselves back to where our body is, to the present space of completion, to the here and now, away from the dead past and the unborn future.

Renunciation of the past and the future, by bringing our mind to focus on the present space of completion, is true renunciation. This renunciation does not happen by giving up objects of material welfare such as the fire and the cell phone. It also does not happen by giving up what we think is superficial to spiritual progress, such as rituals. Giving these up without bringing in the true completion of consciousness is not renunciation.

In the first verse Kṛṣṇa gives the essence of the previous chapter. Now He continues. Kṛṣṇa has already said that renunciation for the sake of renunciation, renunciation of material things without renouncing desires, is of no value.

You have to renounce fantasies. These fantasies are the creation of the ego, mind, identity, root patterns or whatever name you wish to call it. This self creates up all these unreal fantasy visions, to keep you occupied and under control.

We may think that we are in control of our mind. But actually, our mind controls us. This is what Kṛṣṇa means by sañkalpa, self-interest, because the mind wishes to satisfy the senses that it operates and controls. By visualizing, by hearing, by smelling, by tasting, by touching, through the sense organs, our mind wants us to experience pleasures that will keep us under its hold. Only when we renounce the mind's control by going beyond the senses can we become a true renunciate. 'Control your senses and still your mind so that you can reach Me,' Kṛṣṇa says in earlier chapters.

When Kṛṣṇa talks about 'self', it is the small 'self', the external identity that we confuse with our Self, the real inner core, the Truth. Only when we do renounce this so-called identity, which is not the true Self, then we will perceive our self as the supreme Self that is our true identity. An ordinary person sees his own self as being the body, mind, memories, senses and the identities that he creates for himself. These are the channels through which we can project

ourselves onto the outer world. Normally we create two identities. One identity called ahaṁkāra, the identity that we project to the outer world. This identity is usually based on our achievements in society, our profession, our possessions, etc. The second identity is called mamākara, the identity we project to our inner self. This identity is usually based on our ideas about our attitudes, our beliefs, and our self-esteem. Through a combination of these two identities we create an image about ourselves that we hold on to with deep conviction and belief. Our true Self is beyond all these inner and outer images.

If we don't want to be controlled by the mind, any activity that we perform to satisfy this false identity or ego should be renounced. As long as we allow our senses to feed us, we will be nurtured and controlled by sensory pleasures that satisfy our ego. Our mind will then keep us in its control.

Renunciation of these fantasies that we feel we need for self-satisfaction is yoga. Yoga is the state when our desires, expressed through sensual pleasures, dissolve. We unite with our true Self in this state. In this state, there is no gap between the Divine and us.

Whether we believe it or not, accept it or not, want it or not, we are God. We are divine. All we can do is accept it, experience it, live and powerfully express it or we can just continue to struggle and fight with it. This is the truth.

Yoga - Uniting the Body and Mind

This is the state of yoga that Kṛṣṇa talks about - Yogarūḍhasya tasyaiva śamaḥ kāraṇam ucyate (6.3), the state of true renunciation where there is no suppression. Instead, there is transformation into completion. The path is no longer towards self or sensory satisfaction. In fact, there is no 'towards' or 'goal.' The goal is the path itself. When we lead our life with no expectations, the mind cannot speculate or control us.

Kṛṣṇa says next, 'A person who initially wants to start practicing a yoga system laid down by the sages should carry out all activities in line with that system. Activities for all other reasons will then cease.' This is such a beautiful instruction for anyone doing yoga. Today, the true meaning of yoga is completely lost. Yoga is not about physical exercise or sweating in high temperatures. Its purpose is not bodily fitness. Yoga integrates body, mind and spirit. It is a journey into the inner Self, towards the Self.

In Patañjali's Aṣṭāṅga Yoga, bliss is the goal, the path, and the end result. Patañjali's system of yoga is a way of life. Starting with inner and outer regulation, yama and niyama, his system cleanses our body, mind and spirit. Just yama, which is one of the eight limbs, has five parts, one of which is satya or truth. If we practice this with integrity and authenticity, it will lead us into enlightenment. Another part is brahmacarya, which is living enlightenment or walking in completion with reality. Actually, we need to be in the eighth state of samādhi to truly be able to practice even one of the yama principles with awareness.

Discovering your root pattern and completing it is the first step towards yoga. Please understand, yoga is not just moving your body or blowing your nose. No! Yoga starts when you discover your root thought pattern and complete with it. The yoga system is a parallel system, not a sequential system. When each of its parts is acted upon with awareness, every single thing that we do will be in completion with Nature. We will automatically surrender to Nature and attain the true yogic state of samādhi.

Ahiṁsā, non-violence, is another part of the first limb, yama. Religion teaches nonviolence as a moral injunction. But no morality can be practiced. Even if we are successful, then we will be schizophrenic. If we can understand and practice, it will never be a discipline. It will be just falling in tune with Existence. Ahiṁsā should be practiced out of deep understanding and then we will start radiating it in our very walk and talk. Even animals will be attracted to us. Our very being will be a blessing to planet Earth.

One of the other rules in yama is satya, truthfulness. Truthfulness can happen in us only after we have experienced samādhi, the eighth limb. Until we attain enlightenment, whatever we think of as the truth is only a perception of our five senses, not reality. The rules of yama and niyama (discipline) will only be established firmly after we have experienced samādhi.

More than what actions you do, the space from which the actions are done and the context and reason from which the actions are done, that matter. Whether we believe it or not, accept it or not, we are divine. To realize our divine

nature, ancient mystics have created this wonderful eight-fold formula of the yoga system. Yoga in modern days is practiced just for health reasons.

You can do yoga with a smaller reason and smaller context like just to have flexibility or to get out of back pain. Or you can do the same yoga with the right context of becoming in tune with Cosmos, Brahmāṅda. In what context you do yoga, that result you reap. When you practice the right reason, right results come. When you practice the same yoga with the smaller reasons, only the smaller results come. At the most, you will have good health. Good health is just a by-product of practicing yoga, not the end.

Learning yoga means bringing integrity to your body. Once we become intensely tuned to the eight-fold formula, it will become such an integral part of our being that it will become difficult to forget it even for a minute. When we practice yoga to meet with the Divine we will not treat yoga as an activity to be performed at a particular time of the day. We will live and breathe yoga. These eight limbs of yoga will influence any activity that we perform. For example, if you are speaking to someone you will constantly be aware of the need to speak the truth. You will constantly bring integrity into the words you utter to others and to yourself.

'Yogasya prathamaṁ dvāram vāng nirodhaḥ. The first step in yoga is reduction in the words inside and outside of you.' Why will the words you create be reduced when you step into yoga? Because you bring integrity and awareness into your system. Now you become responsible for the words you utter to you and to others. What will happen? Naturally, reduction in words will happen.

When you bring integrity, the words inside and outside you automatically drop, drastically. When we bring authenticity, the words will increase, and our capacity to fulfill it will also increase.

'Yogaḥ karmasu kauśalam - yoga is authenticity in action.' When authenticity is in action, it is yoga. If you are performing an activity, your awareness will be completely on that activity. You will bring authenticity in every level - the way you do business, the way you maintain relationships, the way you take responsibility, the way you think, cognize, and respond to the world, the way you behave with you, with your body; with everything bring authenticity.

The word 'yoga' in Saṃskṛit means to unite or to become one with. Actually, yoga refers to the process of uniting. What is important in yoga is the journey, the path, and the process. For whatever purpose, with whatever intention we move our body or bend our body, that idea, that intention is completely inserted or recorded into our body and mind, our bio-memory. This may appear startling to us but it is the truth.

Whatever thought pattern and intention, the saṁskāra, you hold when you move your body, that saṁskāra will get inserted into you and will start expressing itself in your body. For example, if you move your body with the intention and the strong belief that you will have health, in whichever way you move your body, health will simply happen. With any physical movement, including just sitting, if you strongly believe that you will have health, health will simply happen in you.

This leads us to an important conclusion: the method in which we do postures in yoga is not important. It is the thought, the idea with which we move our body in the posture that matters. Understand that the body itself is made out of bio-memories and muscle-memories. Whether we believe it or not, we are an expression of our own self-hypnosis. Here is a simple technique to experience this truth: For just ten minutes in the morning, visualize your whole body as a bliss bag filled with bliss. Then move the body in whatever way you want. The body will start working, experiencing and expressing the bliss.

Are You Your Friend or Your Enemy?

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५॥

uddharedātmanātmānaṃ nātmānamavasādayet
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ || 6.5 ||

6.5 You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६॥
bandhurātmātmanastasya yenātmaivātmanā jitaḥ
anātmanastu śatrutve vartetātmaiva śatruvat || 6.6 ||

6.6 For him who has conquered the Self, the Self is the best of friends. For one who has failed to do so, his Self will remain the greatest enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७॥
jitātmanaḥ praśāntasya paramātmā samāhitaḥ
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ || 6.7 ||

6.7 For one who has conquered the Self, who has attained tranquility, the supreme is already reached. Such a person remains in this state, in happiness or distress, heat or cold, honor or dishonor.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८॥
jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ || 6.8 ||

6.8 A person whose mind is contented, because of spiritual knowledge, who has subdued his senses and to whom stone and gold are the same, and who is satisfied with what he has, He is said to be established in self-realization and is called an enlightened being.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९॥
suhṛnmitrāryudāsīna madhyasthadveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate || 6.9 ||

6.9 A person is considered truly advanced when he regards honest well-wishers, affectionate benefactors, the neutral, the mediators, the envious, both friends and enemies, the pious and the sinners with equality of mind.

You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

uddhared ātmanātmānaṁ nātmānaṁ avasāyadet | ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ || 6.5 ||

We saw how to move from 'doing' and 'having' to 'being'. Usually we are stuck in 'having'. We are constantly focused on our possessions, our status. It is always 'I' and 'mine'. Loss of possessions affects our ego and identity deeply.

A slightly more intelligent person moves from 'having' to 'doing', from passivity to activity. Then, from doing we are supposed to move to 'being', from activity to active-passivity. This shift to 'satva', active passivity, helps us evolve spiritually as we move deeper into completion. In the last chapter we learned the technique from Kṛṣṇa for moving from fear and greed into divine consciousness and bliss.

In this verse, Kṛṣṇa says: 'One must raise himself with the help of his own being and not degrade himself. The being is the friend of the conditioned soul and his enemy as well.' You are your own friend and you are your own enemy. If you know the technique of how to lift yourself by yourself, you will become a friend of your Self. If you let yourself down, you will become an enemy of yourself.

When we start anything new, we will always have three phases. The first is resistance. The second is avoidance. We just avoid, neither caring nor resisting. The third is acceptance. This is the way anything starts. Similarly, when we start doing anything inside our system, we start growing in the same way.

First, resistance: we will repeatedly fall. We will forget. Our system will resist. We will try to create complications and complaints and all possible arguments. Sometimes, if we can't follow the teachings of Kṛṣṇa, we start blaming Kṛṣṇa.

When we can't practice these teachings, we start justifying ourselves. Since we are unable to follow, we start criticizing Kṛṣṇa. This is the best way to escape and avoid the teachings of Kṛṣṇa. When our being resists, if we allow the resistance to grow, we are our worst enemy. This is what Kṛṣṇa means by saying, 'May you lift yourself by yourself. May you raise

yourself by yourself' If we don't, we will be our worst enemy. It is up to us to enrich ourselves as best friend or to hurt ourselves as our worst enemy.

Please listen: Nobody can hurt you unless you allow him or her to. Nobody can help you unless you allow him or her to.

May you lift yourself by yourself. May you lift yourself to your Self. Again and again, these Masters stress the same point. If you have fallen, if you have failed while practicing these words, the teachings or the meditation techniques, if you have forgotten, don't worry. Again and again, lift yourself. Don't give up on you. Don't feel depressed and don't have guilt. Don't get dejected thinking you will not be able to do it. Don't doubt your self. Again and again, lift yourself.

Here Kṛṣṇa says, 'May you lift yourself by yourself. Nobody can do anything unless you lift yourself - uddhared ātmanātmānaṁ nātmānaṁ avasāyadet.'

Don't give up on you and people. Internalize this important truth - do not give up on yourself and people. Even if people fail a hundred times, continue to work with them. When you are frustrated at other people's failure, understand that it is nothing but your frustration towards your own failure. If we turn our back on people, we are not living dharma, because when we give up on others, we have also given up on ourselves. So never give up on you and people.

Here, Kṛṣṇa says, 'May you liberate yourself by yourself. Unless you liberate yourself, nobody else can liberate you; uddhared ātmanātmānaṁ nātmānaṁ avasāyadet. If you help yourself, you will be the greatest friend for yourself. If you don't, you will be your worst enemy - ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ'

Conquer Your Senses, The Self is Already Achieved

Just try this tomorrow morning. Just decide whether you want to face your normal routine with bliss or with suffering, with joy or with the usual long face. Decide for yourself. You have the choice. And whether you go with a long face or with a smiling face, the routine is going to be the same.

Pain is inevitable; suffering is a choice. We have one thing that we can choose and that is our inner space. We have complete freedom to create our inner space. That is purely our own decision with no one to blame. Pain is independent of suffering. Pain is an external thing, suffering is an internal choice.

Hell or heaven is our conscious choice. People always have another question, 'What do I do if my mind says, I want to suffer?' Then suffer, that's all. What is there in it? When our mind wants to enjoy suffering, then even suffering becomes an enjoyment for us.

So when you get up every morning, ask your mind, 'What do you want today?' If your mind chooses bliss, just tell your mind, 'Be blissful. That's all!' This single conscious decision can change the quality of your life. But don't make a commitment to do this for three days or one week. You will forget. Decide every day for just that 24 hours. People will immediately think, 'Let me decide for my whole life today itself.' No! You will forget. You will be back with the same face again tomorrow. No, don't decide for your whole life. Decide only for one day. Only then will you be able to maintain it.

When we conquer the mind, happiness and distress are both one and the same and we are not touched by it. Now, Kṛṣṇa has an important point here. He says, 'For one who has conquered his Self, has already attained the supreme bliss, jitātmanaḥ praśāntasya paramātmā samāhitaḥ, for him happiness and distress, heat and cold, honor and dishonor are all the same, śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ (6.7).'

Throughout this chapter Kṛṣṇa speaks about the senses. How can happiness and distress, heat and cold, honor and dishonor be the same for a man? How is it possible?

The first thing is that when our senses do the work, we decide 'yes' or 'no' only based on our past experiences, the experiences with which we have grown or the words with which we have conditioned our mind and memory. Our intelligence decides based on our root thought patterns which are the incompletions of our mind and memory.

Whenever our mind is caught in dualities, again and again we fall back to our dilemma, to our nature, to our suffering, to our instinct level. Here Kṛṣṇa says the person who has achieved bliss is not affected by heat or cold and joy or sorrow - śītoṣṇa-sukha-duḥkheṣu. How do we reach that state? First, understand that conquering the senses doesn't mean controlling the senses or destroying the senses. If we try to control or destroy the senses, we will only struggle and suffer more and more. If we try to control our body, that is not going to work either.

Kṛṣṇa says beautifully, 'For one who has conquered the self - jitātmanaḥ.' When He says self, He means the whole cognition where the decision-making happens. Mind-Intelligence-Ego is the spot where the decision-making is

happening. When we just try to conquer the senses, we will fail again and again. If we fail two or three times we will lose the confidence to try again. If we fail in a fight with our senses, we will automatically start thinking that it is impossible, and we will lose confidence. We need intelligence to progress in this path.

We need to learn the science of creating the space of completion to conquer the senses. If we try to work from the wrong side out of incompletion, from the side of the senses, we will never be able to succeed. If we try to create more pressure on the cooker we will not be able to open the cooker lid. First, we need to put out the fire, the energy supply. Putting out the fire is doing completion with our root patterns. The ego or root patterns or the intelligence, the place from where we make decisions, is continuously supplying energy to our senses. So all we need to do is to work at the level of the mind and not at the level of the senses to become jitātmanaḥ. If we try to work at the level of the senses, we will create only more and more perverted desires, leading to more and more incompletions.

Nirāhara Saṁyama, liberating people from their food patterns, is awakening, rekindling the power of your bio-memory to produce energy and food directly from air, water and space. It is not fasting. An important rule in this process is the moment one feels hungry or tired, one has to start eating. One cannot use his or her willpower. Understand, if you fast, in the dream you will be dreaming as if you are feasting, eating. But, Nirāhara Saṁyama participants do not dream of eating food and feasting. Why? Because they are initiated into the most practical method of completing with all the root patterns. They don't suppress their hunger, they just go beyond it, they go beyond their senses.

Understand, if we suppress something, it will automatically express itself in our dreams. Dreams are nothing but expressions of our suppressed desires and fears. Not only that, it expresses itself in a perverted way. If we do completion with our root patterns and out of completion when we enjoy with the senses, we will never become tired. But when we suppress our senses, our being suffers in our dreams.

Now there is a new concept called 'fear stroke'. These are imaginary fears, such as imagining ghosts lurking in dark corners, or the sudden ringing of the telephone, etc. We also get these fear strokes in dreams. If we are suffering with incompletions at the dream level, there is something seriously wrong at the mind-intelligence level. We are trying to control the senses instead of conquering the mind. Instead of removing the fire, we are trying to create more pressure in the cooker. All we need to do is to work on the mind, do completion to remove the fire, to stop the supply of fuel to the senses.

Again and again complete. Understand, if you have dreams, whatever type of dreams they may be, whether they are good or bad, you are not worthy of sannyās yoga or karma yoga. Sannyāsi is a person who should be in that level of completion where no dreams happen in him. The day you start sleeping without dreams, you have become a real sannyāsi, a real karma yogi.

Dreams are nothing but the incompletions expressing in your inner space when you are unconscious. Incompletions expressing when you are unconscious are dreams. Incompletions expressing when you are conscious is thinking.

Here Kṛṣṇa says, 'For one who has conquered the mind, jitātmanaḥ.' He means that this applies to one whose mind has learned the right cognition of completion. If our intelligence and memory are filled with past incomplete memories, we cannot make correct decisions. Don't think the mind makes decisions in a logical manner. For example: when you see the Master, if you have had any problems with any other person who was wearing this same color robe in the past, suddenly that memory will be awakened. Then, the intelligence is not even ready to sit and listen. Immediately, our ego gives the order to leave. This is what we call prejudice.

A man whose senses are complete, meaning one who is not driven by his senses, has the ability to make decisions with clarity from the pure space of completion. Such a being is jitātmanaḥ - the conqueror of the mind and the self.

Fountain of Bliss is Within You

We can never achieve bliss by controlling the senses. We can only achieve bliss by controlling the mind by completing with our root thought patterns, which give birth to the mind. By changing the servants, we can't change the leader. But by changing the leader we can change the servants. The mind is the leader or the master who is making decisions and leading the senses. So all we need to do is work on completing with the mind, not the senses.

Kṛṣṇa says, 'One who has conquered the mind achieves the Paramātman (divine Self), jitātmanaḥ praśāntasya paramātmā samāhitaḥ (6.7).'

We don't need to achieve bliss. It is always there within us. If it has to be achieved, there is every possibility it can be lost. If it can be lost, what is the guarantee it will be there forever? Anything, if it has to be specially achieved, is

not worth achieving. But if it is our very nature, then it becomes easy. Kṛṣṇa says that all we need to do is conquer our mind. We don't need to achieve anything.

The fountain of bliss is continuously happening in us. Our very life energy is bliss. Unless we have the bliss energy in us, we cannot inhale and exhale. But we are stopping the bliss fountain again and again. All we need to do is stop the stopping process. We don't even need to create anything or achieve anything. Kṛṣṇa says that we just have to conquer the mind because the Self has been already achieved and we are with it. All we need is completion with our Self.

Here is a small story to explain how happiness and sorrow are in no way related to the outer world but to the inner world.

An old man went to a nearby city for some work. When he was coming back to his village, from a distance he suddenly noticed that his house was on fire. He started shouting, screaming and rolling on the ground and weeping.

His son came to him and said, 'Dad, don't worry. Don't you remember, we sold that house just yesterday?'

Immediately, the old man sat up and wiped his tears. The sorrow just disappeared. In ten minutes, his other son came to him and said, 'Dad, yes, we have sold it, but we are yet to get the money.'

Again the man started rolling on the ground and weeping, 'Oh, I don't know what I will do now. I don't know how to save myself.'

Some ten minutes later, his wife came on the scene and said, 'Don't worry, just this morning I saw that the money was deposited to us.'

Kṛṣṇa says one more important thing about heat and cold. All we need to do is stop resisting. Just try this experiment: the moment you feel the cool breeze, don't create the idea, 'It is cold, I may catch a cold, I may have wheezing or sinus problem.' Just don't create such words.

The words you give to yourself can be nectar or poison. The words you constantly repeat to yourself, have to be enriching you, exciting you and enlightening you. The words you give to you are āhara (food), what you consume to create life in you. The words you give to yourself are more important than the words you give to others. Because the flow of your life – the level of contentment that you feel in your life and the experience of fulfillment that you feel in your life, everything depends on the words that you have given to you. Whenever we repeat something, we create that quality in us.

Here is a simple experiment you can do: Close your eyes and repeat ten times: 'Śānti, Śānti, Śānti,' you will have peace inside (Śānti means peace in Saṃskrit). The quality of peace will start happening in you. In the same way, if you repeat the names of diseases, you will start creating those diseases in you.

Whatever we think, we express. We need to do only one thing: Work to bring completion to the mind. Do completion with your thought patterns. Just liberate the mind with completion. Then our whole system will be purified. Our senses will be reconstructed. Kṛṣṇa gives us a beautiful technique to work on the mind.

He says one more important truth, 'Honor and dishonor will be the same - māna-apamānayoḥ.' This is very difficult to believe. Cold and heat or hot and sweet can be the same. We can even accept that. But honor and dishonor, how can the two be the same? A single word thrown at us is enough to anger us and hurt our honor.

A thought pattern is a pre-defined way of responding to any situation based on a powerful past experience like failure, rejection, being punished, being subjected to abuse or witnessing the death of a loved one. During such moments of crisis, you create an idea about yourself and life - like 'I am weak' or 'I am a failure' or 'Nobody loves me' or 'Life is dangerous, so I have to be very careful.' Almost all root thought patterns are negative, even the ones which may lead to success in your life, because they are born out of your feeling of powerlessness.You have many thought patterns, but a root thought pattern is one of the few defining thought patterns that are continuously running your life without your knowledge.

Align Your Images and Go Beyond Duality

Even the conflicts among your identities are nothing but the result of your root thought patterns. If you have a certain idea about yourself inside, but you project a different personality outside, that is inauthenticity. If you look deep,

all your problems arise from conflicts among your dentities. When any of your dimensions is out of alignment with the others, it causes disease, suffering and incompletion in your life.

In the Inner Awakening Program, the first session is about the understanding of root thought patterns. It is about why we get depressed, why we are in conflict, why we repeatedly fall into a powerless state. It is because our energy source is others' certificates. We don't have any self-respect and self-completion. We constantly live in self-doubt, self-hatred and selfdenial. If others' opinions about us are good, we think we are great. If others' opinions about us are not good, we immediately lose self-completion and fall into self-denial. If our idea about ourselves is 'nobody loves me', then we project the outer personality of 'I am very loving person' or 'I am very friendly person.' This is inauthenticity.

But our root pattern is—we don't even love ourselves. That is why there is so much of selfhatred. We don't have any self-respect, only self-hatred, self-denial. That is the reason for the wars within and around us.

Living is a power. If we want to live, we must learn how to stand on our own two feet, learn how to be complete with ourselves, how to raise ourself by ourself without giving up on us and others. This is the science of completion that is taught and transmitted experientially in the Inner Awakening program.

As of now, our source of energy is others' opinions or others' image about us. If somebody tells us, 'You are really great,' we may project an outer image of acting humble and try our best to say, 'No, no, I am not,' but what happens inside us? Our life image, the expectation from others' and life says, 'Please tell me a little more!' And our inner image may feel, 'I am a failure'

or 'I am not good enough.' Outside we feel shy but inside our mind we feel powerless, and that powerlessness makes us want them to go on praising us to fill our incompletion within.

Please understand, all these identities you carry are actually thought patterns that you carry about you. Even others' image about you is an idea that you have created in them. So you are the creator of all your identities. Understand?

Now, when one identity is fighting with another identity, how can your thinking be focused? All your energy is going to be deposited in our bank account.'

Again the man got up and wiped his tears and became perfectly normal!

If you notice, it is the same situation and the same person. But when he thinks the house is his, he is suffering, and when he thinks it is not his, he is liberated. So what gives us suffering? It is just this single thing: thinking that something is 'mine'. The habit of thinking, 'mine', 'mine'.

We always complain about the senses. No, we are corrupting them. Don't put the responsibility on the senses. Just look into your life. It might be late at night, even two a.m., but we will still watch our baseball or cricket game on television. Our eyes are begging for some rest, but we continue to watch the game. We abuse our eyes, our senses because we want to enjoy ourselves. Please listen, it is this pattern: 'What is there for me?' This 'I', 'I', 'I' is where we start abusing the senses. All we need to do is control the mind, not the senses.

Understand, our thoughts create our senses. Don't think we are living with what we have. We create what we want to have. Our thoughts are so powerful that they can just change the whole body. For example, just think of one thought that creates disturbance inside you. Or think of a person who took money from you and has not returned it. Immediately, we experience the change happening in our system. Our blood boils, our blood pressure rises, our heart rate and pulse rate rise. A single thought can change the whole body chemistry.

Our body is created only by our thoughts. In Bharat there is a great science called sāmudrikā lakṣaṇa. Just by seeing the body-language - the face, the body, the way of standing, sitting and walking, the trained sage can tell everything about the person's mind. This is because he knows the secret that the mind creates the body. The body is the outer expression of the mind. The mind is the inner experience of the body. If our mind changes, our body can be changed and our whole system can be changed.

A man whose mind is clearly reprogrammed according to spiritual ideas can completely change his senses. As of now, our mind is programmed for misery. It is looking outward. If we can reprogram our mind to look inward, towards bliss, our entire sense experience can be changed. All we need to do is to reprogram our mind to look-in and be complete. This is the gist of this whole chapter.

be used in reconciling your fighting identities. When all your identities or 'images' are in tune, all your thinking will be aligned in one direction. Your thinking becomes clear and sharp, like a laser beam. You will awaken the power

of thinking. With authenticity, there is no more space for unconscious thinking and living, because you will always be aware of the causes and effects that are playing in your life.

Winner of Senses is the Self-realized One

Kṛṣṇa says, 'A person whose mind is content because of spiritual knowledge, who has subdued his senses and to whom stone and gold are the same, and who is satisfied with what he has, is said to be established in Self-realization and is called an enlightened being'

jñāna-vijñāna tṛptātmā kūṭa-stho vijitendriyaḥ | yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ || 6.8 ||

First we should understand why Kṛṣṇa is speaking of all these qualities of a Master. These qualities are techniques. If we practice them we will reach the same enlightened state.

There are three things we need to understand here: First, experience comes out as expression. Second, the quality of experience and the quality of expression are very closely associated with one another. And third, a very important thing, is that if you concentrate on the expression, you will reach the experience. Here, again and again, Kṛṣṇa speaks about how an enlightened person lives and the qualities that an enlightened person expresses, so that we can meditate on it. When we begin internalizing these ideas in our lives, we can reach the consciousness of an enlightened being. When we contemplate upon these ideas, we start expressing them naturally and they sink into our being.

Kṛṣṇa says repeatedly, 'Vijitendriyaḥ' - one who has subdued and won his senses. This whole chapter is just about the senses, indriya. Kṛṣṇa gives us a beautiful technique to heal the problem. He gives us a method to complete with the root thought pattern and go beyond. All we have to do is understand the root thought patterns; understand where we are caught and where our incompletions lie.

Beyond the ego or root patterns we have the ātman, the Self. Just the presence of the ātman or the light of the ātman radiates and makes our ego work. The whole trouble is when we doubt, judge for ourselves and start thinking, 'What is there for me? How am I going to gain or to lose from this?' Here is where the root problem starts. If the ego and the intelligence are removed from the system, the Self starts radiating its energy directly through the senses.

That is why enlightened people have sharp senses. Their senses are not contaminated. Whether it is their vision or their listening, it will be sharp and deep because it is not corrupted by the root patterns. Only a person whose being is clear and complete will have pure senses. A man who continuously uses his senses abuses them. He will not have energy or tejas in his senses. Here the word 'equal' is used, but the exact translation of the word 'sama' should be 'unique'. When we understand that everyone is unique, we respect him or her. Sometimes when we say we treat everyone equally, we start disrespecting everybody equally. We are not all the same. We are all unique.

When we understand that each one of us is unique, we will start enriching every being. Understand, even our enemy is necessary for our life. Just like our friends, our enemies also may be playing a role in our life. When we understand that each and every being is unique, we will see everybody with the same mind or in the same way.

One more thing that Kṛṣṇa says here is about 'the pious and the sinners, sādhṣv api ca pāpeṣu'. Be very clear, there is no such thing as sin, except calling human beings 'sinners'. Kṛṣṇa rightly states that the enlightened being sees only divine consciousness in everyone and so can never label anyone as being pious or a sinner. Understand: God accepts each one of us as we are.

Controlling The Mind

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१०॥
yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ
ekākī yatacittātmā nirāśīraparigrahaḥ || 6.10 ||

6.10 A yogi should always try to concentrate his mind on the supreme Self; Remaining in a secluded place, he should carefully control his mind without being attracted by anything and should be free from the feeling of possessiveness.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११॥
śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ
nātyucchritaṃ nātinīcaṃ cailājinakuśottaram || 6.11 ||

6.11 In a clean and pure place, one should establish his seat by laying kuṣa grass, a deerskin and a cloth one over another, neither too high nor too low.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२॥
tatraikāgraṃ manaḥ kṛtvā yatacittendriyakriyaḥ
upaviśyāsane yuñjyādyogamātmaviśuddhaye || 6.12 ||

6.12 Sitting firmly on that pure seat, the yogi should practice the purification of the self by controlling the activities of the mind and the senses.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥
samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ
samprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan || 6.13 ||

6.13 Holding the body, head and neck steady, looking at the tip of his nose without looking in any other direction.

प्रशान्तात्मा विगतभी र्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६-१४॥
praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
manaḥ saṃyamya maccitto yukta āsīta matparaḥ || 6.14 ||

6.14 Let him sit with an unagitated mind, free from fear and in tune with Existence, controlling the mind, focusing it on Me and making Me the supreme goal.

In these verses Kṛṣṇa gives directions for the practitioner of yoga, the yogi. There are instructions about both the state of the mind and the state of the body.

Kṛṣṇa repeats the importance of controlling our senses again and again. Why?

Senses are our doors to the external world. As long as they are open and uncontrolled, we are immersed only in the external world. It is impossible to understand our true reality when we are studying the external world. We may become a great scientist or a wealthy businessman by observing the outer world, but never an enlightened person. For this path, looking inwards is the only way.

Unclutch and Become Liberated

Controlling the senses requires controlling the mind. Controlling the mind requires control of thoughts. Controlling the thoughts requires integrity. When we continuously live integrity, we will become aware of the thoughts and processes happening in our inner space.

And constantly listening to our own inner space is the beginning of integrity. If our inner space says that there is nothing more to listen, if only silence is there, then that is the end of integrity. We have achieved integrity. When we start listening to our inner space, we start integrity and when we listen to only silence from our inner space, we have achieved integrity. As long as we are hearing something from our inner space, it is lack of integrity.

Go on listening. Even while you are sitting, driving, talking or walking, listen to you. Also listen to you, when you are talking. It is listening to you that is going to bring integrity to you. Listen. Untiringly listen. Intensely bring integrity to your life. If we sit for a few minutes and intensely listen to and analyze our thoughts, we will find that there is no connection between one thought and another. There is no logic in our thinking process. By their very nature our thoughts are illogical, unconnected and irrational. Thoughts keep swinging from past to future and back to the past.

We need to do two things to control our thoughts. First, we need to stay in the present moment by refusing to move to the past and future and second, we need to disconnect thoughts. This is Unclutching. We need to be aware that thoughts are not inherently connected. We connect them into a shaft of joy or sorrow. These shafts do not exist at all. So unclutch and become liberated. Staying without thoughts is not possible; just witness thoughts. Understand that

thoughts are unconnected. Detach yourself from the emotional baggage of the thoughts. If we detach ourselves from the regrets of the past and the speculations about the future we will automatically rise into the present.

We cannot live without desires. If anyone tells us that we can reach Enlightenment through elimination of desires, it is incorrect. First of all, we are already enlightened. Our inner Self knows it is connected to the Divine. We are just not aware of it, that's all. If we are already there, how can we achieve it? Second, desires are energy. We cannot inhale and exhale without the desire to live. Simply dying will not give us the experience.

That is what Kṛṣṇa talks about here - dropping the attachment and possessiveness to desires, not the desire itself. It is the feeling of 'mine,' the desire to possess, that creates the feeling of 'I,' not the other way around. Our identity is made up of all the things that we want, that we desire, that we are attached to. These constitute our mental make-up. The seeds of desire and embedded memories are the stuff our package of 'I' is made of. Once the feeling of possession, the feeling of 'mine' disappears, it is possible to shed our identity as well. When we are free of the feeling of 'mine' and 'I', when we are not attached or attracted to external objects, when we are not led by our senses, we have steadied the mind and senses. To facilitate this, Kṛṣṇa stipulates the conditions.

We should go to a secluded place. Why? Whatever said and done, in the house, the phone ring, somebody may knock or some salesperson may call. A secluded place is really just a means to move us away from these disturbances. Śrī Ramakrishna continuously recommends in his books that every person should retire from the regular activities at least for two or three days a month, or at least once in six months, and re-align himself towards the higher ideals.

The kuṣa (a grass ideal to sit on and meditate), deerskin and all those things are like insulation, so that the earth will not absorb the energy we create. But now we don't have to bother about that, since we usually sit in a chair, raised a little from the ground. The seat should neither be too high nor too low and it should be comfortable. That's all. The most important thing to be aware of in any meditation is to be relaxed. We cannot meditate in discomfort. Sthira (stable) and sukha (pleasurable) are the basic essentials of any meditation posture.

Here Kṛṣṇa updates the technique that He gave earlier. Here He gives three more instructions:

1. Head, spine and neck should be in a straight line.
2. We should fix our eyes on the tip of the nose. If we look at the tip of the nose, naturally, our awareness will settle on the third eye. Our concentration will settle on the ājña cakra (the brow energy center).
3. We should meditate on 'Me' as the supreme goal.

These are simple, commonsense instructions. Keeping the head, neck and spine, all in one line, helps in two ways. Firstly, it prevents us from dropping off to sleep. If we doze, our neck will drop, and we will no longer be steady. Secondly, as long as the head, neck and spine remain steady and vertical, the flow of pranic energy, the life-giving energy, through the energy pathways will be unblocked and smooth.

Whether we close our eyes fully or half close them, it is important that we disconnect from the external world. When the eyes are focused on the tip of the nose, they are not looking at external objects and ninety percent of sensory inputs are cut off. In addition, the focus is on the third eye between the brows, which, when energized, dissolves the ego block.

Finally, Kṛṣṇa says, 'Focus on Me—manaḥ saṁyamya mac-chitto. Make Me the Supreme goal - yukta āsīta mat-paraḥ (6.14).' He means our true Self. If we like, we can meditate on the form of Kṛṣṇa, with a flute and peacock feather. But I always prescribe going beyond the form. Go into your being. Of course, when we enter into our third eye, automatically we will go beyond the form. We will start meditating on the formless energy that is beyond the form.

Neither Too Much nor Too Little

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५॥

yuñjannevaṃ sadātmānaṃ yogī niyatamānasaḥ
śāntiṃ nirvāṇaparamāṃ matsaṃsthāmadhigacchati || 6.15 ||

6.15 Always practicing control over the mind and established in the Self, the yogi attains peace, the supreme liberation and My kingdom.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६॥
nātyaśnatastu yogo'sti na caikāntamanaśnataḥ
na cātisvapnaśīlasya jāgrato naiva cārjuna || 6.16 ||
6.16 Yoga is neither eating too much nor eating too little. It is neither sleeping too much nor sleeping too little, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७॥
yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yogo bhavati duḥkhahā || 6.17 ||
6.17 One who is regulated in food, rest, recreation and work, sleep and wakefulness can reduce misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८॥
yadā viniyataṃ cittamātmanyevāvatiṣṭhate
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā || 6.18 ||
6.18 When the mind is disciplined and one is established in the Self, free from all desires, then one is said to be established in yoga.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९॥
yathā dīpo nivātastho neṅgate sopamā smṛtā
yogino yatacittasya yuñjato yogamātmanaḥ || 6.19 ||
6.19 As a lamp in a place without wind does not waver, so also the yogi whose mind is controlled remains steady, engaged in yoga, in the Self.

Kṛṣṇa talks here about control of the mind and being established in the Self. He talks about the path and the goal of yoga. The first line of Yoga Sūtras starts with 'yogaḥ citta vṛtti nirodhaḥ.' It means: Yoga is cessation of the mind. The very first line gives the path and the goal of yoga. The word yoga means uniting with the Divine. To reach the Ultimate, the goal and the path is the practice of Yoga.

We have two lives in us. One is the life we want to live – the dream. The other is the life in reality – the life we are living. The meeting of these two lives is Yoga. You can unite the two either by reducing the depth of fantasies or by increasing the expression of your energy so that reality can come closer to the dream. If you reduce the depth of the fantasy, your expectation, the dream plane and the reality plane will come closer together. On the other hand, if you increase the energy expressed through reality, the reality plane will come closer to the dream plane. The meeting and merging of these two planes is Yoga.

The goal is uniting with the Ultimate or experiencing the ultimate spiritual energy, or the Divine and realizing our inherent nature. The path is dropping the mind, which means going beyond thoughts. We are spiritual beings having a human experience; we are not human beings having a spiritual experience. This is the truth. Bliss is our very nature. All that we need to do is go back to the source and realize our true nature.

In the same way, if we hold on to an object that we think gives us bliss, we will create an attachment to that object. But the experience of bliss is different from the object. Bliss is beyond attachment to any object, material or spiritual. Bliss is beyond the pairs of opposites. When we are happy due to some pleasurable event or person, the momentary joy comes because the number of our thoughts comes down when we meet the person. When the number of our thoughts comes down, bliss happens in us. But the bliss itself comes only from our own being, not from the person who we met. In fact, it continuously happens within us, irrespective of anything that goes on outside. Then why do we not feel the bliss continuously? It is because we are under the control of the mind, which needs the pairs of opposites to survive. We can go beyond the mind.

When we are completely in reality, in the present, we are complete with Existence and we are in bliss. This is eternal bliss. 'Nitya' or 'eternal' means the past, present and future all put together, because it is beyond time. Being in the present is what eternity is. The present blissful moment gives birth to the next moment, which will be blissful. But if we

try to look for bliss in the future, thinking that we can do various things to create a blissful future, it will never happen. When we are not in reality now, we are creating the blissful future from our fantasies. So come to terms with reality here and now and be blissful; automatically the future will also be blissful.

Bliss is like the water in a river. We can keep our hands open in it and enjoy it. But if we try to hold the water with closed hands, it will simply flow away from us leaving our hands empty. If we want to be in eternal bliss, we need to be blissful this very moment. We should not bother about whether we had bliss in the past or whether we will have it in the future. Just be blissful now.

When Kṛṣṇa talks about the mind and the senses being controlled, He is not talking about suppressing the mind and the senses. That is impossible to do. People who claim to renounce the world and its material aspects still cling to desires. Their efforts result in misery. Instead of directing our senses towards external objects and the pleasure derived from these objects, it is possible to turn our focus inwards and experience inner joy. Once the senses and the mind discover this inner joy, they will give up their attachment to external pleasures. Suppression never works; what works is completion.

To be balanced in whatever we do and to act without attachment is the path of a yogi. Whether it is eating or sleeping or working, we should be sensitive to our body's intelligence. Understand, when we are complete, we will be sensitive in all our actions. Only when we are not complete or conscious will we be caught in confusion.

How do we know what is too much or too little? Here, Kṛṣṇa actually refers to our body intelligence. We do not trust our inherent body intelligence. We run our body according to the mind or according to our desires and senses. Otherwise, why would we stay up in the night watching television when our body is begging for some sleep? Why would we overeat? Has anyone seen any animal ever overeat? They eat according to their body intelligence. When the body signals that it needs food, they eat. When the body signals that it needs sleep, they sleep. We have forgotten how to relate with our own body intelligence.

After eating, we should feel energetic. But do we feel energetic after lunch? Why do we feel lazy and sleepy after lunch? It is because we do not eat the right type and amount of food. Most often, we don't need to eat the amount we do, for our body to run. Just try this for a few days: When you eat, eat just enough until you are about full but not completely full. Try this for a few days and you will see a difference.

That is why even a few minutes of meditation can actually refresh us as much as a few hours of sleep, because we access the same energy of the causal body through meditation. We should trust our body intelligence and just try to live by becoming sensitive to the body, rather than be driven by the mind, the senses.

Kṛṣṇa talks about āhāra in these verses. Āhāra in Sanskrit means food. It is the food that is taken in through our five senses, not just the mouth. Pratyāhāra, one of the eight parts of yoga, is the control of sensory inputs. It means going beyond these āhāra, beyond the sense objects, so that the higher level of consciousness can be awakened. When we move away from the senses and experience bliss, we will automatically realize that what we experience through external sense objects is not bliss. What we experience through the senses can be called pleasure or joy. That is why, the opposite of joy that is pain, is bound to follow this temporary pleasure. Bliss is beyond the pairs of opposites like pleasure and pain; it is not related to external incidents or people. It is an internal happening.

The main aim of all our yoga and meditation techniques is to reach the level of our being. When we reach the being, we are in 'nitya ānanda' or 'eternal bliss'. We are in union with the Divine. Bliss is actually what we are running after but we think it can be achieved through money, comforts, relations and what not. We do not realize that all these objects only give us temporary states of pleasure and happiness. Our inherent nature is bliss and that is the reason why we are constantly searching for this state of bliss. When we realize that bliss is happening inside us all the time, the desires will drop automatically. You cannot drop desires or suppress them because they will surface again with greater intensity.

When we are aware of our actions, we can never be addicted to anything. Be very clear, all addictions, whether smoking or drinking, drugs or anything else, cannot exist if we are conscious and aware when we are engaged in the action. We try to suppress the desire instead of doing completion with it, and that is where the problem starts. An addiction has power over us because of a feeling of guilt or regret, or a feeling of unfulfillment.

When we drop the guilt pattern by doing completion, many of our repetitive negative behavior patterns drop automatically. Moreover, we cannot consciously send something harmful into our system. We cannot consciously inhale harmful smoke into our system. Completion is the key to bring the mind under control, because then we become the master of our mind, instead of the mind being our master. Normally, our mind oscillates between the past and the

future just like the flame of a lamp that's wavering in the wind. When the same lamp is placed in a windless place, it stops flickering. By nature, the mind is in dilemma. We cannot suppress it or control it just by allowing it to wander either. All we can do to still the mind is to stop bothering about it, just witness it and complete with it. So just relax.

Be in the Present to be Complete

The moment we decide to stay in the present space of completion, the mind stops flickering. When the mind does not flicker and stands still in the present, then we reach the state of 'no-mind'. In this state of 'no-mind,' we don't creates, sustain, or destroy any thought. We relax from all these three things into the space of no-mind.

Our mind is like a lake. When we throw a stone in a lake, many ripples will be created. If we want to stop these ripples, we cannot put our hand in the lake to try to smoothen out the ripples. This is what we end up doing when we try to still our minds. Instead if we just watch the lake, and ensure no more stones are thrown in, the ripples will disappear and the lake will become still. If we just relax and watch our mind with complete awareness, then no new thoughts will be created.

Life is like the churning of the ocean of milk where we are churned, pulled towards the desires and pushed away from the fears. There are various products that emerge out of the churning, out of the decisions and choices we make in life. Some of these products appear pleasing while others appear dangerous like poison. When we exist with responsibility without taking in the poison or throwing it out, meaning without running towards the desires or running away from the fears, we become Śiva and live life blissfully as Nityānanda, irrespective of what comes our way.

Self Is Satisfied In the Self By The Self

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२०॥
yatroparamate cittaṃ niruddhaṃ yogasevayā
yatra caivātmanātmānaṃ paśyannātmani tuṣyati || 6.20 ||

6.20 In yoga, the mind becomes quiet and the Self is satisfied by the Self in the Self.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१॥
sukhamātyantikaṃ yattad buddhigrāhyamatīndriyam
vetti yatra na caivāyaṃ sthitaścalati tattvataḥ || 6.21 ||

6.21 Supreme bliss is grasped by intelligence transcending the senses. The person who knows this is based in reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२॥
yaṃ labdhvā cāparaṃ lābhaṃ manyate nādhikaṃ tataḥ
yasminsthito na duḥkhena guruṇāpi vicālyate || 6.22 ||

6.22 By attaining that Supreme, one does not consider any other gain as being greater. By being established in the Supreme, one is not shaken by the greatest misery.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-२३॥
taṃ vidyād duḥkhasaṃyogaviyogaṃ yogasaṃjñitam
sa niścayena yoktavyo yogo'nirviṇṇacetasā || 6.23 ||

6.23 When yoga is practiced with determination without deviating, the misery by contact with the senses is removed.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४॥
saṅkalpaprabhavānkāmāṃs tyaktvā sarvānaśeṣataḥ
manasaivendriyagrāmaṃ viniyamya samantataḥ || 6.24 ||

6.24 Giving up completely all the fantasies born of the mind, one can regulate all the senses from all the sides by the mind.

Kṛṣṇa talks about two important things: practice with determination and practice without deviating from the prescribed way. Both are key elements to experience yoga. After a few days of practice it is easy to fall into inertia, tamas, and give up on ourselves. Our mind has been programmed with our old routine for years and will will draw us back to the old ways. This is where determination is needed.

Determination driven by the curiosity and the quest to see and experience the truth is what will give us the energy to practice yoga. Kṛṣṇa emphasizes here that yoga should be practiced in the prescribed way. All eight parts of yoga need to be practiced, simultaneously.

Even one part of Patañjali's Aṣtāṇga Yoga will take many lifetimes to achieve, given the modern man's mindset. Satya, truth, is a part of yama, the first of the eight of Aṣtāṇga Yoga. If we consistently practice truthfulness alone, we will reach samādhi, the state of liberation. Our thoughts, words and actions become pure and truthful only when we are enlightened; only when we bring integrity in our words, authenticity in our thinking and actions, responsibility in our feeling, and enriching in our living. Yama is Integrity. Niyama is Authenticity. Āsana, Prānāyama, Prayāhara, Dhārana are Responsibility. Dhāyana and Samādhi are Enriching.

This is what Kṛṣṇa means when He says, 'Self is satisfied by the Self in the Self, yatra caiva ātmanātmanaṁ paśyann ātmani tuṣyati (6.20).' All of this has to happen together, not part by part. When one aspect is complete, all others also become complete. This is the state of pūrṇa, complete completion. Nothing can be taken away from it. Nothing can be added to it that would make any difference to its state of completeness. No joy can make it more blissful, no sorrow can make it less blissful. One becomes centered in bliss. When centered in bliss, it is forever.

Kṛṣṇa talks about moving into reality, transcending the senses and the mind. The way yoga is taught and practiced in many places, one is moved away from reality into a fantasy world, to fulfill one's imagined needs. The senses and the mind wander aimlessly. We cannot suppress desires, because anything suppressed will surface with more intensity. We might have experienced in our own lives that a desire may be satisfied momentarily, but soon afterwards, it arises again. Instead we need to understand what is happening and how it is happening. The way out of the mind is also through the mind and not by avoiding it. Completion process is the key through which all our emotions can be handled. They basically originate from the root patterns of greed and fear. As we witness and do completion with our root patterns, the fear and greed lose their grasp on the mind.

Take fear for example. What do we do when we feel afraid of something, whether it is fear of insects or fear of heights? The moment we are faced with the object of fear, we try to escape. Have we tried facing the fear? The next time you are afraid, try this. Instead of running away, just try looking at the fear consciously, go through it fully and declare completion with it. Do not identify with it by trying to suppress it or run away from it. When you look at fear with completion, you will see that the fear does not exist as you thought it existed. It simply does not exist because fear is born out of ignorance, when something is unknown to you. When we bring the light of knowledge upon fear, ignorance is removed and we get the courage to see the object as it is. Because now there is nothing hidden, our mind cannot fantasize about the unknown.

Be In The Self And See The Supreme

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥
śanaiḥ śanairuparamed buddhyā dhṛtigṛhītayā
ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayet || 6.25 ||

6.25 Gradually, step-by-step, one should become established in the Self, held by the conviction of intelligence, with the mind not thinking of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६॥
yato yato niścarati manaścañcalamasthiram
tatastato niyamyaitadātmanyeva vaśaṃ nayet || 6.26 ||

6.26 From wherever the mind becomes agitated due to its wandering and unsteady nature, from there, one must certainly bring it under the control of the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७॥
praśāntamanasaṃ hyenaṃ yoginaṃ sukhamuttamam
upaiti śāntarajasaṃ brahmabhūtamakalmaṣam || 6.27 ||

6.27 The yogi whose mind is peaceful attains the highest happiness; His passion is pacified and he is free from sins as he is liberated by the Supreme.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८॥
yuñjannevaṃ sadātmānaṃ yogī vigatakalmaṣaḥ
sukhena brahmasaṃsparśamatyantaṃ sukhamaśnute || 6.28 ||

6.28 The yogi always engaged in the Self and free from material contamination is in touch with the Supreme and attains the highest happiness.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९॥
sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani
īkṣate yogayuktātmā sarvatra samadarśanaḥ || 6.29 ||

6.29 The yogi sees the Supreme established in all beings and also all beings situated in the Supreme. One established in the Self sees the Supreme everywhere.

Here Kṛṣṇa says that we need conviction and intelligence to be established in the Self. Why does He talk about conviction? Understand that intelligence cannot happen without a strong conviction, a strong intellectual base.

Our Hindu seers, Rṣis have created śāstras, the foundations of knowledge that give the intellectual understanding, conviction and commitment to this process. Logically, we will be clear about the questions that naturally arise. 'What is the path? What is the goal? Why do we need spirituality?' All these questions are answered logically in the śāstras. The conclusions are given to us. Śāstras are the scriptures that take away all our doubts completely.

Saṁśaya rākśasa nāshana astraṁ - it means saṁśaya is a rākśasa - 'doubt is a devil'. Once a doubt enters our mind, until we clear it, we can't rest. The śāstras help us get rid of these doubts intellectually. Unless we have complete intellectual clarity, even if we believe, our belief will be a pseudo belief.

There are different ways to learn and develop conviction. We can learn from our experiences as well as from others' experiences. For example, when we touch the flame of a candle, we learn that it burns. When we touch a burning gas stove, we learn again that fire burns. One by one, we can experience and learn that all fires burn. Or, when we touch the first form of fire, immediately we can learn that all fires will burn. Coming to a conclusion and a clear understanding that all fires burn, after just one experience, is intelligence.

We need a strong conviction for spirituality to flower in our lives. Only then can we stay on the path without faltering. If we do anything with knowledge about the science of the whole action, then the activity becomes meditation. When the science is lost and only the activity remains, it becomes a ritual. When the juice of wisdom is not in the activity, it becomes a ritual, and we become religious nuts. When we add the juice of wisdom, we become spiritual fruits. We need to add 'spirit' to the 'ritual'. Then it becomes 'spirituality'.

Persevere and See Me In Everything

Now, Kṛṣṇa is emphasizing an important spiritual quality - perseverance. In the previous verse, He spoke about conviction. Now, he talks about persevering with that conviction. What happens most of the time to most of us is that when we realize we need to transform, we try a few times and then we give up on ourselves thinking we cannot do it. We expect the mental setup that we have created and solidified, to be broken and restructured in a few attempts, almost instantly. How is this possible? We need to be more patient and persevere in our efforts for the real change to happen.

So what if we fail sometimes? Why don't we look at the positive side and see that we succeeded a few times? Why do we want to count the failures and feel depressed? We can also look at the successes and feel inspired. Once the

conviction is there, nothing can stop us except our own mind. The mind is like a faithful servant. It reproduces whatever it has been fed. All along, we have been feeding the mind negative memories of failure and we have been storing all the past memories related to failure. What will the mind reproduce? It will recollect and present the same instances of only failure. When we want to measure the strength of a chain, we measure the strength of the weakest link in that chain. But we cannot apply the same logic to measure ourselves. When we measure our lives based on our weakest moments, our failures and our incompletions, we take a wrong reading of ourselves. We cannot do with our lives what we do with the chain. Why can't we give credit to ourselves for the strong, successful moments of our lives? We have been conditioned by society to consider ourselves weak beings, that we are not powerful. We have been taught to feel guilty. Does that help us in any way? No! It only creates low energy and powerlessness.

Strength is Life. We should just decide that we will not be trapped in this cycle of guilt and desire. We need to measure ourselves by our strongest moments, our greatest moments of powerfulness, when we have displayed extraordinary awareness, courage, compassion, love and such other divine qualities. A human being is the sum of his greatest moments of completion. He is not a mechanical device that fails based on its faults. He is a spiritual being who thrives on his strengths.

Understand that you attract 'like' incidents in your life. 'Like attracts like.' The energy of one frequency attracts the similar frequency. When we are angry, the low energy attracts similar low energy. Pain attracts pain. Joy attracts joy. Bliss attracts fortune.

In the next verse, Kṛṣṇa talks about passion and sins. Passion is nothing but a deep attachment to something for the pleasure that it gives. So the key is to be in the space of completion every moment. The solution is not to condemn ourselves as sinners and expect some external force to bring completion to us. It is we who choose everything in our lives and how we want to live. But since we do not participate in this process consciously, we call it 'fate'. We are the ones who do the actions, but we don't want to accept that fact when we get the results. Somehow we choose to do whatever we want to do and then blame everyone else for the consequences. When we infuse completion into our actions, automatically the very completion will ensure that we have the integrity to do the right things. When you are integrated, so many resources which are present in you as potential, suddenly becomes a reality in you. When we are integrated, we don't need to depend on society and morality to teach us the right things to do.

When we are in bliss or the highest happiness, we can never commit any sin because we are aware and conscious and we cannot be caught in passion or lethargy. When we are in a 'no-mind' state, we are in bliss and we are not caught in the passion or sin that are products of the mind. When the mind drops, the Divine hand that is orchestrating every single event will guide every one of our actions.

What does it mean to be freed from all past sinful reactions? Our past reactions are nothing but our root patterns, the past memories along with the associated emotions, deeply inscribed in our unconscious space. Whenever we hold on to any past incidents or emotions as root patterns, our actions are bound to be impacted by them. But, if our action is not based on the past but arises from a spontaneous decision based on the present situation, then we are 'responding' to the event or incident or person. When we are in bliss, our actions will be only a response not a reaction, which is based on these past memories that Kṛṣṇa calls past sinful reactions.

Have the courage to complete with your root patterns, to make decisions without referring to these past incidents, because every single incident and moment is a brand new one. How can we compare what is happening now with what happened before? The situation is different, the person is different and so are we. Every moment, each one of us is dying and being born again; we are changing. Our intelligence is being constantly updated. Then how can we analyze the present situation through the lens of the past? We must complete with all regrets and guilt that we might have about the past and immerse ourselves in the present moment. We don't need the past to live beautifully in present space of

completion. In fact, we can't live blissfully in the present if we continue to use the past as a reference point for how to manage our lives.

Realized One Sees the Supreme Everywhere

Kṛṣṇa says that the realized person, yoga-yuktātmā, sees the Supreme in everyone and everything. He sees everything situated in the Supreme and all beings situated in the Supreme. The yogi is in touch with the higher Self and is in bliss.

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani | īkṣate yoga-yuktātmā sarvatra sama-darśarsanaḥ || 6.29 ||

When we experience the Truth, we see everything in ourselves and ourselves in everything. An Enlightened person sees no difference between Himself and the rest of the Universe. He is one with the Universe. His boundary does not end where his physical body ends. In fact, now with Kirlian photography, we can even check the auric body. For ordinary people, the aura just surrounds the physical body but when you are one with the universe, the aura extends infinitely. The viśvarūpa darśan, vision of the cosmic form, that Kṛṣṇa gives Arjuna is the glimpse of the same Truth, where Arjuna sees that Kṛṣṇa is one with the Universe.

In the ultimate sense, the moment we understand that we are deeply, totally and intensely connected to the whole Universe, not only do we start experiencing bliss, we really start living in the space of completion. Many dimensions of our being start opening. Right now we are stressed out and disturbed continuously because we think of ourselves as individual egos. If we disappear into this collective consciousness, we will experience so many dimensions and so many possibilities that we simply cannot imagine right now.

When we see an Enlightened Master, we understand how all-encompassing he is. He never excludes anything or anyone. He is just pure love, that's all. And pure love sees no imperfections. When we see every human being as a part of God, then that is real worship. It is easy to worship God in the temple. Real worship is seeing everything as God. Existence is pure love.

Controlling the Wavering Mind

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३०॥
yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati || 6.30 ||

6.30 For one who sees Me everywhere and who sees everything in Me, for him I am never lost nor is he lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१॥
sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ
sarvathā vartamāno'pi sa yogī mayi vartate || 6.31 ||

6.31 He who is in oneness with Me in all respects, worships Me situated in all beings and remains present in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२॥
ātmaupamyena sarvatra samaṃ paśyati yo'rjuna
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ || 6.32 ||

6.32 One who can feel the happiness or misery of others equally as he can feel his own happiness and misery is the supreme yogi in My opinion, O Arjuna.

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३॥
arjuna uvāca
yo'yaṃ yogastvayā proktaḥ sāmyena madhusūdana
etasyāhaṃ na paśyāmi cañcalatvātsthitiṃ sthirām || 6.33 ||

6.33 Arjuna says: O Madhusūdana, I am not able to see this system of yoga as told by You, owing to the mind being restless and not steady.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४॥
cañcalaṃ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham
tasyāhaṃ nigrahaṃ manye vāyoriva suduṣkaram 6-34

6.34 O Kṛṣṇa, the wavering mind is agitated, strong and firm. I think it is difficult to control the mind like it is difficult to control the wind.

श्रीभगवानुवाच ।
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥
śrībhagavānuvāca
asaṃśayaṃ mahābāho mano durnigrahaṃ calam
abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate || 6.35 ||

6.35 Bhagavān says: O mighty-armed son of Kuntī, it is undoubtedly difficult to control the wavering mind but by practice and detachment, it can be controlled.

Here, Kṛṣṇa gives a promise. He says that for anyone who sees Him in everything and who sees everything in Him, He is always available. Neither Kṛṣṇa is lost to him nor he is ever lost to Kṛṣṇa.

yo māṁ paśyati sarvatra sarvam ca mayi paśyati | tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati || 6.30 ||

What He means is not that we should see the form of Kṛṣṇa in everyone, with the flute and two peacock feathers. Of course, that form is beautiful but do not get caught in the form. The form is there one day and not there the next; it is ephemeral. It is like this: if Master's finger is pointing in the direction of the moon, look in the direction of the moon and enjoy its beauty. Instead, if you watch the Master's finger, you will miss the moon.

What Kṛṣṇa means by 'Me' is the Kṛṣṇa energy, the divine consciousness. See the Divine in everybody and everything and automatically, you will relax. You will no longer fight because you will see everything around you as a part of the Divine, including yourself. What is there to fight with and what should you fight for? You will simply relax.

Existence is waiting with open arms to engulf us, to dissolve us into Itself, but only if we are ready to let go. If we just have the courage to let go with an open heart, we will meet and merge with it. When we are ready to feel the embrace of Existence, we rise into a higher plane, a plane of higher consciousness. We enter into a space we never even knew existed. With Existence we always fall in to rise.

All Are Infinite

People ask Masters, 'How can we tell that you are the right Master for us?' Forget about any analysis or intellectual reasoning. If the Master is truly your master, you can never forget Him. He will be there even in your dreams. The relationship between a Master and a disciple is one of pure love. When we are truly in love, we see the object of love in everything around us. We are consumed by that feeling. The Master fills every pore of our being. We never need to ask, 'Are you my Master?' We just know. He has filled our being, touched us at our core, because to him, there is no separation. Here, Kṛṣṇa is describing the state of the enlightened person. An enlightened person can empathize with everyone because he experiences himself as everyone.

What an Enlightened person or a Master feel is never sympathy. It is empathy. Empathy is when we feel another's suffering in our own being. It is when a person does not have to tell us he is suffering, but we simply know because the Existential energy in us feels it. Masters are one with us because they are one with Existence and we are a part of Existence. It is only that we see them as separate. In reality that is not the case.

When we realize the sense of non-duality and infinity with the entire Universe, we experience a tremendous overflowing of love and compassion for every being without discrimination, because we realize that everyone is a part of the same Whole. That is why we can see that Masters are such an ocean of infinite love and know only how to give. They are Existence itself. They shower love without asking questions because they feel a constant devotion towards

the entire Universe or life force or Parabrahma Kṛṣṇa. They cannot see anyone as a separate entity because there is no separateness.

It is only our senses, mind and logic that perceives information and categorizes it and analyzes it to create the separateness. As long as we use our logic, our collected information, words and our little dictionaries to analyze the information received through our senses, we will be excluding and judging. Existence or the Universe is a living energy with infinite potential, which is simply beyond our logic. Only when we drop our logic, mind and ego can we merge with Existence and become whole and start seeing that everyone and everything is an extension of the same life force with just different expressions.

Just as the fingers on the hand and the toes on the feet belong to the same body, we will be able to see that everyone is a part of the same universal energy. This is when true compassion, empathy and sincere service towards enriching everyone can happen. Until then we will only be using our logic, mind, ego and conditioning, to enslave others.

When we realize the infinity of everyone, we will express our unconditional love and compassion towards everyone without discrimination, because we know that all discrimination is baseless and false. Our very walk and talk will start radiating so much bliss that our very presence will start healing others. We will become a blessing for planet Earth and the people who experience our presence.

Kṛṣṇa goes further to explain the state of an enlightened person or a person who is one with the Divine Consciousness. He says that the enlightened person will feel equally the happiness and pain of another person as he feels his own. Such a person feels one with the whole world. For him, everything is a part of him, so there is nothing else other than his own self. His boundary does not end with the boundary of his own physical body. What does Kṛṣṇa mean when He says that the enlightened person feels happiness and distress equally in himself and in others?

A yogi in the state of super-consciousness will just watch everything in Existence without judging or labeling it. He will be in a state of complete celebration of life. Existence is love and nothing else. Yet, the compassion of the yogi, the Master, is such that he feels the experiences that others undergo and he empathizes with them. The Master's state of equanimity is not disturbed and yet he feels the pain and joy of others.

This expression of collective consciousness is what Kṛṣṇa has described elsewhere as Vasudaiva Kuṭuṁbakaṁ. It means that the world is our family and we should feel the rest of the world as we would for our immediate family. When we exist in this state of consciousness, we are true yogis.

Arjuna introduces the word 'difficult or su-duṣkaram' here. Be very clear, the moment we categorize something as easy or difficult, we have made it that way. Understand that the ego can be fulfilled only through difficult things. Simple things cannot satisfy the ego.

Here, Arjuna addresses to Kṛṣṇa his concerns about the mind being so strong that it sometimes overcomes the intelligence. The first and foremost thing is to accept that we have a problem, we have a root pattern. The next thing is to understand how the root pattern is created. That is what Arjuna does here. It is only then that we can overcome the root pattern. If we ignore or run away from the pattern we can never resolve and complete with the pattern. So, the first thing to accept is that our mind does flicker and oscillate. We then need to understand how it flickers or oscillates. For this we need to watch the mind and do completion with the thought patterns. This is meditation. The very act of watching, being aware of the mind, and completing with it will take us beyond the mind.

Here, Kṛṣṇa has to answer from the same plane that Arjuna asks the question. Arjuna says that the mind is wavering and difficult to control like the wind, vāyor iva sa su-duṣkaram (6.34). Just as one thorn is used to remove another thorn, Kṛṣṇa has to give Arjuna a technique. He has to support the idea that it is difficult to control the mind. So, Kṛṣṇa has to give some technique at this point - practice and detachment. Now, if He tells Arjuna that this problem is not a problem at all but a creation of his mind, Arjuna will not understand. Kṛṣṇa has to give a technique for the mind to play with.

The Path to Self-realization

Masters give meditation techniques so that we try all these and ultimately realize we are bliss, and that meditation is our natural state, and that there is nothing to be achieved. But, if they tell you that right away, you will not believe as the mind cannot believe something so simple. It will create all kinds of contradictions and self-doubts as to why it cannot be so simple. Kṛṣṇa also has to give a solution for the doubting mind. He emphasizes perseverance and penance.

Don't think penance means leaving home, going to the Himalayas and sitting in meditation while fasting. Penance is persevering with authenticity until we experience the Truth.

Kṛṣṇa also reveals the root of the problem of controlling the mind and gives the technique to complete with it, which is detachment. Here we need to understand the word 'detachment'. Whether we say ego or mind, it is just the collection of thoughts. Thoughts can exist only in relationship to our identity and the past or the future. In the present, we cannot have thoughts because the very moment we think, the present has slipped into the past. The mind moves only because it is attached to the identities that we carry. Either we fear losing the carefully constructed inner image we have created for ourselves or we are greedy to develop a better outer image of ourselves in our own eyes and in the eyes of society.

The mind becomes so attached to these identities that it is constantly reviewing the past incidents or it is constantly planning the future to either protect or develop these identities. This constant pre-occupation of the mind with the past and future is the root cause of the oscillation of the mind. If we look deeply, staying in the present moment of completion means total insecurity. It requires us to be ready to embrace the present without planning for the future or reviewing the past. This seems like a great danger for our ego.

Any identity that we create about ourselves that is less than the idea of our being God, is a false identity. If we consider ourselves to be anything less than God, we suffer from an inferiority complex. If we have the courage to detach ourselves from the certificates of society, if we have the courage to drop these false identities, then we can embrace the Divine.

Detachment is the direct technique that Kṛṣṇa is suggesting here. Detachment at the root level will lead to detachment from everything else. Detachment from the ego or the identities will lead to detachment from desires. This is detachment from the past and future. This is being 'Unclutched'.

Where Do I Go Without Yoga

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६॥

asaṃyatātmanā yogo duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ || 6.36 ||

6.36 For one whose mind is uncontrolled, it is difficult to attain yoga in My opinion. But, it is practical to achieve control over the mind by appropriate means.

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७॥

arjuna uvāca
ayatiḥ śraddhayopeto yogāccalitamānasaḥ
aprāpya yogasaṃsiddhiṃ kāṃ gatiṃ kṛṣṇa gacchati || 6.37 ||

6.37 Arjuna says: O Kṛṣṇa, if a person is engaged in yoga with faith but does not attain yoga because of the wavering mind, what destination does he achieve?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८॥

kaccinnobhayavibhraṣṭaś chinnābhramiva naśyati
apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi || 6.38 ||

6.38 O mighty-armed Kṛṣṇa, does the person who deviated from the path perish, torn like a cloud without any position?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९॥

etanme saṃśayaṃ kṛṣṇa chettumarhasyaśeṣataḥ

tvadanyaḥ saṃśayasyāsya chettā na hyupapadyate || 6.39 ||

6.39 This is my doubt, O Kṛṣṇa and I request You to dispel it completely. Certainly, there is no one to be found other than You who can remove this doubt.

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४०॥

śrībhagavānuvāca

pārtha naiveha nāmutra vināśastasya vidyate

na hi kalyāṇakṛtkaścid durgatiṃ tāta gacchati || 6.40 ||

6.40 Bhagavān says: O Pārtha, the person engaged in activities for good does not meet with destruction either in this world or the next life; he never faces degradation.

Kṛṣṇa continues to declare in this verse that it is possible to achieve Self-realization by stilling the mind if one intensely practices the appropriate techniques. Here, Kṛṣṇa explains that it is possible to achieve control over the mind. and to also stay in that state where we are in control of the mind. Here, Arjuna again asks the questions we all will have in our minds. What happens if we start with faith but somewhere, we fail in controlling the mind? Be very clear, this situation will happen. When we start off, we will face failure in our attempts to control and complete with the mind. If we don't experience this, we should check ourselves because we may be fooling ourselves with whatever we are doing.

Enlightenment is Possible for All

Arjuna wants Kṛṣṇa to give an assurance that Enlightenment is possible for all kinds of people; that even if a person starts practicing intensely but fails due to the wavering mind, it is still possible to attain the divine consciousness. Actually, at the very root of Arjuna's question is the mind that is generating the fear and making him believe that it is hard to find the no-mind state. The mind does not want to lose its existence. The mind always looks for a reason to convince us that we cannot carry on our lives without it. In our day-to-day life we face the situation that Arjuna faces here. Even with activities that we have carried out successfully many times in the past, we feel nervous when we start again. Will we succeed? What will happen if we fail? Even before we begin, we start imagining the worst.

Actually, it is okay to imagine the worst. Overcome fear and face fear, it is good to imagine the worst-case scenario. Visualize it fully, relive such an experience consciously, taking it to its logical conclusion, and the fear will disappear. However, if all we can do is to think and brood over the worst things and continue with our fear unconsciously, we will be in the same situation as Arjuna- totally confused.

The future is not ours to see. The goal as we imagine it does not exist. There is no purpose to life. The meaning of life is to live. That is all. If only Arjuna was comfortable with just practicing the techniques that Kṛṣṇa has already outlined for him, trusting Kṛṣṇa and enjoying the path shown to him, he would not be asking such questions. Arjuna still does not believe Kṛṣṇa. He has heard and intellectually understood the meaning of what has been said, that is all. He has not fully listened and internalized the Master and His words. Arjuna has yet to learn.

Kṛṣṇa assures Arjuna by saying that there is no destruction either in this life or the next life for one who is on the right path, the path of yoga. He provides the assurance that Arjuna is looking for, since he knows how frail Arjuna's state of mind is. Kṛṣṇa is giving a wonderful assurance for all of us that even a small amount of practice of this yoga will save us from the cycle of birth and death. Any yoga practiced will give us tremendous benefit. The very intent to practice yoga itself means that we have gained knowledge about the problem of the mind.

Listen, any movement of the body with a strong intention will cause that intention to get deeply inscribed into our bodies and muscles. If the intention is wanting to become one with our true identity and wanting to drop our false identity, it will get deeply inscribed or recorded in our body and will remain there and automatically the body will start moving towards that one goal. If we move our body with the thought of bliss, the bliss emotion gets ingrained in our

system. If it is anger that moves our body, the anger emotion gets ingrained. This is such an important and beautiful truth. Don't miss it.

Understand, the basic quality of life is reproduction and expansion. Therefore, it is possible for us to replicate happiness, joy and bliss as well. It is up to us to choose what type of emotion we want to allow in our bodies, what emotion we want to be ingrained in our system. All that we need to do is to intend to be joyful and joyful cells will keep reproducing. This process cannot stop. We will be full of joy.

Birth of A Yogi

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१॥
prāpya puṇyakṛtāṃ lokānuṣitvā śāśvatīḥ samāḥ
śucīnāṃ śrīmatāṃ gehe yogabhraṣṭo'bhijāyate || 6.41 ||

6.41 The person who has fallen from yoga after many years of living in the world and doing virtuous deeds takes birth in the house of the virtuous and prosperous.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥
athavā yogināmeva kule bhavati dhīmatām
etaddhi durlabhataraṃ loke janma yadīdṛśam || 6.42 ||

6.42 Or the yogi certainly takes birth in a family of wise people. Certainly, such a birth is rare in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥
tatra taṃ buddhisaṃyogaṃ labhate paurvadehikam
yatate ca tato bhūyaḥ saṃsiddhau kurunandana || 6.43 ||

6.43 O son of Kuru, on taking such a birth, the person gains the intelligence of the previous body and tries again to attain yoga.

Kṛṣṇa talks about how we choose everything in our lives, including our birth, when and where we are born and whom we choose as our parents. This truth may seem difficult for most of us to believe. Our birth is not just an accident. It is an incident and we are the ones who choose all the details about this incident. We must understand that it is only we who program and design everything and everybody in our life, including our parents and environment. Our choice of the next body is based on the way we have lived our life in this body.

For example, if we live to eat rather than eat to live, at the time of death, we will still have the desire to continue eating. So, we will design our next body to fulfill this desire. We might choose the body of a pig. Or, if we have lived our life only for sleeping and doing no creative work, we might choose the body of a buffalo. So, based on the attitude we have lived with, we choose the next body. This is the basic idea on which our janma-maraṇa cakra (cycle of life and death) revolves.

We go into a birth-death cycle. We go and come back again, taking a new body. This phenomenon happens again and again. Whatever we choose at the moment of death will become reality in the next birth. You will be that. Some people think that they can manage if they remind themselves to think of the Divine, at the last second of their lives. But that will never happen unless we make that a habit throughout our life. If we keep chanting 'Coca-Cola' our whole life, we cannot and will not think of Rāma or Kṛṣṇa during our last moments. How we live our life will decide the quality of our death as well.

Here, Kṛṣṇa gives the assurance to Arjuna and to the whole of humanity that a person who has performed virtuous activities takes birth in a family of wise people or in a prosperous family. His pious activities will earn him a place

among the higher worlds. After dwelling there for a while he will take birth in the family of righteous people to once again enable his spiritual seeking.

We can choose our body and the time that we wish to be born. When we live our life running behind our greed and desires, running after 'what next? what next?,' naturally, at the time of our death also, we will not be ready to leave the body. The body will be tired of running behind desires continuously, but the mind will not be ready to leave. So we will leave the body in the pain and suffering of this push and pull of desires and fear. If we can just relax into the present and take life moment by moment, we will leave the body in a relaxed way, peacefully.

Once we leave the body, in three kṣaṇa, three moments, we get into a new body and we are reborn. Kṣaṇa in Sanskrit does not mean 'seconds'. It means the gap between two thoughts. If we have been constantly running behind desires, the gap between two thoughts will be really small for us. When we learn to relax into the present, the gap between two thoughts increases and the three kṣaṇas can be a long time. In three kṣaṇas, we take on the new body to fulfill whatever desires were unfulfilled when we left the previous body. Here, Kṛṣṇa says that on taking birth, we gain the intelligence of the previous body and continue the journey where we left off.

One thing we should understand here is that when we say death, it is not just the death that happens at the end of our life. It is what happens every day and night. Every night, we go from the physical body to the dream body and causal body. In the morning, we enter the physical body again. We die and take birth again.

First thing, usually, the moment we gain awareness, either a thought based on greed or fear will hit us. There will be thoughts based on greed such as, 'I need to get this today,' or thoughts based on fear such as, 'I have to finish this work today in office. Will I be able to?' Some thought based on fear or greed will hit us. Immediately, we will jump out of our bed. The moment we assume our body, that moment is a moment of taking birth. Please be very clear, that is the moment we take the body.

Early morning, the thought with which we enter into the body, which makes us assume the body, is going to play a major role in our consciousness. The first thought is going to play a major role in our consciousness throughout the day. Just as the thought with which we leave the body on dying decides the kind of body we will assume in our next birth, in exactly the same way, every day the thought with which we get up in the morning and assume this body decides the quality of that day, that life. If we understand this once and alter our thoughts at the time of waking up, we will alter the whole consciousness.

When we get up from bed, let the first thought be related to love and compassion. Wake up only to express life in bliss. Wake up just out of joy. When we get up from bed, let us assume the body with gratitude to the Divine. With this, the whole quality of our consciousness will change. We will become a Divine Incarnation.

Kṛṣṇa is actually giving a technique on how to become Kṛṣṇa, how to enter into Kṛṣṇa Consciousness, to become an Incarnation. The man who assumes the body out of love and compassion is an Incarnation.

If we assume the body out of greed or fear, we are human. Early morning, let the first thought be gratitude. Let it be out of love and compassion. Our whole life will become pure eternal bliss, Nithyānanda.

Become A Yogi

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४॥
pūrvābhyāsena tenaiva hriyate hyavaśo'pi saḥ
jijñāsurapi yogasya śabdabrahmātivartate || 6.44 ||

6.44 Due to the practice in his previous life, he certainly gets attracted automatically to yoga and he is inquisitive about yoga and transcends the scriptures.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५॥
prayatnādyatamānastu yogī saṃśuddhakilbiṣaḥ
anekajanmasaṃsiddhas tato yāti parāṃ gatim || 6.45 ||

6.45 A yogi by trying and practicing, after many births, is cleansed of all sins and achieves the highest state.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६॥
tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ
karmibhyaścādhiko yogī tasmādyogī bhavārjuna || 6.46 ||

6.46 A yogi is greater than the ascetic, than the wise and the person who works for the fruit of action. So, become a yogi, O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७॥
yoginmāmapi sarveṣāṃ madgatenāntarātmanā
śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ || 6.47 ||

6.47 Of all yogis, one who always lives in Me, thinking of Me, who worships Me in full faith, he is considered engaged in Me.

Kṛṣṇa is describing the process of the human experience. Why do we assume the body? We think that we can experience bliss through the body and mind; that is why we assume the body. When we realize that bliss cannot be experienced through the body or mind, we know that going beyond the body is the only way to experience it. Then we will not assume the body. Assuming the human body is simply our choice.

People ask, 'Why do we choose to have the human experience?' That we should find out for ourselves. Why did we assume this body? Ask the question yourself and pursue it as a quest and you will get the answer. You will be enlightened. We claim that we want to experience the ultimate and that we want to be enlightened. But if we really want to be enlightened, there is nothing that can stop us. There is no hindrance to our being enlightened except our own self. As of now, actually, enlightenment is last on our laundry list of items that we want to do in life. When the urge becomes urgent, when the question becomes a burning quest, then we get the answer. There is no other way.

In these verses, Kṛṣṇa promises a few things. He says that whatever we have learned in one life does not get wasted. We do not start from ground zero in the next birth. We start from where we left off. Our vāsanās, our mindset in one birth, continues into another. He also promises that if we keep practicing, if we keep trying, we will be cleansed of all sins and reach the highest state. Such a person, Kṛṣṇa promises, will reach Him. At the end of the day, what Kṛṣṇa implies is this: We need to do our bit. We need to practice yoga, the path that leads to self-awareness, to self-completion, the path that leads to Kṛṣṇa, with dedication, perseverance, with integrity and authenticity. There is no other way. There is no short cut. Once you do your bit, the Master promises deliverance. He promises that you will be one with Him. We will enter into a technique given by Śrī Kṛṣṇa to go beyond the mind, to awaken our senses, to look in.

Meditation

Now it is time to look in. Now it is time to tune ourselves to that highest teaching given by Śrī Kṛṣṇa in this Dhyāna Yoga. Now we will enter into the meditation. If we are ready to sit for the next ten minutes, we will start the meditation.

Please sit straight and close your eyes. Keep your head, neck and spine, all three in a straight line. Inhale and exhale as slowly as possible and as deeply as possible.

Slowly, in a relaxed way, bring your awareness to your ājña cakra. Concentrate between the two eyebrows. Bring your awareness between the two eyebrows. Remember and pray to that energy that came as Kṛṣṇa, that is guiding us and helping us in our life. Pray to that energy that gave us the Bhagavad Gītā.

Meditate on the pure light energy. If your mind wanders here and there, don't worry. When you remember, bring it back again and relax in your ājña cakra, between your eyebrows. Don't concentrate. In a very relaxed way, be aware of the ājña cakra, the space in between the two eyebrows.

Slowly, very slowly bring your mind to your heart and meditate on your heart center. If you want, you can touch your heart center with the hand and feel it. Try to bring your awareness to the heart center. Try to remember the heart

center. Forget all other parts of your body; forget your mind. Just become the heart center. Just be in the heart center. Inhale and exhale as slowly as possible.

May you experience your pure inner space. May you experience the eternal bliss, nityānanda. Om śānti, śānti, śāntihi... Relax. Slowly, very slowly, open your eyes. We may wonder how a simple technique like this one can lead us into our Self.

Please understand that we always live in the head. Start living from the heart. We will then start acting from intelligence. We will start acting, not from our head but from our heart. When we start acting from the heart, we don't calculate. The very calculation disappears, the 'I, I, I' disappears. And naturally our senses become sensitive. We don't abuse our senses. We don't destroy our senses. Too much of the energy that is supplied to the heart is taken away by the mind. The fuel supply to the mind will be reduced and the fuel supply to the heart will be increased.

So try to continuously remember this heart region, anāhata cakra. Naturally, we will have awareness in the ājña also. In the last session, Kṛṣṇa gave the technique to be in the ājña. Today, He says start with the ājña and come down to anāhata. This is because in the heart, there is a possibility of much more happening. The possibility of reaching is easier and greater in the heart. Kṛṣṇa says, 'Let you be in the heart.'

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde ātmasaṃyamayogo nāma ṣaṣṭho'dhyāyaḥ || 6 ||

Thus ends the sixth chapter named Dhyāna Yogaḥ, 'The Yoga of Path of Meditation,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 7 - Jñānavijñāna Yogaḥ

Listen, Cognize and Radiate

Listen! To begin with, let us see why Kṛṣṇa has given us this chapter. Again and again Kṛṣṇa speaks the same Truth. Nothing else is spoken, only the same Truth. Then what is the need for so many chapters?

People can say that Kṛṣṇa is repeating Himself. They may ask, 'How many times must He say that the spirit is indestructible, or that all work must be done with authenticity without expecting returns or that one must surrender to Him to reach completion?' Understand, if you have already listened even once, Kṛṣṇa will not repeat it again. Anything you listen from Kṛṣṇa, understand you are listening now, for the first time.

For a person who wants to begin the life, the first thing he needs to learn is listening. Understand, by 'hearing' you won't understand the Master. Only by 'listening to yourself' you can understand the Master. People who listen to themselves can understand what the Master is saying, even without any introduction to any spiritual philosophy. People who don't listen to themselves do not understand. Listening to yourself and speaking into the listening of yourself and others makes our inner space cognize the right declarations.

The ability to speak into the listening of yourself is completion. Ability to speak into the listening of yourself is ability to complete. It is all about developing your ability to speak into your listening, developing your ability to speak into others' listening, developing your ability to give authentic listening to yourself, and developing the ability to provide authentic listening to others.

If you have authentically listened, if you have done śravana or listening authentically and manana or intranalyzing authentically, you will be radiating authentically. Your life needs to be constantly powerful. You should be living to do what you want. You should be talking to get the result of what you want. You should be talking to move the other person the way you want. And you should not be talking by fighting with the patterns of the listener. You should be talking into the listening of the listener. When will that happen? If you are established into your listening, you will talk into the other person's listening.

When Arjuna listens to himself, he becomes a disciple; when Kṛṣṇa speaks into the listening of Arjuna, Arjuna becomes enlightened, radiating enlightenment. Laziness, boredom, diversion and postponing do not have a place in

your life when you are radiating. Live your life authentically. Live your life with strength. Live your life intensely with clarity and powerfulness.

First thing you need to learn to radiate, the first thing for nididhyāsana is: Learn to think and speak with the same cognition you arrive at by intranalyzing. Please understand step-by-step:

First, you authentically listen to the great Truths. Whenever you authentically listen, whatever you listen will be converted as great Truths by your inner space. Your inner space has the capability; it has the power to separate the right from wrong.

Authentic listening brings tremendous clarity. See, this clarity is really lacking in the seeker's life. Especially when somebody is interested to be enlightened, to live the life of a jīvan mukta (one who lives enlightenment), clarity is a very predominantly important quality. Clarity is Viveka. Ādī Śaṅkara has written a separate book on clarity called Viveka Chūḍāmaṇi.

Authentic listening, śravana leads to clarity. And intranalyzing, manana leads to cognitive shift. If you don't live that cognitive shift powerfully, you will lose it. Powerfully living the cognitive shift is radiating, nididhyāsana. How to find out whether you are radiating or not? Simply life around you will constantly be getting enriched, that is the signal. If the constant enriching is happening, then you are radiating. Radiating, nididhyāsana means such powerful body language, such powerful words, such powerful thinking that you go on enriching, constantly winning the game of life.

Śrī Kṛṣṇa is the personification of all these three - śravana, manana, nididhyāsana, powerfully enriching Arjuna to learn authentic listening, authentic intranalyzing and radiating. First, Arjuna learns śravana to give his authentic listening to himself and to Kṛṣṇa; getting to the root of his root patterns in the chapters of Arjunaviṣāda Yogaḥ, Sāṅkhya Yogaḥ, Karma Yogaḥ and Jñāna-karma-sannyāsa Yogaḥ. Once he gets the tremendous clarity through authentic listening, he learns to do manana, intranalyzing the great truths in chapters such as Sannyāsa Yogaḥ, Dhyāna Yogaḥ and Jñānavijñāna Yogaḥ.

Understand, because Śrī Kṛṣṇa is the complete Incarnation, He directly transmits the space of radiating, nididhyāsana to Arjuna without the need for manana, intranalyzing. When you are in the space of authentic listening to an Incarnation, who is also your Master, He can directly transmit the energy and experience of Enlightenment into you. Parabrahma Kṛṣṇa does this transmission in Vibhūti Yogaḥ and Viśvarūpa Darśana Yogaḥ to Arjuna. It is only for enriching the humanity that He continues to take Arjuna step-by-step into deeper levels of completion through the eighteen chapters. Ultimately, when the cognitive shift happens in Arjuna, he experiences nididhyāsana, radiating the same cognition he arrives at by intranalyzing. When Kṛṣṇa enriches him to powerfully live and radiate His very body language and experience Enlightenment, dropping everything and surrendering to Him in Mokṣa Sannyāsa Yogaḥ, Arjuna wins the game of life called Mahābhārat war.

Ordinary Masters express their philosophy or their experience with the second kind of logic, which is why there is so much misunderstanding. There is a possibility of missing listening to their message and concluding with the wrong cognition. However, Kṛṣṇa is a Jagat Guru. He is not an ordinary Master. He is the Master of the whole Universe and He knows the minds of all possible types of human beings. He knows the problems of non-listening, non-integrity, and inadequate logic.

Kṛṣṇa is delivering this message in such a way that we cannot miss giving our authentic listening to Him and jump to any inauthentic conclusions, or wrongly cognize any statement in the flow of incomplete logic. He makes all the

three statements. He is clear and complete. He says, 'There are two doors, the first door is open, the second door is closed.' He allows no space for us to lack listening because He speaks into our listening. He protects us from ourselves.

That is why He repeats the same truth in each chapter from a different level of logic each time to take us to higher and deeper levels of completion. He takes the complete responsibility for all three - śravana, manana, and nididhyāsana.

In this whole chapter of Jñānavijñāna Yogaḥ, Kṛṣṇa speaks about the same message from a different view so that we now learn to listen from the space of authentic listening - śravana, we understand and intranalyze to have the cognitive shift - manana, and we powerfully radiate the space of completion - nididhyāsana.

One In A Billion Reaches Me

श्रीभगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१॥
śrībhagavānuvāca
mayyāsaktamanāḥ pārtha yogaṃ yuñjanmadāśrayaḥ
asaṃśayaṃ samagraṃ māṃ yathā jñāsyasi tacchṛṇu || 7.1 ||

7.1 Bhagavān Kṛṣṇa says: Arjuna, Listen to Me, you can know Me completely and without doubt by practicing yoga in true consciousness of Me, with your mind attached to Me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२॥
jñānaṃ te'haṃ savijñānamidaṃ vakṣyāmyaśeṣataḥ
yajjñātvā neha bhūyo'nyajjñātavyamavaśiṣyate || 7.2 ||

7.2 Let Me explain to you in detail this phenomenal and absolute knowledge along with its realization; by knowing which, there shall remain nothing further to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३॥
manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye
yatatāmapi siddhānāṃ kaścinmāṃ vetti tattvataḥ || 7.3 ||

7.3 Out of many thousands of men, hardly one endeavors or strives to achieve the perfection of self-realization; of those so endeavoring, hardly one achieves the perfection of self-realization, and of those, hardly one knows Me in truth or reaches that state of oneness with Me.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४॥
bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca
ahaṅkāra itīyaṃ me bhinnā prakṛtiraṣṭadhā || 7.4 ||

7.4 Earth, water, fire, air, ether, mind, intelligence and false ego all together these eight constitute My separated external energies.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५॥
apareyamitastvanyāṃ prakṛtiṃ viddhi me parām
jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat || 7.5 ||

7.5 Besides these external energies, which are inferior in nature, O mighty-armed Arjuna, there is a superior energy of Mine. This comprises all the embodied souls of all the living entities by which this material world is being utilized or exploited.

He says, 'Listen, Arjuna, by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, without doubt.' In this statement, Kṛṣṇa uses the word 'Me' three times. Having read that, a psychologist

will conclude that Kṛṣṇa is egoistic. According to psychology, if we use the word 'I' or 'Me' three or more times in a statement, we are egoistic. A person might hate Kṛṣṇa because he feels Kṛṣṇa is egoistic. Again and again, He declares, 'Surrender to Me. I am everything.'

We should understand here that He is expressing His glory. The person who hates Kṛṣṇa thinking He is egoistic, misses the truth or spirit expressed by the Gītā. In the same way, a person who loves Kṛṣṇa gets caught in His form and misses the juice of the Gītā.

Whenever people are caught in the form, when they worship the form, they slowly start saying, 'Gītā is great. Kṛṣṇa is God. He can express all these things, but surely it is not for us. It is not practical.' In this way, they slowly create a distance between themselves and Kṛṣṇa. They worship the Gītā instead of practicing it. If we have a pot full of milk and we worship it but never drink it, will we get the benefit of the milk? Understand, unless we drink the milk, we will never get the benefit of the milk.

Unless we imbibe Kṛṣṇa, we cannot get the benefit of the Gītā. When we don't imbibe Kṛṣṇa's teachings in our lives, when we don't work towards experiencing Kṛṣṇa, worshipping Kṛṣṇa is nothing but inauthenticity. It's a cunning method of escaping from the truth. Worshipping without intranalyzing and living is the worst form of inauthenticity.

People who hate Kṛṣṇa think He is egoistic. And people who love Kṛṣṇa are caught in His form and think they should surrender to the personality called Kṛṣṇa who came down in human form. Only a person who experiences Kṛṣṇa realizes the Gītā.

Approach Divine the Right Way

This chapter is about how human beings approach the Divine, why they approach the Divine, and at what level they approach the Divine. We approach the Divine in the way we want It. According to our maturity, we approach the Divine.

At what level do we approach the Divine? What do we receive in return? How do we grow in maturity? Kṛṣṇa gives the answers to these questions in this chapter. Here He says, 'Out of many thousands among men, one may endeavor for perfection, and out of those who have achieved perfection, hardly one knows Me in truth.'

Here He says, 'out of thousands'. In those days, the population must have been less, which is why He makes the statement 'out of thousands'. Now we should say, 'Out of billions, one may endeavor for perfection.'

manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye | yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ || 7.3 ||

'Among millions of men, one man may endeavor for perfection, and out of those who achieve perfection, hardly one knows Me in truth.'

There are millions of people out there, but only a few hundred are present today to listen to this Gītā discourse. And out of these few hundred, only a few will listen authentically, as it is expressed. We may sit here. We may even hear, but never think that we really listen.

The Master is always ready to share and enrich with his experiences. That is his mission in life. The infinite compassion that fills an enlightened being is forever bursting to be let out to share, to teach, to guide, and to enrich. He is available continuously to the whole humanity, enriching with Enlightenment. That is why Kṛṣṇa says that He is now ready to explain.

You will see miraculous transformations happening in your body and mind. Listening is God. Just by listening, you experience God. The question is whether or not Arjuna is ready to listen. Even if Arjuna was ready to listen and he became enlightened, are we ready to listen today, now?

Why does Kṛṣṇa say that a few even try, and of those who try, very few succeed? Remember that He is talking about Self-realization, about understanding who we are. Why is it so difficult even to try?

We do not want to try because we are afraid. We are restless in any form of silence. Why do we find it difficult to meditate? After all, all we do in meditation is close our eyes and remain silent. Why is it difficult? We give appointments to everyone else every day of our lives, willingly and unwillingly. Why is it so difficult to give half an hour a day to ourselves?

The truth is that we have forgotten where we came from. Nothing in the way we are brought up and 'educated' tells us that we come from bliss and we can regain that bliss. Society has its own self-interest in not letting us be aware of

this truth. If we realize how easy it is to be blissful and return to our original state, no one can control us. That is what liberation means. But society, religion, and political and family structures operates on the principle of control.

Ādi Śankarācārya, the great Hindu saint incarnation says beautifully in His song Bhaja Govindaṁ - kā te kāntā, kaste putraḥ, meaning, 'Where is your wife, where are your children when you finally depart?' You came alone and you will leave alone. Even your wife, who loved you dearly, is afraid of you once your body becomes cold. All love as we know it, is conditional. The only true love is that of the Divine and that of the Master. Such love comes out of infinite compassion. It expects nothing in return. What can we offer God and our Master?

So, if we need to follow the truth, we must look after ourselves. We must enrich ourselves to enrich others. We must be selfish. We need to be selfish to enter into this path of Selfrealization. However it is not a selfishness born out of the usual material nature. It is selfishness born out of the desperate need to be selfless.

When we reach our center or our core, we become one with humanity. Then there are no differences among us. That is why even our spouses will be unhappy if we realize ourselves, because they cannot possess us anymore. At that point they must share us with humanity. But they won't understand that the love of Self-realization is infinite that there is no reduction in sharing, there is only growth in sharing.

The path to Self-realization is the path of aloneness. It is not a lonely path; it is an 'alone' path. When we are alone, we are not lonely. We are all-in-one; that is what being alone means. From being fragmented, we become whole. From being islands, we become the Universe.

This is the knowledge that Kṛṣṇa offers humanity. Out of His deep compassion He says, 'Please listen to Me and realize your Self and be liberated.' One in a million may heed His words and start on this path. He then says that only one in a million who starts on this path will eventually find his own Self, and thus find Me.

Is the path so difficult? No, it is not. Why then does it seem so difficult? We find the external world so attractive that we rarely stay on course in our internal voyage of self-discovery. It is always easier to blame other people or life and remain where we are than to step on the path of transformation.

Throughout the Gītā, Kṛṣṇa talks about how to control the mind. He gives specific science of what to do and what not to do. All we need to do is to follow the guidance of this Universal Master. Without any doubt, surely we can then become that one in a thousand or one in a million. But to follow Him, to allow Him to enrich us, we need to understand Him.

In these verses Kṛṣṇa explains who He is. Kṛṣṇa explicitly separates Himself from His manifested energies in these verses. What we perceive as manifested energies - the five natural elements that are earth, water, fire, air and ether, and the three inner elements of mind, intelligence and ego - are His energies no doubt, yet they are not Him.

The Manifest and The Unmanifest

Puruṣa and prakṛti are considered the operative principles of the Universe in the Hindu philosophical systems of Sāṅkhya and Vedānta. Puruṣa and prakṛti are unmanifest energy sources, puruṣa being inactive and prakṛti capable of being active, so to speak. Everything else arises from these two elements when they operate together.

Prakṛti gives rise to the cosmic and individual intelligence and the five natural elements. The Taittreya Upaniṣad explains that the cosmic energy gave rise to etheric energy or the energy of space, ākāṣa, which pervades the Universe. This is the largest and subtlest quantum of energy that pervades the Universe. From etheric energy the energy of air arises. It is this energy of air, or vāyu, that sustains us in our body-mind system as the carrier of pranic or life energy.

From the energy of air arises the energy of fire, agni. Many salutations in the Ṛg Veda, the first of the Hindu scriptures, are addressed to the fire. Almost all Hindu rituals are performed for the fire god. Āpas, the energy of water, arose from the energy of fire. Pṛthvī, the energy of earth arose from the energy of water. The Taittreya Upaniṣad goes on to say that it is from the earth energy that plants, herbs and food were created, from which came human beings. Within the human being is the intelligence that is a hologram of the cosmic intelligence. The energy cycle is now complete.

This energy tree, from its subtlest beginning to the grossest manifestation, is also the story of creation. Ten thousand years ago, sages of our ancient Hindu culture propounded these truths with no external devices to aid them. They intuited them, as they looked inward rather than outward. Our Hindu rituals were full of meaning. Today they are condemned as old fashioned and meaningless activities because we lost the link to their meaning. Spirituality is nothing but spirit infused into rituals.

The cosmic intelligence is reflected in the human as the mind. The mind in turn uses the senses to access the external world. Each of the senses - sight, hearing, smell, taste and touch – is related to the natural elements. Ether is

linked to sound or the ears; air is linked to touch and the skin; fire is linked to color and form, and hence to sight and the eyes; water is linked to taste and the tongue; earth is linked to smell or the nose.

The mind receives information through the senses of perception and executes decisions through the senses of action. When the senses are denied access to the external world, which is their sustenance, the mind shuts down. Thoughts cease. Ego is a creation of the mind. It is an illusion because it is not permanent; it is not the truth. True realization of the Self is achieved when the ego is shed and when the mind stops. Then, inner intelligence awakens to the cosmic intelligence.

Here, Kṛṣṇa refers to ego as ahaṃkāra. It is our identity that we project outwards. This is always in excess of what we think of as ourselves. There is another side to our ego, called mamakāra, which we project inwards; what we think of as us inside us. This mamakāra is always lower than what we think ourselves to be. The perpetual gap between this outer projection and inner projection creates self-doubt, stress, suffering and dis-ease within us.

When we realize our Self, we realize that we are divine and nothing less. Anything that we think about ourselves which is lower than this, is low self-esteem, is self-doubt. What Kṛṣṇa says is true for all of us. We are above the energies that constitute us. We too are the energy that constitutes our body-mind system.

All that we lack is the awareness of this truth. Our natural state is to know ourselves. Once we realize the truth that we are God, there is no difference between Kṛṣṇa and us. We are enlightened. That is what Kṛṣṇa came to prove. He has no need to prove that He is God. He doesn't care if we know it or not. His mission was to enlighten Arjuna, and through Arjuna, the rest of humanity. His mission is to prove to us that we too are God.

I Am The Thread

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६॥
etadyonīni bhūtāni sarvāṇītyupadhāraya
ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā || 7.6 ||

7.6 Know for certain that everything living is manifested by these two energies of Mine. I am the Creator, the Sustainer and the Destroyer of them.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७॥
mattaḥ parataraṃ nānyatkiñcidasti dhanañjaya
mayi sarvamidaṃ protaṃ sūtre maṇigaṇā iva || 7.7 ||

7.7 O Dhanañjaya (conqueror of wealth), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८॥
raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṃ nṛṣu || 7.8 ||

7.8 O Kaunteya (son of Kuntī), I am the taste of water, the radiance of the sun and the moon, the sacred syllable Om in the Hindu mantras. I am the sound in ether and ability in man.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७-९॥
puṇyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau
jīvanaṃ sarvabhūteṣu tapaścāsmi tapasviṣu || 7.9 ||

7.9 I am the fragrance of the earth. I am the heat in fire. I am the life of all living beings. I am the penance of all ascetics.

I am the thread,' He says. 'I am the thread, the sūtra, the technique on which all Existence is strung.'

mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya | mayi sarvam idaṁ protaṁ sūtre maṇi gaṇā iva || 7.7 ||

'O Dhanañjaya, conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.' He declares powerfully - 'mayi sarvam idaṁ protaṁ - In Me is strung everything! sūtre maṇi gaṇā iva—Everything

rests on Me as pearls strung on a thread.' He declares with complete clarity that He is the thread of everything. He is the sūtradhāra, the controller and director of the cosmic play. Nothing moves, nothing can move without Him. Nothing can be created, sustained or destroyed in the absence of His energy.

God - An Idea?

For you, God is a mere concept; He is just an idea. It is another play of your mind. You think of God and attribute various concepts to Him. You talk about Him in the same manner in which you would talk about a friend or relative, perhaps more glowingly or less glowingly depending on your inclination at that point in time.

To you, your identity and your identification with your body-mind is real. Without this identity you are lost. If someone does not recognize you, you suffer. The moment someone praises you, you are in the seventh heaven. Your identity is your reality. 'I' is what makes you alive.

To the Master, God is reality. He lives with God every moment. The body, mind and the body-mind identification does not exist for Him. It is only a concept. Therefore, when He refers to Himself, He refers to that body-mind the same way that you refer to it. He cannot move a finger without permission from Existence, from that Parabrahma Kṛṣṇa, that cosmic Kṛṣṇa. You may think, 'This sounds nonsensical. He says he is enlightened and then he says there is nothing that he can do; he can do only as Existence dictates.' Nonsense or not, this is the truth. Whether you understand it or not, whether you accept it or not, this is the truth. What makes Master move, talk, see and do all that you do is only what the Universe dictates.

That is what Kṛṣṇa talks about here. The great Master says, I am not what you see. I am not the energy that is manifested. It is not this six-foot Kṛṣṇa with a flute and peacock feather that makes things happen. It is the formless energy beyond Vāsudeva Kṛṣṇa (Kṛṣṇa, the being in body, the son of Vāsudeva). It is Parabrahma Kṛṣṇa (Kṛṣṇa, the cosmic energy).

Kṛṣṇa says, He is the unseen thread - sūtre maṇi gaṇā, without which no rudrākṣa can exist. He says He is the unseen essence - mayi sarvam idaṁ protaṁ, without which there can be no substance. He says He is the unseen ultimate energy without which there can be no Universe - mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya.

Kṛṣṇa illustrates what He said earlier with specific examples. The beauty of Kṛṣṇa's teaching in the Bhagavad Gītā is the depth to which He goes to make everything crystal clear to Arjuna. He makes no assumptions, takes nothing for granted. It is as if Arjuna is a child and He is the parent or teacher. For the Lord of the Universe to take the trouble to ensure complete understanding shows the depth of His compassion.

In the five natural elements, the essence of ether is sound, of air is touch, of fire is form and heat, of water is taste and of earth is smell. Kṛṣṇa explains that He is the essential quality in each of these elements; also that He is the praṇava mantra, the primordial sound 'Oṁ' and the radiance of the Sun and Moon.

Life, any form of life in this and any other planet, cannot exist without this energy of cosmic Kṛṣṇa. But living within this energy field we lose sight of this energy. We become energy-unconscious. Kabir, the mystic poet said hauntingly, we are like fish that are immersed in life-giving water yet cry out saying, 'We are thirsty.' Kabir advises: 'Fool, become aware! You cannot be a fish in water and be thirsty!'

I Am Eternal

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१०॥
bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam
buddhirbuddhimatāmasmi tejastejasvināmaham || 7.10 ||

7.10 O Pārtha (son of Prithā), I am the eternal source of all creatures, the intelligence of the intelligent, and the brilliance of all those who are brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११॥
balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitam
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha || 7.11 ||

7.11 I am the strength of the strong, and I am the procreative energy in living beings, devoid of lust and in accordance with religious principles, O Bharataṛṣabha (lord of Bhārata).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२॥
ye caiva sāttvikā bhāvā rājasāstāmasāśca ye
matta eveti tānviddhi na tvahaṃ teṣu te mayi 7-12

7.12 All states of being - be they of goodness, passion or ignorance - emanate from Me. I am independent of them but they are dependent on Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३॥
tribhirguṇamayairbhāvair ebhiḥ sarvamidaṃ jagat
mohitaṃ nābhijānāti māmebhyaḥ paramavyayam || 7.13 ||

7.13 The whole world is deluded by the three modes (goodness, passion and ignorance), and thus does not know Me. I am above the modes and unchangeable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४॥
daivī hyeṣā guṇamayī mama māyā duratyayā
māmeva ye prapadyante māyāmetāṃ taranti te || 7.14 ||

7.14 My divine energy, consisting of the three modes of material nature, is difficult to overcome. But those who surrender unto Me can cross beyond it with ease.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५॥
na māṃ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛtajñānā āsuraṃ bhāvamāśritāḥ || 7.15 ||

7.15 Those miscreants who are foolish, lowest among mankind, whose knowledge is stolen by Māyā (that which is not real) and who have taken shelter in demonic nature, do not surrender unto Me.

I am the procreative energy,' says the Lord. 'I am the seed of all living beings.' He makes no excuses, no apologies. He says, 'I am that procreative energy but without the fantasies of lust, kāma-rāga vivarjitam dharmāviruddho bhūteṣu (7.11).' How can one be a Creator, if one cannot procreate?

Many of our great sages in the past, the ṛṣi and mahaṛṣis, such as Vaśiṣṭa and Vyāsa were gṛhastas (householders), who were family men with wives and children. Yet they were realized souls, enlightened. Other than Hanumān and Gaṇeśa all our deities are married. Kṛṣṇa is reputed to have had 16,008 wives.

How can the life form continue without procreation, without the sex act? For celibacy to happen naturally, the first spiritual experience must happen before adolescence, so that the life-giving sex energy moves upwards as transcendental spiritual energy rather than descend as procreative energy. People who have this spiritual awakening because of their prārabdha karma (desires one is born with) are the Paramahamsas. That is their nature. Celibacy happens to them naturally. To force celibacy after adolescence is difficult. It can be done but must be done with great caution and under supervision. Otherwise the so-called renunciate monk, the sannyāsi, will pretend to follow brahmacarya, celibacy. Inside he will be filled with fantasies, ready to explode. The word brahmacarya means 'moving in reality'.

It is said that once Kṛṣṇa was crossing the river Yamuna with a group of gopīs, women devotees. The river was in spate. Kṛṣṇa said to Yamuna, 'If it is true that I am a brahmacāri, part and let me walk across.' The river parted and Kṛṣṇa walked to the other bank. A sannyāsi who watched this was dumbstruck. 'Kṛṣṇa, a brahmacāri? He walks with these women who are His lovers, and He says He is a brahmacāri and the river parts for Him. How can this be?' That is what Kṛṣṇa explains here, 'I am the procreative energy, but without lust, without attachment and without fantasy. I

am the ultimate reality.' Fantasies are the root cause of our problems. With each fantasy coming true, more fantasies arise. We can never be in reality.

To be in reality one must be in the present moment. When you are in the present moment you are Kṛṣṇa. When we hanker after the past and speculate about the future, we slip into fantasies. We are no longer within the boundaries of our body. This way of living will lead only to suffering. All you need to do to be blissful is to renounce your fantasies. You do not need to renounce what material things you have with you. Enjoy your wealth, enjoy your work, enjoy your spouse and children. You have earned what you have. Enjoy what is your due. Just stop fantasizing about what you do not have. Stop running after more acquisitions; stop and take time to enjoy what you have acquired. Move into the present, here and now, into reality, and you will be a brahmacāri.

Beyond the Gunas

Kṛṣṇa talks about the guṇas, the natural attributes in these verses. Prakṛti, the energy that manifests in the Universe, has three elements called guṇas. When prakṛti is in equilibrium, it is pure potential energy. When it is disturbed, the guṇas come into operation. Like building blocks, they combine in many ways and create, sustain and destroy.

Rarely is only a single element or guṇa present in a person. The three guṇas that Kṛṣṇa refers to are satva, rajas and tamas, commonly translated as goodness or calmness, passion or aggression and ignorance or inaction. The interplay of these guṇas creates the functioning of the mind and through the operation of the mind, activity. Guṇa does not refer to the state a person is in. Guṇa causes that state to happen. Satva by itself is not goodness or calmness. It is the building block that leads to calmness.

No living being influenced by the mind is beyond the influence of the guṇas. When one transcends the guṇas, as Kṛṣṇa says about Himself, one becomes a triguṇa rahita, one who has transcended the three guṇas. Such a person is no longer influenced by the mind and its actions.

We can see the interplay of the guṇas in people as they move through this material world. People are generally more in a state of rajas - aggressiveness with passion, with various proportions of satva and tamas. Rajas is needed to create, to make things happen and is the predominant guṇa of action.

Especially when you move into an environment, committed to a life of renunciation and detachment, many fall into deep state of tamas, inaction. It is not a state of ignorance, but one of inaction where all your suppressed opposition to your earlier life of meaningless activity surfaces and forces you into sheer inactivity.

You may sleep long hours, far more than normal, disinclined to do anything. However, this is a passing phase. All these suppressions surface and dissolve. Let them. You then move into satva. To many, it is surprising that one falls into tamas before moving into satva, yet it happens and it is a reaction to one's earlier lifestyle.

On the other hand, a person steeped in tamas is the person Kṛṣṇa refers to as one who does not surrender to Him. Such a person is in deep darkness and ignorance. He is unaware of his potential. He is no better than an animal. In fact, an animal is better because it knows how to live in Nature, with Nature. Besides, an animal has no fantasies.

Unfortunately, a human being can distort his perceptions to such a point that he can deny his rightful nature. Māyā, illusion, is also the interplay of the guṇas. It is a collection of our fantasies. Just as darkness needs light to destroy it, we need awareness to destroy māyā. Otherwise māyā destroys us.

Four Pious Men

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

caturvidhā bhajante māṃ janāḥ sukṛtino'rjuna
ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 7.16 ||

7.16 O Bharatarṣabha, best among Bhārata, four kinds of pious men begin to render devotional service unto Me. They are: the distressed, the desirer of wealth, the inquisitive, and those searching for knowledge of the Absolute.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥

teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate
priyo hi jñānino'tyarthamahaṃ sa ca mama priyaḥ || 7.17 ||

7.17 Of these, the wise one who is in full knowledge and ever united with Me through single-minded devotion is the best.

I am very dear to him, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥
udārāḥ sarva evaite jñānī tvātmaiva me matam
āsthitaḥ sa hi yuktātmā māmevānuttamāṃ gatim || 7.18 ||

7.18 All these devotees are indeed noble; one who knows Me, dwells in Me. Being engaged in My mission, he attains Me.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥
bahūnāṃ janmanāmante jñānavānmāṃ prapadyate
vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ || 7.19 ||

7.19 After many births and deaths, he who knows Me surrenders to Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

Kṛṣṇa now goes deeper. He talks about the Hindu community system which kept our scriptures alive, the spiritual science alive. No other culture has survived or lived for such a long time. All other cultures that came into existence after the Hindu culture - Babylonian, Roman, Greek, etc. - knew how to fight, how to build empires and big cities in a professional way. They knew how to protect themselves. They were great warriors. Yet they were unable to survive. Today we see only their relics. These cultures are not alive today. Of the Hindu culture, the Hindu system, we have at least 10,000 years of recorded history.

No other country has been invaded as much as Bharat. Bharat has been invaded again and again by practically every culture, every country. Yet, no country has been invaded by Bharat. Bharat has never invaded any country. Out of the forty-eight civilizations, which were over 5000 years old on the planet, the Hindu civilization, the Hindu culture is the only one civilization that is still alive and flourishing. All the other forty-seven did not survive. Only because of this community system is the Hindu culture alive today.

Another important thing to understand when we read these things is, 'Man cannot live without creating a community.' Man is a social animal. He creates some form of community or other. You cannot say that the United States does not have some form of community system. In other countries also the community system is there. However, these community systems are based upon money.

Of course, there are a few issues in Hindu culture also. Hindus made mistakes in the sense they missed the spirit with which the community system was developed, and started following the letter. Some mistakes happened. That's true. However, the whole community system cannot be labeled wrong because of a few mistakes. For example, if someone has a tumor in his body, the tumor must be operated on and removed. You cannot straightaway kill the person. We can't abandon the whole person because of the tumour.

The Hindu Community System

The Hindu Ṛṣis at least created the community and caste system based upon intelligence and wisdom. In other cultures, the community system was created based upon money and power. The countries where the rulers are kṣatriyas (warrior class) are the ones who create the community system based upon power. The more powerful a person is, the more respected he is. In other countries, people who do business, the business class people, control the whole system. There the wealthy people are respected more.

The Hindu system was created based upon intelligence, based upon wisdom. The more wisdom a person carries, the more spiritual he is, he more he is respected. The whole social system was created based upon sharing from an enriching consciousness. Understand, you can create anything only when you see it and experience it from the state of

enriching consciousness. Man must contribute something to enrich the community by doing actions in the enriching state.

First, the whole system is not based upon our birth. It is based upon our character. Kṛṣṇa says again and again that it is based upon our guṇas (nature), based upon our attitude towards life. A person who works driven by fear, one who works out of fear, belongs to the working class called śūdra. A person who works out of greed, belongs to the merchant or business class called vaiśya. A person who works to get attention or to prove that he is superior, belongs to the kṣatriya community. A person who works out of gratitude from the enriching consciousness, expressing his bliss, is a brāhmaṇa. This was how people were categorized in those days.

Everybody must contribute something to enrich the society. A person may enrich by sharing his time if he has nothing else. A person who shares his time is a worker, a śūdra. He belongs to the working class. A person who enriches by sharing products, has time and a little bit of intelligence to create products, is a vaiśya, a merchant. A person who enriches by sharing confidence, who gives courage to the whole community, is a kṣatriya, a warrior! He unites the whole group as a community in a solid way by giving confidence, by sharing his confidence. A person who enriches by sharing his knowledge, bliss or spiritual wisdom, is a brāhmaṇa.

This type of division is completely based upon our role, the role we play in the community, which is based upon our character. In no way is it related to our birth. This is the spirit with which the whole system was created by the ṛṣis. Here nobody is higher and nobody is lower. In the course of time, one or two mistakes happened. But because of that we can't say that the whole system is wrong.

caturvidhā bhajante māṁ janāḥ sukṛtino'rjuna | ārto jijñasurartharthī jñānī ca bharataṛṣabha || 7.16 ||

'O best among the Bhārata, four kinds of pious men begin to render devotional service unto Me: the distressed, the desirer of wealth, the inquisitive, and he who searches for knowledge of the Absolute.'

Here Kṛṣṇa talks about those who approach the Divine and the ways in which they approach the Divine. Man is centered on seven basic emotions. Basically we live and work based on these seven emotions: greed, fear, worry, attention-need (name and fame), comparison and jealousy, ego and the last one, the seventh emotion, deep discontentment.

These are the qualities with which man lives and he works. Man is centered on these seven different emotions. These seven emotions are seven energy centers that supply energy to us, fuel for us. Everything that we do in life is rooted in one of these seven emotions.

In prayer, we pray to God; in meditation, we become God. Prayers give us immediate results. Praying to that higher principle or to the Divine is not wrong, yet it is not enough. Whereas in meditation, we become that higher principle or the Divine to which we constantly pour out our prayers. This is permanent.

The Divine is nothing but a mirror; we see our own reflection. And whatever we do to the Divine comes back to us. The more we understand, the more we grow and relate with the Divine in a more mature way. Otherwise we are confused and caught like a drunkard.

We Choose God Based on Our Emotions

At the next level, the person is centered on fear and so he worships gods who will protect him. He does the Sudarśana homa (homa refers to making offerings into a consecrated fire; Sudarśana homa refers to the fire ritual done for general protection), or he continuously does Mṛtyuñjaya homa (fire ritual done to avoid untimely death and improve longevity) for protection. He continuously goes about worshipping some planet or god. That's why tribal gods have big swordsPeople who are fear-centered worship gods with weapons. All this is ok, nothing wrong, but it is not the place to stop.

The third level is, approaching the Divine because of worry. Again, worry is nothing but mixture of fear and greed. With worry, we approach the Divine in the same way. We pray to the Divine, 'Please help me stop worrying. Please help me come out of these worries.' At this point, we may do yoga or meditation for the sake of peace; not for spiritual enlightenment, but to calm our mind, to get a little peace.

The next level is based on attention-need. We approach the Divine for the sake of name and fame, for the sake of capturing the attention of people. Not only do we pray to the Divine, we gradually start representing the Divine also.

There's a beautiful ritual performed during the installation of a deity in a temple, called prāṇa pratiṣṭha. The scriptural instruction is that the person who installs the deity must be enlightened. Otherwise, the person who installs the deity

receives the collective negativity of the people who pray in that temple. It may be a frightening idea, but don't think it's a lie. It has meaning. The person who takes up this job without spiritual maturity will naturally end up with name and fame problems. He creates problems for himself and others. He starts representing the Divine and acts on behalf of the Divine.

The people who stand and pray in front of God, the deity, are gullible because they are caught in fear and greed. You can easily exploit them. They are waiting for a solution. That is the reason why repeatedly, it is emphasized that only an enlightened person should run a spiritual organization.

The next is comparison and jealousy. This is an extreme step. People always compare with others, and they feel jealous of the others' position, their status or their wealth. A person who compares and feels jealous can never rest. Look into what makes us run in our lives. Why are we in a hurry? Listen, don't be in a hurry! We don't need to run. If we are centered on jealousy and comparison, again we approach the Divine from that angle and only for that purpose.

Expressing the Divine

It is hard to imagine the extent of foolishness people go to if they are caught in jealousy and comparison. One is constantly caught in: this is mine; that is mine; this is the way I do it, etc. We need to realize that each of us is unique. God is not an engineer; He is an artist. He sculpts each of us with His hands, lovingly and uniquely. Therefore, each one of us is different.

Even rituals are done only so that people feel comfortable with God and they start coming closer to Him. When people witness the ceremony of Gods getting married, they feel comfortable and safe. To make people feel relaxed, these stories are told and expressed. You see, unless the Divine is expressed in our language, we will not be able to relate with It. That is why these stories are written.

Next is the person who is centered on ego. This is slightly more difficult to deal with. The person who is centered on ego tries to get name and fame for himself. He starts claiming that he is divine without expressing the qualities of the Divine. That is why there's a beautiful Upaniṣad verse that says: If you are divine, express it by your quality. Let people recognize it by your quality, not by your words.

What you do speaks for you; what you speak will not do anything for you. What you do, the way in which you work, speaks for you. Your words will not work for you. There's a short, beautiful Upaniṣad called Paramahamsa Upaniṣad. It says, a Paramahamsa should not wear the saffron robe. By the very quality, because of the divinity, we should be respected. The divine qualities expressed in our life, that alone should be respected. It should come because of the enlightened qualities expressed through us.

How do we know if a person is egoistic or is he a real spiritual Master? Please listen. A person who is egoistic can only play with words. Only a person who has achieved Enlightenment can radiate the energy to reproduce the same experience in you. If you get the experience, then be very clear your Master is enlightened. He is divine. He is the embodiment of spiritual experience and knowledge. If you get the words but not the experience, be very clear, the person or the path you are following is not the Ultimate.

Words are like the menu card. Experience is like the food. If you go to a restaurant and they give you a menu card and say, 'Here is the menu card, but the food is not available here,' can you call that a restaurant? No! The menu card is not enough to satisfy your hunger. In spiritual life we cannot stop with just the menu card.

The person who has approached the Divine with ego always tries to represent the Divine without having the solid experience himself. That is why the Upaniṣads again and again emphasize experience. If we don't experience, there's something seriously wrong with the person whom we are following. A true Master will reproduce in you the same experience that happened in him, no matter what your condition is.

Approach Me with Gratitude

The next level is the ultimate level. In this level, we go to the Divine with the attitude of gratitude, with the ultimate gratitude. Here, the whole relationship takes a different turn. We feel so grateful, so deeply connected to the Divine, that our whole life changes.

We move from the first level of greed, where we pray to boon-giving gods, to the next level of fear where the gods who can protect us appeal to us. The next is worry. Buddha appeals to us if we are centered on worry because he appears to be so peaceful

and calm. To the person who is centered on name and fame, gods who give name and fame appeal the most. In the same way as with gods, people also approach Masters from all these various levels.

There's one more problem with people who approach Masters out of greed. Not only do they have greed, they also have their own ideas and fantasies about a Master. They come with a frame and see whether the Master fits into that frame or not.

When we have strong fantasy or imagination about things, we will not be able to relate with reality. It is the same with fear; people who come with fear will never be able to get rid of that fear. They will be stuck with that because fear itself is a fantasy.

At different levels, people approach the Master or God. The more mature we are, the more we will feel connected to that person who will give us fulfillment. When we become mature, when we are above fear and greed, we will approach the same Master, the same God, with more maturity, with more intimacy. We will feel deeply connected to him.

In Bhāgavatam (Hindu epic glorifying devotion onto incarnations), we learn about five different attitudes with which we normally relate with a Master or Go

1) Dāsa Bhāva - seeing God as a lord or master and oneself as a servant, as with Hanumān who saw Rāma as his master and served Him as a path for liberation.

2) Vātsalya Bhāva - seeing God as a divine child, as with Yaśodā who saw Kṛṣṇa as her son.

3) Sakha Bhāva - seeing God or the master as a friend, the way Arjuna related with Kṛṣṇa.

4) Mātṛu Bhāva - seeing God or the master as a father or mother, the way Śrī Ramakrishna related with goddess Kāli (representation of the Divine Mother).

5) Finally, the fifth attitude is madhura bhava - seeing God as a beloved, the way Radhā saw Kṛṣṇa. This attitude needs a tremendous amount of maturity. Only if we experience the consciousness which is beyond the body, can we relate with the Divine with the attitude of a beloved, madhura bhāva.

These are the five different bhāvas (attitudes or feeling connection) with which people relate with the Divine. With different maturity levels, different attitudes suit our minds. The more mature we are, the more the gratitude happens. The less the maturity, the more we fill our life with prayers. Prayer is greed; confession is fear.

Gratitude is the greatest prayer, and thank you, the greatest mantra. When we go beyond prayer and confession, we experience gratitude. We experience the Divine. Kṛṣṇa explains how we can grow step-by-step, how we can reach the ultimate maturity, how we can create and experience the Divine at the ultimate level.

Let us see how Kṛṣṇa explains the process step-by-step. What is the technique Kṛṣṇa offers us to grow in maturity and experience eternal consciousness?

Based on how we approach the Divine, only based on how mature we are, the whole community system has been created. How much we enrich and share with society depends on how mature we are. With the same maturity, we approach God also.

If we feel money is missing in our lives, we go to the God who gives money. If we miss knowledge, we go to Sarasvatī (the goddess of knowledge), who gives knowledge. If we feel insecure, we go to the god who protects us; we go to Mother Durgā or Kāli. If we miss spiritual experience, the ultimate experience, then we go to the divine incarnations, the ultimate expressions of the Divine.

Kṛṣṇa says, 'Four types of people come to Me - caturvidhā bhajante mām ' He explains the four types as four communities. The first are the people who are distressed, i.e., the working class or śūdra. The second are the people who desire wealth, i.e., the business people or vaiśya. The third are inquisitive people who continuously enquire, continuously ask, 'Tataḥ kim? Tataḥ kim? Tataḥ kim?' (What next?) A kṣatriya, for example, never rests because he constantly asks, 'What next? What next? What next?' The fourth is the person who searches for knowledge of the Absolute: He is a brāhmaṇa.

'All four come to Me, all four reach Me, but from different levels.' From different levels all four go to the same God, but they will not experience Him in the same way. They experience Him in different ways, according to their maturity. As long as you are caught in fear or greed, you will be attracted and go only to those types of gods. It is easy to go to

a temple and pray, but difficult to go to a living Master and meditate. It is for mature people, not for everyone. In the temple we see thousands; but in spiritual places, we see a few hundred. It is not for all; it's a luxury.

Spirituality is a Luxury

Spirituality is a luxury; only a few intelligent people can afford it. The price of spirituality is the limit of our suffering. Only if we have had enough suffering can we afford to get into spirituality. It is only for people who have understood that they have suffered. There are two things: It is not only the suffering, but the understanding that we suffer. This understanding is intelligence. This intelligence happens even beyond age and experience. Just a glimpse of life is enough if this intelligence is there; we will understand how suffering happens and we will not get caught in it. Both the suffering and the understanding are needed to enter into spiritual life.

'The person who approaches Me out of love and gratitude, is the best person, for I am dear to him and he is dear to Me.' By this one verse, Kṛṣṇa ends the whole conversation, the whole concept.

teṣāṁ jñānī nitya yukta eka-bhaktir viśiṣyate | priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ || 7.17 ||

Kṛṣṇa says, 'Starting at different levels is ok, but don't stop there.' We can start or take off from any level. However we should not stop and stagnate there. It is like failing to proceed to the second standard from the first. It is as if we want to stay in the same cozy, familiar level. It takes many lifetimes to understand and achieve this maturity.

Here Kṛṣṇa says, 'Out of these, the wise is always devoted to Me. He is the best person.' To start with, you can start at any level, yet you must strive to reach the Ultimate. And please don't think, 'Oh! Kṛṣṇa says it will take many lives; let me take some more lives and become mature.'

No! If you can enter into the knowledge this moment, the experience can happen to you this very moment. You don't need to postpone. Every moment is a new birth for you and every moment is death. The outgoing breath is death, and the incoming breath is birth. So be very clear, every moment you die and take birth. This moment can be a new birth for you. The person who understands this truth takes a new birth. He is called dvijā. A person who is initiated is called dvijā in Sanskrit, which means twice-born or reborn. All sannyāsis are twice-born or dvijā. 'Reborn' does not refer to being reborn physically, but at the being level. They give birth to themselves. So understand that in this moment, a new birth can happen to you.

He Is Very Dear To Me

Kṛṣṇa says: ahaṁ sa ca mama priyaḥ - He is dear to Me, and I am dear to him. He is in Me and I am in him. Kṛṣṇa says beautifully that He is in you and you are in Him. The moment you understand this ultimate Truth, the moment you approach the Divine with the right attitude, you become the Divine. All you need to do is change your attitude. Change your inner space and the whole thing is done.

The Master or the Divine is in you only when you engage yourself in enriching service to Him. Sitting in front of the Master or the Divine, just enjoying the form, is not the enriching service Kṛṣṇa talks about. Then you are only chasing Him from a purely selfish motive.

When you devote yourself to the divine mission, you become a devotee. That is when you become dear to Him. Your worship is no longer selfish. It is towards the mission of the Divine, in whatever form.

Here Kṛṣṇa says clearly, 'One who knows Me, dwells in Me. Being engaged in My mission, he attains Me, āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim (7.18).'

When the scriptures say, 'Follow the Master,' they do not mean to follow the form. They advise you to follow the teachings of the Master, so that you can be the master too. They tell you to follow the institution of the Master, his community, his sanga. When we follow these three, the Master, his teachings and his mission, we are on the path to liberation. Only after many births and deaths can we relate to an enlightened person. We will not be able to relate to an enlightened Master unless we undergo many births and deaths.

There are seven steps in spiritual progress—1) go around many temples, perform many rituals, pilgrimages, etc. 2) do rituals by yourself 3) concentrate and pray to one God 4) instead of rituals, chant verses in praise of God 5) instead of chanting, visualize His form and meditate upon it 6) instead of meditating on any form, fall into that same consciousness, realize that the form and your soul are one and the same, that God and the soul are one and the same 7)

experience reality. Don't think these seven steps will be done in one lifetime. People take hundreds of lives to achieve this maturity. It is rare to achieve this maturity.

Kṛṣṇa says: sa mahātmā sūdurlabhaḥ (7.19) - indeed, very rare is it to see such great souls who have achieved that maturity. It is easy to relate with gods in the temple because they don't demand discipline or purity from us. We can pray to Him, do whatever we want, and think He has blessed us and go away. However, relating with a living enlightened Master is difficult. The living Master will be death for us, death for our ego. We cannot play our games with him. We must grow and become mature beings. We cannot play the same old game and put his name in front. He shakes us. He awakens us.

Living Master Is A Nightmare, Simha Svapna

Living Masters are nightmares. That is why people are afraid to come near a living Master. We can't play the same game with him. The game will be his. He is the director. Only a person who has understood, after many, many births and deaths, who has matured, who has enough knowledge, surrenders to Me, surrenders to the living Master, says Kṛṣṇa.

The whole thing is a psychodrama. Whether it is a relationship, or whether it is life itself, it is nothing but a psychodrama. You have an agenda. Society has taught you that, as a father, as a husband, or as a son, you should behave in a certain pre-defined manner. The person who understands that he is playing the same drama again and again, has achieved knowledge, the real intelligence about what is happening. Then naturally you surrender. You surrender unto Me, asserts Kṛṣṇa. Kṛṣṇa says, 'One who understands that the cause of all causes is Me, realizes the ultimate divine. He realizes thus, 'How many times will I play the same drama? How many times will I make the same mistakes?' Until this realization, the whole thing is repeated again and again without end, without the experience.'

'The person who has understood, who has knowledge of this truth, surrenders unto Me, surrenders to the Master, an enlightened being - jñānavān māṁ prapadyate, knowing Me to be the cause of all causes and all there is. Such a great soul is rare - vāsudevaḥ sarvam iti sa mahātmā sūdurlabhaḥ (7.19).'

Only a person who has achieved this knowledge sees and relates with the Master in the real sense. There's a beautiful verse that says, 'Even if you have seen an enlightened Master once, you will become enlightened.' Only if you go with an attitude of love and gratitude, with maturity, only then do you see a living enlightened Master. The moment you see an enlightened being as He is, you will become enlightened. There's no doubt about it.

I Am In Your Heart

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२०॥
kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ
taṃ taṃ niyamamāsthāya prakṛtyā niyatāḥ svayā || 7.20 ||

7.20 Those whose discrimination has been distorted by various desires, surrender unto deities. They follow specific rules and regulations of worship according to their own nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥
yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitumicchati
tasya tasyācalāṃ śraddhāṃ tāmeva vidadhāmyaham || 7.21 ||

7.21 I am in everyone's heart as the super soul. As soon as one desires to worship some deity, I make his faith steady so that he can devote himself to that particular deity.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२॥
sa tayā śraddhayā yuktastasyārādhanamīhate
labhate ca tataḥ kāmānmayaiva vihitānhi tān || 7.22 ||

7.22 Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires; in reality, these benefits are granted by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३॥
antavattu phalaṃ teṣāṃ tadbhavatyalpamedhasām
devāndevayajo yānti madbhaktā yānti māmapi || 7.23 ||
7.23 Men of limited intelligence worship the demigods and their fruits are limited and temporary. Those who worship the demigods go only to the planets of the demigods, but My devotees reach My supreme planet.

He says: I am in everyone's heart as the Paramātman (super soul). As soon as one desires to worship a particular deity, I make his faith steady so that he can devote himself to that particular deity.

Please understand that when He says 'deity' or 'demigod', He doesn't mean the Supreme. Even if you approach Kṛṣṇa out of fear or greed, you approach only a demigod. When He says the word demigod, He means the attitude with which we approach the Divine; how we approach the Divine. With the right approach, even if you approach a demigod, he will be supreme! He will give you enlightenment. With the wrong approach, even if you approach Kṛṣṇa, you will have only material benefits.

Whatever our approach to the Divine is, it plays an important role in our spiritual progress. If we approach Kṛṣṇa out of fear or greed, we worship a demigod. But Kṛṣṇa says we are not wrong, but just that it is not enough. Kṛṣṇa is not here to discourage us. Understand, nothing is wrong, but it is not enough, it is not complete. That is not the place to stop. It is a good place to have a visa, but not to have a green card or citizenship. Here, the planets or palaces of demigods are good places to visit, but not the right place to stay.

Kṛṣṇa says, 'Because I am in everyone's heart as the super soul, the moment you desire to worship some demigod, I shall make your faith steady, so you can devote yourself to that particular deity.'

Stages of Seeking

How does a seeker usually travel through all these paths and eventually reach what? When you start as a normal seeker, you hear about all kinds of rituals. You hear that a particular pūjā (worship), a particular homa (fire ritual) will give some specific benefit, and you starts doing these things. On Friday, you fast for Devi (the divine mother), on Saturday, you fast for Bālāji (another name for Lord Viṣṇu), on Sunday you fast for some other god, on Monday you fast for Śiva, on Tuesday for Skanda (Lord Subrahmanya), on Thursday for the Guru (the master), and so on.

This is the way it starts. Then slowly, you not only go to all these pūjās and homas, you also go to many different temples. After some time, you understand that these rituals and trips to the temples are too much. Then you think, 'Why let somebody else do these things for me? Let me directly do it and relate with the Divine.' You start your own temple in your own home. You engage in worship. This happens when you become a little mature. You think that you should feel directly connected to the Divine. 'Let me do it by myself,' you think.

The first level in spirituality is going around visiting all the temples, watching all the types of offerings. The second level is doing it yourself. The third level is realizing, 'The Divine is there in all the gods, in all the forms. But I think I feel more attracted towards this one god, this particular god. So let me concentrate on worshipping the Divine in this form.' Having one form and offering only to that form is iśṭa niṣṭa. This is the third level. The fourth level happens when you think, 'More than these types of offerings, sounds imbued with energy is more powerful. Let me chant the sacred verses.'

Understand: surrendering through the body is pūjā; surrendering through words is japa, chanting verses in praise of the Lord; surrendering through the mind is jñāna, wisdom or knowledge of the Self. So here you think, 'Why not chant the name of God?' You start repeating the name of your favorite deity.

At every level of completion, different gods appeal to you; at every level, different Gurus or masters appeal to you, and you grow in your feeling connection or devotion with them. When you are at the level of going to pilgrimage places, people who guide you to these pilgrimage centers appeal to you. When you come to the level of pūjā and homā, other people who also do these rituals appeal to you. The person who teaches you pūjā appeals and connects to you. Even the people who teach you any skills like dancing, acting, martial arts, or even those who educate you in your studies and profession, they connect to you. The pūjā ācarya or anyone who teaches and inspires you becomes your guru.

Next, when you come to the level of completion where you begin focusing and offering to only one deity, the deity becomes your guru. This is iśṭa niṣṭa. Iśṭa niṣṭa means bowing down, revering only your iśṭa, your chosen deity.

Wherever you bow down, even if you bow down to your father or mother, you should know that you bow down to your iśṭa who is in your heart - your Ānanda Gandha.

Next, after some time you think, 'Why only repeat this verse? Why not do some meditation?' Now the person who teaches you meditation appeals to you. Meditation is again saguṇa brahman, which means meditating on a form. This is Līlā dhyāna, the next level of completion or next space of iśṭa niṣṭa.

Līlā dhyāna means strongly feeling connected to your own version of your chosen ideal. You are free to choose your ideal in Hindu tradition. You can choose your own Guru. You need to understand, living with your chosen ideal is called iśṭa niṣṭa. Līlā dhyāna means constantly remembering the actions and the life of your chosen ideal and being immersed in the qualities, words, actions, body language and life of the Master; whatever you may be doing, being totally immersed in Him.

Śrī Ramakrishna Paramahamsa gives a very beautiful example of iśṭa niṣṭa. A woman in the house will serve everybody. She will serve the brother-in-law, sister-in-law, father-inlaw, mother-in-law, husband's elder brother, younger brother, sister's husband; she will serve everyone, give them food and take care of them. But she knows her personal space is only for her husband, Same way, you may bow down in front of any god, any deity, any guru, but you know you are bowing down only to your Guru in these forms.

Living with God - Levels of Completion

Līlā dhyāna means being lost in the pastimes of the guru or god. With God, one thing is that you may not be directly involved in the whole līlā. So you have to remember, remember and try to practice. With a living Guru, you are directly part of the divine play. So, you don't need to try to remember; He will be remembering you. Even if you are afraid that he is going to shout at you, it is līlā dhyana. Practicing the presence of God is constantly feeling you are with Him, He is with you. Practicing the presence of God is the greatest, most powerful technique to put you in bhāva samādhi immediately. Bhagavān Śrī Ramakrishna did it; Bhagavān Ramaṇa Maharṣi also practiced it.

You know you are bowing down only to your chosen ideal, iśṭa niṣṭa. Practicing the presence of God, Līlā dhyāna, and iśṭa niṣṭa, all the three boil down to the same space, space of bhāva samādhi. Practice iśṭa niṣṭa, with the whole Existence cognizing, 'I bow down to the Master who is in my Ānanda Gandha; whether he is awakened or not, whether you experience or not, He is there in my Ānanda Gandha.'

Understand, Ānanda Gandha is a nādi, a subtle cosmic energy center just below anāhata cakra (heart center) and above maṅipūraka cakra (stomach center), which is awakened only by an Incarnation. Please understand, your Ānanda Gandha is the source of your life. Just like any slide kept in front of projector light becomes reality, any truth kept in front of your inner space, your Ānanda Gandha becomes a reality.

Practicing the presence of God makes you more and more authentic. That is the beauty of the Hindu tradition. Iśṭa niṣṭa makes you do lot of self-completion with you.

So, the first level of completion is attending rituals and visiting temples, pūjā and yātrā. The second level is doing the rituals yourself, pūjā. The third level is having the feeling connection and concentrating on one deity, and offering only to that deity, iśṭa niṣṭa. The fourth level of completion is realizing that the verses are more powerful than rituals, and you start chanting the name of your iśṭa. The fifth level is visualizing a form and meditating on His pastimes and being immersed in His qualities, words, actions, body language and life; instead of chanting, you enter the space of feeling and living with His presence. Then, when you sincerely meditate, He Himself appears. He gives you His darśan (vision) and guides you to the higher level of practice. He guides you to the right living Master. Sometimes He gives you darśan and guides you; sometimes He automatically makes you feel connected to your Master.

Only a person who has come to this level of completion can feel directly connected to a living enlightened Master. Till you reach this level of completion, till this maturity happens, you cannot straightaway feel completely connected to an enlightened person.

You need to go through all five levels of completion, only then will you feel completely connected to a living Master. When you come to the stage where you meditate on a single form, the Master happens in your life and guides you to the highest level of completion, enriching you with Enlightenment. The form upon which you meditate and your own form are expressions of the same divine energy. So the Master puts you into real meditation. This means turning towards yourself, turning towards your own consciousness, turning towards your own being or soul. He gives you the

technique to realize your being. This is the sixth level of completion. The seventh level of completion, the ultimate completion, the complete completion is when you experience that you are That. You achieve enlightenment.

This is the usual route of completion that seekers travel on, starting from the first level of completion, moving to the second level, and ending with the ultimate and complete completion of experiencing the Self. Completion is Self. Now find out in which level of completion you are in and try to go to the next level. That's all. That is all you need to do. Just go on completing, completing, completing with everything, with Guru, with God, with life.

Here Kṛṣṇa says, 'Because I reside in everyone's heart as the super soul, when somebody desires to worship a demigod, I make his faith steady, so that he can devote himself to that particular deity.' When you approach the Divine even from the first level of completion, He helps you. He enriches you without doubt. He never gives up on you. You may give up on yourself, but He never gives up on you. One of the biggest qualities of an Incarnation is that He never gives up on you.

When you start, you are like 18 carat gold. There's nothing wrong with 18 carat gold, but you need to be put into the fire a little bit, and slowly, you become 22 carat gold. Then you reach the Master, a living enlightened Master. Then slowly you become 24 carat gold, and you become enlightened. If you throw away the first step, giving up on the 18 carat gold, you never reach the second step. Unless you have gone through the earlier steps of completion, it will be difficult to relate and have feeling connection to a living Master.

Approaching the Divine in some form is the first step, or the first level. There's nothing wrong in that, but don't stop there. Here Kṛṣṇa says, 'I make his faith steady, so that he can devote himself to that particular deity,' which means that he can grow in that particular space of completion. There is the possibility of growth. He says, 'I don't discourage him; I make his faith steady, so that he will slowly come up to higher levels of completion.'

Kṛṣṇa says, 'Even if you approach Me with an attitude of fear or greed, I fulfill your needs. It is My own energy which fulfills them, so that you grow, and you come up to the next level of completion.' If you receive boons through demigods, do not think that those deities are responsible for it. Do not think that the idols that you pray to are the ones who granted your prayers. All these are granted by the ultimate energy, the Existential energy. But you are not expected to stop with these boons. You are expected to grow further levels of completion.

When you approach the Divine, first all your dreams will become reality. The divine will bless you. All your desires will be realized. Later on, the Divine will give you the understanding that the reality you perceive is itself a dream. First God gives the śakti (energy) to turn your dreams into reality. Then He gives the buddhi (intelligence) to realize that reality itself is a dream.

That is what He says here: When I bless you, according to your maturity, as per your level of completion and based on the way in which you approach the Divine, I give everything.

When you go to a temple and worship an idol, when you are in the first level of completion, you might feel that you are praying to a stone or metal idol. As your completion grows, you will realize that the idol is not just stone or metal; it is living energy. Even without much effort, you will start feeling the energy inside the temple.

Why do you think millions of people, visit holy shrines in Tirupati or Varanasi or Tiruvannamalai? A few hundred people can be misled, but not millions, and that too without any enticement. They go because they feel relieved, they feel deeply enriched; not all of them go merely out of greed and fear. There are thousands who go because unknowingly they feel the hand of God, as it were. They feel the touch and they feel the 'energy connection'.

Hindus worship through the idols, not the idols themselves; our rituals address the energy behind these idols. Logic cannot make us understand this. Only faith can make us experience the śraddha that comes from authenticity. We need to go through this stage of worshipping the form before we realize the formless. Otherwise we will all be intellectual monsters. Religions that condemn idol worship without understanding the philosophy behind worship breed confusion that leads to destruction.

In every form of learning we need to advance step-by-step. Only if we are an exception can we be promoted to university education without attending high school. Such exceptions are rare and prove the rule. When we consider idol worship foolish and meaningless, it only means that we are foolish and ignorant. The minute science advances and when a scientist measures the energy vibration of our temples and proves that these are centers of cosmic energy, kṣetras, the same people will be queuing up at the temples.

When thousands and millions of people congregate to celebrate the Divine and offer gratitude, any place becomes a temple, a place of worship. Every twelve years, tens of millions of people gather by the sacred river Gangā in Bharat

to celebrate Kumbh Melā. In certain years 100 million people have gathered on this occasion, in what is certainly the largest gathering in the world. No invitations or promotions are done, just the dates of Kumbh Melā mark the Hindu calendar or Pañcānga on a Hindu's home wall. Simply millions and millions gather.

As these people bathe in the sacred river with deep śraddha (authenticity), gratitude and prayers, the river gets purified and in turn purifies them. It is a deep bio-spiritual interaction that raises the energy of the planet and the Universe.

When Kṛṣṇa says, 'He goes to the planets of the demigods,' don't think there is some planet out there. He talks about inner space and experience. If we worship some god out of greed, we never come out of that greed. We will be continuously caught in greed. If we worship some god out of fear, we will be always in that fear. If we worship the Divine out of love and gratitude, we experience a totally different inner space, the space of completion, the space of Enlightenment.

Kṛṣṇa says: Men of small intelligence - people caught in greed or fear, attention-need or worry - worship the demigods. Of course, sometimes we worship the demigods; sometimes we approach Bhagāvan Kṛṣṇa or the ultimate God with the same incomplete attitude, the attitude of asking and begging.

If we carry the incomplete cognition of greed, whether we worship Kubera, the god who gives money, or Kṛṣṇa, in effect we worship only a devata (demigod). Even if we worship Kṛṣṇa with that same incomplete cognition out of our space of incompletion, we worship only a demigod. It is the cognition of completion or incompletion that makes Kṛṣṇa either the ultimate God, Bhagavān or a demigod, Deva. It is we who create the cognition, the space. It is we who create the energy. By worshipping Devatas, we attain Devatas.

This is an important sūtra, a technique. It says:

antavattu phalaṁ teṣāṁ tad bhavaty alpamedhasāṁ | devān devayajo yānti madbhaktā yānti mām api || 7.23 ||

It says that when we get boons from demigods, they are temporary. God will bless us with wealth when we ask Him. But we need intelligence to preserve and to protect wealth. So be very clear, when we receive anything out of energy, without having the maturity to receive and sustain it, it is only temporary. If we have enough intelligence and maturity to have wealth, then naturally, we would have created it. Because we don't have buddhi, wisdom, we ask God to give us śakti, energy. If we get śakti without buddhi, it will only be temporary. That is what Kṛṣṇa says: If we get śakti without buddhi, it is temporary. It will not remain with us. That is why He says that boons derived from demigods are temporary, not permanent. And if we continue to worship them, we are stuck with them. We create that kind of energy in our inner space. We live with that kind of energy in our being.

Gratitude - The Greatest Attitude

He makes one more statement: madbhaktā yānti mām api - My devotees attain Me. Then He says these words: If you approach Me with the ultimate attitude, with the attitude of love and gratitude, you achieve Me. The greatest attitude is gratitude. If you approach Me with gratitude, you experience Me.

We continuously pray intensely, in all possible ways, 'Oh God, give me this. Oh God, give me that.' But we never feel grateful for the things that are showered on us.

This very life is a blessing. Can we say that our life has been given to us as payment for some job that we did in Vaikuṇṭha (abode of Lord Viṣṇu) or Kailāśa (abode of Lord Śiva)? No! It's not as if we worked for 100 years in Kailāśa, and earned a check that says, 'Alright, have 70 years of life.' If we work in the army, they give us money to study. It's not like that; we did not get life as a salary. It's a pure blessing showered on us.

Every breath is a blessing. The breath that we inhale and exhale is a boon given to us. This very life is a blessing. Continuously we miss things that are not part of our possession. But we never experience the things that are showered on us by the Divine. Each of us has a big list of things that God has not given us and we also have a big list of things that God has given us. If you take a paper and pen and start writing these lists, both lists will be endless. Every moment of our life is a gift from the Divine. We are alive, we are still conscious; that by itself is a gift from the Divine.

Now it's up to us whether to look at the list of things not given to us and constantly feel miserable and live in hell, or look at the list of things showered on us and be in heaven. The second way makes us feel deeply grateful. It makes

us say, 'Oh God! You have showered so much on me, and given me the blessing of life.' We feel grateful and create our abode, Vaikuṇṭa or Kailāśa. It's purely our choice.

Kṛṣṇa says, 'These men of small intelligence worship demigods. Their results are temporary.' We continue to live that way. When we feel life is a blessing and we approach the Divine with deep love and gratitude, not only do we experience divine consciousness, Kṛṣṇa says: They achieve ME. They attain ME - madbhaktā yānti mām api.

There's another verse where Kṛṣṇa beautifully says: 'If you ask for something, I will give you that. If you don't ask for anything, I will give you Me.' People say, 'Who wants Him? We want Him only as a utility, not Him. As long as He serves our purpose, things are ok. So we don't want Him.' People want only solutions. They don't want the Divine.

Noone Knows Me

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४॥
avyaktaṃ vyaktimāpannaṃ manyante māmabuddhayaḥ
paraṃ bhāvamajānanto mamāvyayamanuttamam || 7.24 ||

7.24 Unintelligent men, who do not know Me perfectly, think that I, the supreme personality of God, the Bhagavān, who was impersonal before, have become a human being now. They do not know that I am imperishable and supreme, even when I assume the body.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५॥
nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍho'yaṃ nābhijānāti loko māmajamavyayam || 7.25 ||

7.25 I am never revealed to the foolish and unintelligent, covered as I am by My divine power The ignorant do not know Me, unborn and eternal.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६॥
vedāhaṃ samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni māṃ tu veda na kaścana || 7.26 ||

7.26 O Arjuna, as the supreme personality of God, I know all that has happened, all that is happening, and all that is to happen. I also know all living entities; but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७॥
icchādveṣasamutthena dvandvamohena bhārata
sarvabhūtāni sammohaṃ sarge yānti parantapa || 7.27 ||

7.27 O scion of Bhārata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of attachment and aversion. Unintelligent men, who do not know my supreme, illimitable and immortal form, assume my illimitable form as manifested.

Here is another important verse. When He says earlier, 'My devotees achieve Me, attain Me' naturally Arjuna would have had the doubt: are you one more devata (demigod)?

So Kṛṣṇa gives the explanation: 'Unintelligent men, who are not mature, think I am just this form. Only an intelligent man understands that I am immortal. Even when I assume this form, I am that same consciousness. I have not become an ordinary human being by assuming a human form.' He declares His divinity openly. He declares, 'I am the same even when I assume a human form. Don't think I am one more demigod.'

He says, 'I am unborn, immortal, illimitable, even when I assume this form. Even when I assume this form, I am that same ultimate divine. I am not an ordinary man.' This is an important statement. This statement is made to

declare His enlightenment and to express clearly and explicitly, 'I am enlightened. I am the embodiment of the ultimate consciousness.' The problem is that the person who is receiving this is not mature enough to recognize it as such.

Arjuna is approaching Kṛṣṇa out of fear and greed. When the Gītā started, Arjuna approached Kṛṣṇa out of fear and depression, and also out of greed, with the 'What is beneficial for me?' attitude. He asked Kṛṣṇa what would give maximum benefit, which is an expression of the attitude of greed.

Next he experiences fear. He is afraid of what will happen in the war. Fear and greed - that is the way he approaches Kṛṣṇa. So initially even Arjuna sees Kṛṣṇa as a demigod. At the initial level, Arjuna's approach is also as though it is towards a demigod. That is the reason why Kṛṣṇa now declares His glory, or His true form.

He says, 'All types of people come to Me. I fulfill them at different levels, to encourage their faith and to enrich them to grow. But only intelligent people understand, that even if I assume this body, I am the ultimate, I am enlightened. Unintelligent people think by seeing my body, by seeing my form, that I am not the Divine. So please be very clear: I am THAT.' He makes a clear statement again and again, so that Arjuna understands.

We need to understand two important issues here. First, the formless energy of Kṛṣṇa defines His supremacy, His divinity, His Kṛṣṇa consciousness. Second, in whatever form the formless is expressed, it is divine. It is the awareness of that divinity in Him that makes Kṛṣṇa divine, the supreme Master. If that awareness happens in you, you will be in Kṛṣṇa consciousness, immersed in Him; and you will be divine too. The intelligence Kṛṣṇa talks about is the intelligent awareness of one's own divinity, not merely that of Kṛṣṇa. They are both one and the same.

It is only when we are aware of our divinity that we appreciate the Divine. Till you become enlightened, you will have no clear awareness of who the Master is. Till then you try to reach Him only out of fear or greed, however slight it may be. It is only when you are enlightened and are in the same awareness as Him, only when it is no longer necessary for you to fear Him or desire through Him, that you open up to Him in sheer gratitude.' That is the intelligence that Kṛṣṇa speaks about. When that intelligence exhibits itself, when that awareness surfaces, then and only then true recognition of the Divine happens. That true recognition happens when you recognize the Divine within you.

How To Recognize Divinity?

Kṛṣṇa asks: How can you recognize divinity when you are covered in ignorance? How can you recognize Me when you are not aware?

Out of the thousands who come to the Master, tens of thousands, the vast majority seeks favors of one kind or another. They come for the healing of the body and mind, or they come for repairing relationships, and for material benefits. Even those who do not look for material benefits may aspire to that intangible peace and bliss.

It is the rare person who comes without asking anything. It is not even seeking a benefit, tangible or intangible, that leads such people. It is an awareness of what they need to be and where they need to be. They are attracted like iron filings to a magnet. It is a call from their being which leads them to the Master.

'No one knows Me, māṁ tu veda na kaścana (7.26)', says the Master. 'Don't take me for granted,' says Kṛṣṇa. 'Do not put me in a frame for I shall not stay there,' He says.

Can you know Nature? Can you predict Nature? Each time you think you can, Nature does things differently. Then you say Nature is cruel and ask why Nature is so cruel. Nature is Nature, not cruel, not kind, it just is.

Kṛṣṇa consciousness is not just about going around chanting 'Hare Kṛṣṇa, Hare Kṛṣṇa'. Such chanting, unless done with awareness from the space of completion, is of no real consequence; True Kṛṣṇa consciousness needs no words. In fact, it has no words because the experience is beyond expression. One who experiences it does not express it.

Fear and greed are what drive us, says Kṛṣṇa. That is our delusion that leads us away from Him. Attachment and aversion, rāga and dveṣa, form the duality, the polarity of human life. Even at the fundamental cellular level, biologists have shown that this tendency is exhibited. If you place a single cell in a petridish and place a drop of nutrient, it is

attracted to it and moves towards it. If you place a drop of toxin in the same dish, the cell moves away from it. If on either side, you place drops of nutrient and toxin, the cell remains immobile.

At the cellular level, attraction aids in growth and aversion in survival. A cell can either grow or protect itself. At the multi-cellular level with higher intelligence, human beings act in the same way as the primary cell. They get attached to what they think is good for them and flee from what they think is not good.

Unfortunately, what works well at the cellular level does not work so well at the human level simply because humans have greater intelligence. Cells obey Nature and are directed by Nature to recognize instinctively what is good and what is bad. They also automatically accept the consequence.

Humans are different. They bypass signals from their body, refuse to accept what Nature tries to tell them and indulge in or avoid activities or objects based on their logic. Logic overriding Nature always leads to suffering.

Shedding attachment and aversion is the first step to awareness. Attachment and aversion are born out of our past; based on experiences and memories that form the root thought patterns, what we call saṁskāra in Sanskrit. Based on these saṁskāras, we try to define our future. The problem is that these saṁskāras operate at an unconscious level and drive us from unawareness to unawareness, from incompletion to incompletion. Therefore, we end up acting instinctively, but unlike our cellular brethren, without listening to Nature.

No Sin, No Virtue

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८॥
yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām
te dvandvamohanirmuktā bhajante māṃ dṛḍhavratāḥ || 7.28 ||

7.28 Persons who have acted virtuously, whose sinful actions are completely eradicated and who are freed from the duality of reality and unreality, engage themselves in My worship with firm resolve.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥
jarāmaraṇamokṣāya māmāśritya yatanti ye
te brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam || 7.29 ||

7.29 Persons who are striving for liberation from the cycle of birth, old age and death, take refuge in Me. They are actually Brahman because they comprehend everything about activities that transcend these.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३०॥
sādhibhūtādhidaivaṃ māṃ sādhiyajñaṃ ca ye viduḥ
prayāṇakāle'pi ca māṃ te viduryuktacetasaḥ 7-30

7.30 Those who know Me as the supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me, even at the time of death.

Kṛṣṇa talks here about pāpa and puṇya, sinful and meritorious acts. The concept of sin and merit itself is a delusion, one of duality. At the level of Kṛṣṇa consciousness there is no pāpa or puṇya, no sin and no act of merit. All are the same.

Your immediate question will be, 'Can I do anything I want? Can I kill, maim, annihilate, and be a Hitler?' When you reach Kṛṣṇa consciousness you will not be a Hitler. It is impossible. At the level where you are now, it is necessary to follow some regulations because you still operate in duality. You operate from attachment and aversion. You act out of fear and greed.

Unfortunately, instead of these statements being guidelines for self-awareness as they were intended to be, they have become tools in the hands of institutions, whether religious, political or societal, to control us.

The five vows are satya, ahiṁsā, asteya, aparigṛha and brahmacarya. Satya is truth in thoughts, word and action; ahiṁsā is not harming anyone in thought, word and action; asteya is not coveting, not stealing what belongs to another;

aparigṛha is living with minimal needs; brahmacarya is living without fantasies. These vows are for self-discipline and they lead one to awareness and completion. No one needs to control us. Understand, as long as we need to look over our shoulder to see if someone is watching us, we are still living in hypocrisy.

Kṛṣṇa addresses mortal beings here, in the form of Arjuna. So He talks about doing virtuous acts and avoiding sinful acts. What follows is more important. He says to go beyond duality, the duality of sin and virtue. This is only possible when we become aware. It is only when we become aware that we can reach Him.

You can be born again and again and still think that you are being born for the first time, and that this is the only life that you have. This knowledge requires no wisdom. With this knowledge, you focus on this life and want to extract the maximum juice out of it. You run after everything possible, as if there is no tomorrow. You live in a fantasy world. You enact a psychodrama.

Please understand that this is not your only life. This body is not who you are. All this is temporary. What you chase is a dream. One day you will wake up and discover that this life is nothing but a dream. You are more than this body and mind; you are above this body-mind. What you are endures after death. What you are returns after death. When you understand this cosmic truth, you are liberated. At some point in time, you do not wish to be part of this psychodrama anymore. You are bored. You ask, 'What for?' just as Śankara plaintively asks Kṛṣṇa, 'Again and again, without end, I come and I go. Please save me from this useless journey; let me be with You.'

It Is Never Too Late To Reach Me

Kṛṣṇa ends this chapter with the prescription for how to know and understand Him and reach Him.

Even at the time of death, He says, even if all your life you lived a dissolute life, if at the point of departure you realize your folly, the futility of the psychodrama that you have enacted, that is enough to redeem you. The mere recognition of that can save you. His compassion is unlimited. He promises: Knowing Me at the time of death, even at the time of death, will lead you to Me.

Please understand, this is not easy, not so easy as it seems. If you have been ruled by greed, greed for power, wealth, possessions and all such material objects throughout your life, nothing can change suddenly at the time of death. You will be full of the same fantasies that you were obsessed with throughout your life. Your last thoughts will be on those very same things.

We cannot change our nature at the last minute. If we want to die with the thought of the Divine uppermost in our mind, we must cultivate the habit of remembering Him now. We should start knowing and understanding Him today. Then and only then will we know and understand Him at the time of death.

Some may ask, 'What is the need to understand and know Kṛṣṇa, whether at the point of death or before? If I do the right things in the right manner, why should it make any difference whether or not I understand and know Kṛṣṇa?'

The ultimate Master resides within us, not anywhere else. The external Master is a guide to make us understand, know and accept the Master within us. Yes, it may be possible in rare cases for that wisdom to dawn on us at the point of death, but it is not common. Someone who constantly seeks that truth will continuously search for that Master within, and has a better chance of making that connection earlier rather than later in life.

Kṛṣṇa in His deep compassion says, 'Even if that happens at the point of death, I shall redeem you.' He does not want us to miss that chance, even if we have not thought about Him all our lives. He does not rule out the possibility, even if we have not been seeking all our lives. He wants us to discover the Master within. Even if we do that at the point of our last breath, it is okay with Him.

Meditation is a technique for surrendering one's identity. Completion is the process of surrendering one's root patterns. Throughout the Gītā, Kṛṣṇa suggests to Arjuna techniques (called sūtra) that lead to liberation. Combined

with the cognition at the intellectual level (called śāstra), as well as with the higher devotional acceptance of His glories through verses (called stotra), the Gītā leads you through the path of surrender into liberation.

Dropping one's identity requires a deep cognition, acceptance and intranalization, and completion which brings the merger of the Self, World and God. Simply put, we accept our divinity and become one with the Divine. We become complete, whole. This is what Enlightenment is about.

The simple truth is that the present moment of completion is Kṛṣṇa consciousness. When we reach this state of being in the present moment, we reach Him and we are complete. So it is not the mere intellectual understanding of what we read in the verses, but the authentic listening, śravana, authentic intranalyzing, manana and powerfully living and radiating, nididhyāsana of what Kṛṣṇa speaks into our listening, that can complete us.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde jñānavijñānayogo nāma saptamoऽdhyāyaḥ || 7 ||

Thus ends the seventh chapter named Jñānavijñāna Yogaḥ of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 8
Jñānavijñāna Yogaḥ

Death is our ultimate fear. Anyone who claims not to be disturbed by the thought of death is only lying. The moment we understand death, our life becomes a celebration. Krsna reveals the secret of death, understanding which, we can live even our death.

The Art Of Leaving

In this chapter, Kṛṣṇa speaks about death. He gives us deep insight into how death can become liberation and celebration. Death is the end of life, as long as we don't understand it. The moment we understand it, it becomes a liberation and celebration.

Death Is A Celebration

Death is not the end of life, as we think. It is the climax of life. End is different from climax. The moment we think that death is the end, we wonder about it, trying to figure out what happens next. We create more trouble for ourselves. We worry about death the moment we think it is the end. Our lives become dull because of such worries. The shadow of death happens even when we live.

A man who is unable to understand death is like the living dead. A person who understands death will live even his death. A person who does not understand death dies even when he is alive. A person who understands death lives even when he dies. Death or life are not incidental, they depend on our intelligence. When we have clear intelligence, we live our death. When we don't know, when we do not have the clarity about death, we die even when we live.

The fear of death haunts everyone from birth. All religions sprang up from this one fear, this one question: Why do we die? What happens after we die? How can we escape death?

Death is not an end; it is a passage. It is a passage in a journey that continues. It is not a one-time event, as some religions seem to believe. We do not live and die once; we live again and again. As Kṛṣṇa says, the undying spirit casts

off bodies as one casts off garments and puts on new ones. The spirit within is immortal. The spirit within us is part of the cosmic energy and lives on, whereas the bodies that it assumes perish.

Enlightened Masters of the Hindu tradition experienced the state beyond life and death and have provided us with guidelines about how to achieve the same state. However, they expressed this to a select audience of disciples in a language coded for the understanding of those mature enough to work with that knowledge.

Here Kṛṣṇa, the greatest of all enlightened Masters, out of His infinite compassion, provides this knowledge in a form that anyone can understand. All one requires to imbibe this knowledge, is an open mind and the willingness to work sincerely with integrity, authenticity and with dedication.

When we understand the art of living, the process of leaving becomes a celebration. When we understand that this life and the departure from this life is a single journey in a continuous cycle of birth and death, there is no urgency in living this life and there is no fear in leaving this life also. When we understand that what we do in this life and how we do it determines how we are reborn, we will have a far greater understanding of how to lead this life.

Arjuna starts here with questions.

Knowing Him At the Time Of Death

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१॥
arjuna uvāca
kiṃ tad brahma kimadhyātmaṃ kiṃ karma puruṣottama
adhibhūtaṃ ca kiṃ proktamadhidaivaṃ kimucyate || 8.1 ||

8.1 Arjuna says: O my Lord, O supreme person, what is Brahman? What is the Self? What are result-based actions? What is this material manifestation? And what are the demigods? Please explain all this to me.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२॥
adhiyajñaḥ kathaṃ ko’tra dehe’sminmadhusūdana
prayāṇakāle ca kathaṃ jñeyo’si niyatātmabhiḥ || 8.2 ||

8.2 How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? How can those engaged in devotional service know You at the time of their death?

No English words can convey the meaning of so many beautiful words expressed by Arjuna. A single word has many meanings in Saṃskṛit. Understand, the Sanskrit language is not only linguistic, but also has importance at the phonetic level. Just the vibration of the words can transform our whole inner space. The sound changes the energy of the place and the inner space of those who hear it or are chanting it.

We should understand the concepts called padā and padārtha. For example, when you hear the word ‘cow,’ immediately a figure appears in our mind - an animal with four legs, a tail, head and two horns. The word is called padā, the figure is padārtha. What happens in our mind when we hear the word is padārtha. In all languages the distance or gap between padā and padārtha is significant. In Sanskrit the connection is immediate; the result is instantaneous. That is why you should listen to Sanskrit devotional verses for at least 10 minutes a day. It does not matter whether you understand it or not. Just listen to any Sanskrit verse—whether it is Viṣṇu Sahasṛanāma, Bhagavad Gītā, Śiva Sahasṛanāma or something else. Even if you don’t understand the meaning of the verses, the very energy of the vibrations will purify your body.

There is something called śabda tattva, the principle of sound. When air travels from our navel area to the throat, the śabda tattva changes the air into words. If this element is not there, only air comes out; no words come out. In other languages the more we use śabda tattva, the more tired we become. However in Sanskrit, the śabda tattva strengthens

us. The more we chant, the more energetic we become. It is like the generator automatically re-charging the battery and the battery running the generator. It is completely interconnected.

The Sanskrit language strengthens the śabda tattva that converts air into sound or words. This is why it does not matter whether or not we understand it. Listening to the sound, the very vibration, has an effect on our being. Modern day research proves that the vibrations of the verses can straightaway remove impurities. This is why Masters ask us to offer different types of worship as a means to chant Sanskrit verses. We simply heal ourselves.

Here, Arjuna asks beautifully, 'O Lord! What is Brahman? What is Self? What are result-based actions? What is this material manifestation? What are demi-gods? O Madhusūdana! How do You live in the body, and how can those engaged in devotion, those who are practicing the eternal consciousness, know You at the time of death?'

arjuna uvāca kiṁ tad brahma kim adhyātmaṁ kiṁ karma puruṣottama | adhibhūtaṁ ca kiṁ proktam adhidaivaṁ kim ucyate || 8.1 ||

Understand one thing, when we have so many questions, we are not ready to wait for answers. We are simply expressing our confusion. It is almost a catharsis. Here Arjuna asks so many questions. However, the main question to Kṛṣṇa is: How does a person who is engaged in practicing Your teachings know You at the time of death? Here starts the whole teaching of Kṛṣṇa. He reveals the secrets of death.

The West has spent all its energy to understand life. The East has spent all its energy to understand death. Nobody has gone so deeply into, or achieved such deep experiences of death, as our Ṛṣis, sages have. These Masters have done a great service by bringing the knowledge of death to the people who are living. Please be very clear, our understanding about death impacts our understanding about life. Life and death are two sides of the same coin. Understand one thing: In the East, all religions, Hinduism, Buddhism, Jainism, talk about many births or reincarnation. Most Western religions talk about a single birth.

Please be very clear: Our understanding about death influences our whole social structure. Our whole thinking system, our whole mentality can be transformed with the right understanding about death. The idea and understanding of death is much more important than the understanding of life. Whether we understand life or not, it remains the same. But the moment we understand death, the whole quality of life changes and our consciousness changes.

The moment we realize the truth of death, if we experience even an intellectual understanding of death, it is enough to transform our whole way of thinking. That is why the moment we think of Yama, god of death, our whole life has yama, or discipline. The Sanskrit word 'yama' means both 'death' and 'discipline'.

Understanding of Death Instills Discipline

The first technique of sage Patañjali in his work, Yoga Sūtra, is yama. Death is also yama. If we understand death, our whole life will be automatically disciplined. A strange but authentic discipline will happen in our life. It is because discipline as we know it is hypocrisy. But the discipline that is yama is a new kind of discipline, which is strange yet totally authentic.

The person whose inner space is filled with bliss will never be touched by any impurity. Of course, it is a difficult concept to understand. However, the moment we understand the depth of it, we will understand this concept. Understand death intellectually. Your whole thinking will change. Your whole way of living, your very being will be transformed. You need not leave this place as the same person. Your core can be touched.

Kṛṣṇa starts with the secrets. He explains the secrets of death.

Your Last Memory Follows You In Next Birth

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३॥

śrībhagavānuvāca
akṣaraṃ brahma paramaṃ svabhāvo'dhyātmamucyate
bhūtabhāvodbhavakaro visargaḥ karmasaṃjñitaḥ || 8.3 ||

8.3 Bhagavān says: The indestructible, transcendental living entity is called Brahman and His eternal nature is called the Self. Actions pertaining to the development of the material bodies is called karma, or result based activities.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४॥

adhibhūtaṃ kṣaro bhāvaḥ puruṣaścādhidaivatam

adhiyajño'hamevātra dehe dehabhṛtāṃ vara || 8.4 ||

8.4 Physical nature is known to be endlessly changing. The Universe is the cosmic form of the supreme Lord, and I am that Lord represented as the super soul, dwelling in the heart of every being that dwells in a body.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५॥

antakāle ca māmeva smaranmuktvā kalevaram

yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ || 8.5 ||

8.5 Whoever, at the time of death, quits his body remembering Me alone, attains My nature immediately. Of this there is no doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६॥

yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram

taṃ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ || 8.6 ||

8.6 Whatever state of being one remembers when he quits his body, it is that state one will attain without fail.

Before going into what happens at the time of death, let us understand how we assume the body, how we live through it and how we leave it. Please understand that we create our whole body out of our fear, greed, guilt and our engraved memories, called the root thought patterns (saṁskāras). Whatever saṁskāras we have, we create the body to work them out, experience them and enjoy them. Once we have created the body and live our life, we do not live out only the root thought patterns, (saṁskāras) that created this body, we also acquire more saṁskāras, more patterns.

You can fulfill your desires that you bring and live an enriching life of completion. You actually have the power to simply manifest the reality of your choice. You have the potential for self-transformation that will enrich every aspect of your life, bringing you everything from health to wealth to meaningful relationships to lasting happiness. Inside each of you is an enormous potential energy known as Kunḍalinī. Kunḍalinī is nothing but your own latent inner energy which you have never used, and which you may not even know about. Kunḍalinī expresses through you in four different streams, known as the four inner powers. All these inner powers are the different expressions of Kunḍalinī energy in your life. The key to health, success and lasting happiness lies in unlocking the four inner powers that are continuously available to you.

Though you use these powers everyday in your life, you don't use them consciously, with a clear intention. Please understand, all these powers are great energies, just like electricity or wind-power. If you handle them properly, they can shower you with everything you want. But if you don't handle them properly, they will continue to impact your life in negative ways.

The key is to create the right space inside you to express your greatest and highest possibility. When you create the right space inside you, all the events of your choice will simply flow into your life without any effort. Everything you do will be successful. When you learn to use these powers in the right way, you will immediately transform not only your own life, but the lives of all those living around you.

To be able to unlock these great powers inside you, you must first understand a little more about yourself - the way you live and the way you leave. Your four inner powers are: the power of words or vāk śakti; the power of thoughts or mano śakti; the power of feeling or prema śakti; and the power of living or ātma śakti.

Karma refers to the unfulfilled desires that we create over many births, which pull us back again to take birth and fulfill them. We have three types of karma - sañcita, prārabdha and āgāmya.

Sañcita karma is our complete bank of unfulfilled karmas like our safety deposit or the files archived in our office vault. Prārabdha karma are those karmas that we have brought and come in this life, like files in filing cabinets which

we access and work on regularly. Āgāmya karma are like the new files on our table that we keep creating - new karma that we create in every life.

We must exhaust all three types of karmas to experience enlightenment. Sañcita karma is all that we have accumulated over many births. Prārabdha karma is karma that we brought with us to work out in this life. Āgāmya karma is what we acquire newly in this birth.

Prārabdha karma is like our opening bank balance in this life. We have enough energy to exhaust this prārabdha karma. Then why do we feel that this life is not sufficient? Why do we feel unfulfilled?

The problem is that after coming down, we forget what we came down for, the saṁskāras and desires that we brought to live out and complete. Instead we accumulate more and more desires from family, friends and society. We accumulate desires from others in society and work out their desires in our life.

When we live out others' desires in our life, we feel deeply discontented, deeply incomplete because the energy that we brought with us will become insufficient. If we go downtown with a plan and a particular amount of money and suddenly our plan changes, naturally we run short. After coming down to planet Earth, we forget what root patterns or saṁskāras we brought and we collect more and more desires from society.

So much social conditioning happens through advertisements. All advertisements make us poor. The advertisers become rich, no doubt, but we become poor. Advertisement agencies know that whatever touches the mūlādhāra is automatically recorded in our system. That is why whether it is soap or shampoo or clothes or cars, it is promoted with the undertones of sex appeal. We forget one thing: when we pay $2, we get only the soap and not the model who is using the soap in the advertisement. But both the soap and the model are recorded together in our system.

Whatever root patterns get recorded in the mūlādhāra energy center are so deep that we unconsciously act in accordance with them. As long as we fulfill our own desires, it is fine. However, when we live out others' desires, the problem starts. In the next verse, Kṛṣṇa goes slightly deeper into this. Kṛṣṇa says here, 'O best of embodied beings! The physical nature that is constantly changing is called ādhibhūta or the universal form of the Lord, which includes all the demi-gods. For example, the nature of the Sun and Moon is ādhidaiva. As the supreme Lord represented as the super soul in the heart of every embodied being, I am called ādhiyagña.'

adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidaivatam | adhiyajño 'ham evātra dehe deha-bhṛtāṁ vara || 8.4 ||

We have seen how we are ruled by our desires at every step. Please understand: This gives us a background against which to understand the secret of death. When we understand why we take birth, it is easier to understand what happens when we leave the body. We will see the secrets of death in the next verse. Here Kṛṣṇa throws light on the physical matter in front of us. If we understand this deeply, our desire to 'possess' automatically drops.

Let us take this chair you are sitting on. To our knowledge, there is some solid object placed at this location. However, if we go one level deeper, we see that this solid plastic can be broken down into many particles that make up this plastic. Now if we go one step further, we see that there are atoms and molecules. We can keep dividing into smaller and smaller particles and there is no end to it. And more than ninety percent of the volume within each particle is empty space. Modern science has proven that matter and energy are mutually convertible. You see, this solid object that our eye sees is not solid. It is pure energy. This physical matter is energy and it constantly changes because of the fluid nature of energy. That is what Kṛṣṇa says: adhibhūtaḥ kṣaro bhāvaḥ.

This physical or material nature constantly changes. Understand, because of the fluid nature of energy, it constantly moves; it changes. Change is the only certain thing. That is why everything around is temporary. We think something is permanent and hence we try to possess it.

Everything that we call matter is energy and it constantly changes. This truth was given by inner scientists or Ṛṣis thousands of years ago. Kṛṣṇa clearly says it. And we find this truth declared not just in Gītā. We find similar statements in the Upaniṣads also. All physical matter is energy and it keeps changing. When we look at something, we think of it as only matter, as a physical object. We think we can possess it. We think we can keep it with us. We take ownership of that physical object. This is where the problem lies. Our ego sees the material world as only matter, and it asks for more and more of it to keep under its control.

We fail to understand one important thing - it is all energy and energy cannot be kept in one place. Listen, energy cannot be kept in one place. It is Universal. The physical object that we see is a manifestation of the Universal energy.

Please understand this clearly. There are energy waves and these waves manifest as physical matter. When we understand this, we can understand the futility of holding onto something or running after something.

One more thing, this root pattern of possessing is not only with inanimate objects, but with people as well. We are continuously looking for a partner, friend, wife, husband or child to possess. When we have someone, we hold onto that person. If that person leaves, we feel terrible. When a close family member passes away, we feel depressed. Why?

It is because we hold onto them as if they are physical matter like any other possession, like jewelry, laptop, car and house. If our car meets with an accident, we feel sad. We feel that we have lost something. In exactly the same way, when someone passes away, we feel that part of us is lost. We feel depressed.

It is not that we should be insensitive to relationships but we should stop being possessive. Understand that everything and everyone is created out of the same underlying energy.

Kṛṣṇa says clearly in this verse: Everything, whether living or non-living, is an embodiment of the Supreme Soul - adhiyajño 'ham evātra dehe deha-bhṛtāṁ vara (8.4). The same Supreme Soul lives in everything. When we understand this, we see the truth that we are a part of everything around us and we complete with everything. There is no difference between you and me. There is no difference between this chair and me or this tree and me. We see ourselves in everything.

When we understand this great truth, a new dimension of ourselves is revealed to us. When we see ourselves in everything around us, our compassion towards everything grows a thousandfold. By being compassionate to others, we are being compassionate to ourselves because everything is one.

Enriching others enriches you. Enrich yourself and enrich everyone. Then, experientially you understand that you are one with others, others are one with you. Please understand this great truth of enriching, the space of enlightenment, the power of living. This changes the way we look at life and everything around us. This completely changes the way we perceive our desires, our fantasies. Kṛṣṇa answers all the questions with a single sūtra, a single technique.

The Secret of Death

Now we enter the main subject. Here, Kṛṣṇa reveals the secrets of death. He says, 'Whoever dies remembering Me alone at the time of death will attain Me at once.' What does He mean when He says, 'remembering Me alone?' He says, 'Whoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.'

anta-kāle ca mām eva smaran muktvā kalevaram | yah prayāti sa mad-bhāvaṁ yāti nāsty atra saṃśayaḥ || 8.5 ||

Why should He say the words nāsty atra saṃśayaḥ ? Why should He say, 'there is no doubt?' He emphasizes, 'this is the truth.' He takes an oath.

Kṛṣṇa says: nāsty atra saṃśayaḥ, because He is going to speak something that is beyond logic. When we want to understand the outer world, we need logic. When we want to know about the inner world, we need a Master who takes us beyond logic. Logic gives us the outer world; it cannot give us the inner world.

Here Kṛṣṇa says nāsty atra saṃśayaḥ: Have no doubt, what I am speaking is the truth. Until you realize it, till it becomes an experience for you, for a few minutes you need to accept the Master's word as it is. It starts as my understanding. In the end, it becomes your understanding. When it becomes your understanding, you naturally see the truth behind the words.

So Kṛṣṇa says: 'Whoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.' Why? Why does He say, 'remembering Me, mām eva smaran?' and that too 'alone?'

Understand that if we have lived 70 years, at the end of our life, when we leave our body, the whole scene, the whole 70 years appear before us as a flash, as a fast-forward movement. The whole thing appears in our consciousness again so that we can make the decision about our next birth. Now, we have karma that we brought with us but have not enjoyed or experienced, as well as karma that we accumulated from society in this birth, but have not exhausted. Both are there.

Karma or saṁskāra means any desire that is not completely experienced by you. By nature you are a fulfilled complete being. But whenever you do not fulfill any action completely, with totality, you create a hangover. You create a recorded

memory of that action, a saṁskāra. A saṁskāra is not merely a dead memory stored in your unconscious mind; it has the power to make you repeat that action again and again till the desire is fulfilled.

Please be very clear, saṁskāra is living energy because it has the power to make you repeat the same action again and again as a pattern. It can make you travel the same path over and over again. That is why saṁskāras are called engraved memories, the root thought patterns. The more you travel on a path, the more it will be strengthened. But if you have completed with that pattern by living a single saṁskāra totally, completely, that saṁskāra leaves you. It drops from your being; you are liberated from it. Completion directly liberates you from karma. Completion directly leads you to experience the Truth. Whatever you have not lived completely remains as a saṁskāra in you, as a karma in you.

Here you have brought some karma that you have not yet experienced and completed, as well as newly accumulated karma. The whole thing appears in front of you at the time of leaving the body, so that you can decide your next birth. Every birth is your declaration of completion and you start the whole thing anew. You decide, 'Come on! I declare completion. I will now work from the space of completion!' But during your birth, when you fail in your declaration and fall from the space of completion, you bring some of your past incompletions back. That is what is prārabdha karma.

Karma which you bring back from the past incompletions is prārabdha. If you don't fall at all and continue to be in the space of completion, you don't become incomplete at all, then, you are an Incarnation.

If you need to make an important decision, don't you call for all the files, all the old files from the archives before you make the decision? Now you are going to decide a few important things: where to take birth, what type of parents and family to choose, what type of family to choose, whether to choose a male body or female body.

All these decisions you are going to make. Understand, all these decisions are taken by your consciousness, not by anybody else. However, your consciousness is influenced by incomplete, inadequate data, karma collected when you lived on planet Earth.

Even sense enjoyments look like enjoyment because from a young age you are taught that it is enjoyment. There is a tribal group near Omkareshwar in Madhya Pradesh which is known to be happy with not a single person being depressed. Nobody runs behind sense pleasures. It is because they had not been taught that there is something called sense pleasure. The basic corruption has not happened. Interestingly, in the village, women do not have any pain during birthing. The idea that women should have pain during delivery does not exist in their society. Not only that, nobody suffers from menopause problems or gynecological disorders. They respect women a lot in their culture. Women are never disrespected. They are never told that they become impure during their monthly periods. Women are never taught that they are lower than men. The moment a girl comes of age, she is honored and told, 'Now you are qualified to become a mother.' She is respected. People fall at her feet and she touches and heals them. They believe that if a woman touches and blesses them during her menstrual period, they will be healed. Because the conditioning is totally different, nobody suffers any pain there.

What You Remember at Death, So You Attain

Kṛṣṇa says, 'Whatever state of being one remembers when he quits his body, O Kaunteya, that state he will attain without fail.'

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram | taṁ tam evaiti kaunteya sadā tad-bhāva bhāvitaḥ || 8.6 ||

What exactly happens at the time of leaving the body? When a person leaves the body, he goes through seven layers of his being. The first and the outermost layer is the physical layer. When a person leaves the body, it creates tremendous pain in his whole system, what the Upaniṣads liken to 'thousands of scorpions stinging at a time.' There will be tremendous pain at first. We may ask, 'Why pain?' It is because our being wants to stay in the body, but the body cannot host the being anymore. There is no need for our being to leave unless the body is completely tired or exhausted. If death starts happening, this means the body is completely exhausted, or damaged. In natural death, the body is exhausted, so we leave the body. In an accident, the body is damaged. Understand: You know what pain we experience if we cut our finger half an inch wide while cutting vegetables. What would the pain be like if we extend the same thing to our six-foot body? It will be simply torn, is it not? Naturally there will be tremendous pain.

But one thing: there is an automatic mechanism in our being, an automatic painkiller mechanism. What happens is, the moment the pain becomes unbearable, we fall into coma. If we fall into coma, we will not experience pain. But

the big problem is that we die in unconsciousness when we die in coma. That is the worst thing, because we remain unaware of why we took this birth, and we will not be able to make the decision about the next birth consciously.

That is the reason Kṛṣṇa says: yaṁ yaṁ vāpi smaran bhāvaṁ—in whatever state you are at the time of leaving the body, you will achieve that state without fail. If we are unconscious at the time of leaving the body, we naturally take lower level bodies in our next birth; we come back as beings, which do not have a high level of consciousness.

At the time of death, the moment we leave the physical body, we go to the next level, the prāṇic body or the prāṇic layer in us. The prāṇic body refers to the layer responsible for the inhaling and exhaling of prāṇa, the life giving energy in our body. The prāṇic body is filled with all our desires. Please understand, our prāṇa and desires are closely related. If our desires change, immediately the circulation of our praṇa changes.

Similarly, if we change the circulation of prāṇa, our whole mind changes. Our mind and prāṇa are closely connected. That is why people inhale and exhale, pull and push with their breath at the time of leaving; they suffer. The body says, 'I can't host you anymore; relax, go out.' But the being says, 'But I have so many desires. I must live in this body. I must enjoy this body.' The tug of war happens between body and being.

Next we move to the mental layer, mana śarīra. All the guilt that we harbored throughout our lives, stays in this layer. Desire is expectation about the future. Guilt is regret about the past. Guilt is: I have not lived in this way - thoughts about the past. Desire is: I should live like this - a thought about the future. Understand, guilt is nothing but the emotion created in our being when we review our past decisions with updated intelligence.

For example, at the age of seven you are playing with your toys. Your mother comes and calls us for dinner, 'Come and eat.' You say, 'No, I don't want to eat; I want to play.' By force your mother takes away the toys and pulls you to come and eat. Immediately you say, 'You go and die; give me my toys, I want to play.'

At that moment, you feel that toys are more important in life than your mother. But as you mature, you understand that this isn't true. Once you mature, if you think, 'O what a grave mistake I made! I shouldn't have said those words to my mother. How important the mother is! But I never thought of it at that time!'... If we create guilt in this way, there is no point or utility in it. At that moment as a young child, we had only that much intelligence. Now, our intelligence has been updated. If we review our past decisions with updated intelligence, we create only one thing: guilt.

If God gives us one more life, we will make the same mistakes that we made when we reach seven years of age because we will have only that much intelligence at the age of seven. Now our intelligence has been updated to an adequate cognition. Just because our intelligence has been updated now, we can't review our actions and create guilt in ourselves about what we did earlier. We should see what data was available to us to make decisions with at that time.

We had such and such inadequate data and only that much intelligence to process the data at that time. Based on that, we made the decision. Now the intelligence to process the data has been updated; our software has been updated with an adequate empowering cognition. Because our software has been updated, we now say, 'O! I made the wrong decision at that time; I am suffering from guilt.' This does not make sense.

One more thing: Guilt is a wedge inserted in our being. It creates uneasiness between you and your being. Be very clear, the worst sin is guilt. Guilt is the only sin; nothing else is a sin on planet Earth. We can never become pure through guilt. We can never become a better person, an integrated and authentic person or a pure person through guilt. Instead, guilt becomes such a load on us that again and again we make the same mistake. If we have deep guilt about smoking, we can never quit smoking because the habit is strengthened when the guilty thoughts are continuously repeated in our system. Whatever is continuously repeated in our consciousness becomes strong; we never grow out of it.

In Rāmāyaṇa, there is a strong character called Vāli. He had obtained a boon from Lord Śiva that whosoever comes in front of him to fight him, half of that person's power would go to Vāli. If we stand in front of Vāli, half of our power goes to Vāli. Naturally who will win? Only he will win.

Understand, our guilt is Vāli. The moment we fight the smoking habit, we give half our power to the habit. We struggle with the habit. Then how can we come out of it?

If we complete with guilt, at least our personality will be integrated and authentic. When our personality is integrated, we will naturally become pure and energetic. All immoral, inauthentic behavior is because we don't have enough

energy. The person with plenty of energy is always pure. The person without energy is immoral and inauthentic. In society we have a wrong idea that people who are full of energy do nonsensical things. Never think so.

When we review past decisions with updated intelligence, we create guilt. Never make that mistake. If we create guilt, the whole thing sits in the mental body and when we leave the body it becomes a big obstruction.

If you complete now with your guilt pattern, the disempowering cognition about yourself will melt down. Completion melts down all the obstructions. The obstructions for your realizations are like heap of mountains. The process of completion can melt down even the mountains of incompletions. So complete.

The next layer we cross in the process of death is the etheric body. Here, all the painful experiences that we had in life are stored.

These four layers are hell. When the energy crosses these four layers: physical body, prāṇic body, mental body and etheric body, the being undergoes hell. Understand that hell is not situated in a place above our heads, but in these four layers, comprising all our desires, guilt and painful experiences.

During our life in the body, if we have kept these four layers clean and complete, we never enter hell. That is, if we can technically clean these layers through meditation, through the process of completion. If we keep these layers clean with the proper meditation techniques, we will never have a problem at the time of leaving the body. We will have a clear highway. Straightaway we will travel. That is what Kṛṣṇa says: This is the path on which a man can easily leave and liberate himself, and also the path on which he can suffer and destroy himself. Both ways are now shown by Kṛṣṇa. These are the major obstructions when we leave the body.

Be Sure To Reach Me

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर् र्मामेवैष्यस्यसंशयम् ॥ ८- ७॥
tasmātsarveṣu kāleṣu māmanusmara yudhya ca
mayyarpitamanobuddhir māmevaiṣyasya saṃśayam || 8.7 ||

8.7 Arjuna, think of Me in the form of Kṛṣṇa always, while continuing with your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दि्व्यं याति पार्थानुचिन्तयन् ॥ ८-८॥
abhyāsayogayuktena cetasā nānyagāminā
paramaṃ puruṣaṃ divyaṃ yāti pārthānucintayan || 8.8 ||

8.8 He who meditates on the Supreme person, his mind constantly engaged in remembering Me, not deviating from the path, O Pārtha, Is sure to reach Me.

कविं पुराणमनुशासितारमणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादि्त्यवर्णं तमसः परस्तात् ॥ ८-९॥
kaviṃ purāṇamanuśāsitāramaṇoraṇīyaṃsamanusmaredyaḥ
sarvasya dhātāramacintyarūpamādityavarṇaṃ tamasaḥ parastāt || 8.9 ||

8.9 One should meditate on the Supreme as the one who knows everything, as He is the most ancient, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

प्रयाणकाले मनसाऽचलेनभक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥
prayāṇakāle manasā’calena bhaktyā yukto yogabalena caiva
bhruvormadhye prāṇamāveśya samyak sa taṃ paraṃ puruṣamupaiti divyam || 8.10 ||

8.10 One, who at the time of death, fixes his mind and life breath between the eyebrows without being distracted, who by the power of yoga and in full devotion engages himself in dwelling on Me, He will certainly attain Me.

In the first two of these verses Kṛṣṇa says, 'Arjuna, you should always think of Me. You should always be in My state of consciousness even when you are doing your regular duty, even in your activities. Let your mind and intelligence be fixed in My consciousness. You will attain Me without doubt.'

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca | mayy arpita-mano-buddhir mām evaiṣyasy asaṁśayaḥ || 8.7 ||

Again He uses the words, 'without doubt, asaṁaśyaḥ.' 'Without doubt, you will achieve Me, mām evaiṣyasy asaṁśayaḥ.'

One important question we may ask, 'Anyhow, I have to think of Him only at the time of leaving the body, so why bother doing that now? Right now, let me lead my life. At the time of death, I will think about Him.' Please be very clear, these verses answer that question.

We cannot think about Him then unless we think about Him now. Don't think that when we live our whole life chanting the words, 'Coca-cola, Coca-cola', suddenly at the end of our lives we will be able to say, 'Rāma, Kṛṣṇa.' No!

Whatever we think during our whole life, the same thought will come to us in the end also. But we think, 'Now I can say 'Coca-cola, Coca-cola'; at the end, I can always say, 'Rāma, Kṛṣṇa.' No! At the time of death, we will not be able to remember what we want to remember. Our consciousness will not be under our control at that time.

At the time of our death, automatically the totality of our whole life will come up. The whole file will come up. Whatever we spent the maximum energy on, that file will automatically come up first. We can't do anything in that moment. Don't think that we can forget about it now and tackle the issue of our last thought at the time we leave the body. It does not work that way. Only the thought that we lived with intensely throughout our life will come up at that moment. That is why He says, 'Even when you do your duty, may you be absorbed in Me.' This means that when we live, we should try to continuously be in thoughtless awareness, the witnessing consciousness, the Kṛṣṇa consciousness.

The Supreme Witness

The next question: 'How can I be in the witnessing mode when I live my regular life?' Start in a simple way. When you drive, when you sit, when you talk, see what is happening inside and outside you. You don't need to close your eyes. Just move away from your body. See what is going on in your mind and what is going on outside your being.

When you talk to someone, witness and listen to how he talks and how you respond. Even before he finishes his statement, notice how you come to conclusions and how you are ready to jump on him with your own opinions. See and listen how you prepare your speech before he finishes his statement. Witness, continuously try to witness. Continuously listen. You will see the influence of desires, guilt and pain on your being automatically disappear.

The moment you create a gap between you and your body-mind, immediately the suffering disappears. Suffering is due to attachment to your body and mind. All your sufferings disappear the moment you witness, that very moment. Actually, you may fail the first few times. After you face failure, you think, 'It is difficult, I cannot do it,' and you create an idea that it is difficult.

Now don't start calculating, 'From tomorrow onwards, 24 hours a day I will be in the witnessing consciousness.' Then you will become frustrated if you are unable to be that way. So don't bother. Even if you stay in that consciousness for five minutes, it is a big blessing. When you experience the relief that happens when you remain as the witness, even once or twice, when you experience the relief, you can see how the stress disappears from your being. Then you will automatically stay in that same state, because now you have tasted it. Once you know the taste, you will automatically come back to the same state, the same mood again and again. In the next verse Kṛṣṇa says, 'At the time of death, fix your mind between the eyebrows.' He adds, 'without being distracted and with devotion.' See, all this is not in our control at the time when the life force is about to leave the body. We cannot decide at that time, 'Ok, let me focus between the eyebrows, let me think of devotion, let me not be distracted.' But if we have led a life in such higher consciousness, this automatically happens at that time. When Kṛṣṇa talks about the space between the eyebrows, He speaks of the higher cakra or energy center in the body, related to higher consciousness.

Our mind is nothing but a bunch of conditionings. All these conditionings influence us at the time of death. How do we condition our mind? If we think that eating is the best thing in life, when we leave the body, what comes in front of us? All kinds of food! If we are taught that eating is the greatest pleasure in life, we see only all kinds of food when we

leave this body. Then the last thought will be, 'Let me take birth in a family where I will be given food and nothing but food, where I will not have any other responsibility.'

We call for the archived files. The essence, the research report, is in front of us. From all the experiences of our past, we choose what we think is best and what we have worked for all our life. Based on that, we make a decision, 'Alright, if I want to eat, this is the right country.' There we will spend our next life, in tamas, in dullness, not doing anything, in just pure laziness.

To be tired of taking rest is tamas. If we have lived life completely in tamas, we naturally decide, 'Anyhow, the ultimate thing in life is sleep. Now which country is the right country to allow lots of sleep? What type of body is the right body - whether pig or buffalo or human being? What type of family should I take birth in?' We make a decision. Please be very clear, the whole calculation happens based on our own data, the data that we have collected.

At the time of leaving the body, the whole data appears before us in a single flash: the gist of the whole data, the gist of all three files - āgāmya (acquired) file, sañcita (bank balance) file and prārabdha (current) file. Based on the files, we decide, 'What am I supposed to do? What should be my next birth?' The moment we decide, we enter that kind of body. One more important thing: Because we are so attached to the body and mind, we cannot live without a body for more than three kṣaṇas. The Sanskrit word 'kṣaṇa' does not mean 'seconds' or 'moments'. It does not measure chronological time. It is the gap between one thought and the next thought. For most of us, kṣaṇa will be a few microseconds because of our endless stream of thoughts.

While still in the body, if we have experienced 'thoughtlessness' at least once, (thoughtlessness means being alive without a sense of body and mind), if we have experienced thoughtless awareness, if we have been in Universal consciousness for a single moment without the body and mind, that is samādhi.

Four States of Consciousness

In our life, we experience two states of being and two levels of mind. For example, now, while we are awake, we have thoughts. In deep sleep, do we have thoughts? No. So the two possibilities for the mind are with thought and without thought.

In the same way, in the being, there can be 'I' consciousness and no 'I' consciousness. As of now, while we are awake and talking and moving, we have the idea of 'I' all the time, that of 'I' consciousness. In deep sleep, do we have this consciousness? No. The 'I' consciousness does not exist at that time. So the two levels of the being are: with 'I' consciousness and without 'I' consciousness. These two levels of consciousness and the two levels of mind and thought overlap each other and create four states of being in us.

The state with thoughts and with 'I' consciousness is the waking state, jāgrat, in which most of us are now. The next state is when we have thoughts, but 'I' consciousness is absent. This is the dream state or svapna. You may ask, 'How?' It is like this: In the dream state, the frequency of thoughts will be more than the frequency of 'I' consciousness. That is why we are not able to control our dreams. When we are awake, the frequency of 'I' is more, that is why we can control our thoughts; we can suppress them, divert them, create them; we can do anything we want because the frequency of 'I' is more than the frequency of thoughts. In the dream state, the frequency of thoughts is more than the frequency of 'I'. That is why we cannot control our dreams. If we can have the dreams of our choice, we know what kind of dreams we will have. Dreams are not in our control. We cannot influence them. We cannot have choices because the frequency of thoughts is more than the frequency of consciousness. So we have thoughts but no 'I' consciousness. The flow of thoughts happening in our being is the dream state.

In the next state, neither 'I' consciousness nor the flow of thoughts exists. This is deep sleep. This is called suṣupti. The three states are jāgrat, svapna, suṣupti - conscious, subconscious, unconscious.

There is a fourth state that we have not experienced in our life, where we have no flow of thoughts yet we have 'I' consciousness, pure 'I' consciousness. This is samādhi, thoughtless awareness - turīya avastha, ātma jñāna, brahma jñāna, Self-realization, nirvāna, ātma bhūti, state of the Divine, nityānanda consciousness, eternal bliss.

All these words refer to the state where we have pure awareness but no thoughts, where we exist without body and mind. Jāgrat, svapna, suṣupti, in these three states, we live with the body and mind. In jāgrat, we live with the body that we have now - the sthūla śarīra or gross body. In svapna, we live with the sūkṣma śarīra or subtle body; please understand in the dream state also we assume a body. That is why we are able to travel in our dreams. For example, we

fall asleep in Los Angeles but suddenly dream we are in Bharat. It means we travel with a body, a subtle body called sūkṣma śarīra. In deep sleep, we assume a body called the causal body, kāraṇa śarīra.

In turīya state, we experience boundarilessness, bodylessness. There we have pure 'I' consciousness, with 'I' but without thoughts. Vivekananda says, 'If you experience even a single glimpse of this consciousness when you are alive, the same thing automatically repeats when you leave the body. You leave the body in samādhi.'

All spiritual practices directly or indirectly aim at achieving this state where we exist with the awareness of 'I', but without the consciousness of body and mind. That is why Kṛṣṇa says that if we experience at least one moment of consciousness beyond the body and mind, we can choose our next life in a relaxed way.

If we have not lived a single moment of our life without the feeling of being the body and mind, we cannot be without the body and mind once we die. So once we die, we immediately try to catch hold of another body. Because we have never lived a single moment without body and mind, the moment we die, we will not bother about which body we are getting into. We rush as fast as possible. It's like we are late for a train, so we run and jump onto the first train that we see, not thinking about where it's headed. We say, 'Let me just get into some train.' We rush and get into some body or the other and come down to planet Earth yet another time.

After coming down, we again forget the supreme purpose of assuming the body; this is the biggest problem. The whole thing is confusion leading to confusion and more confusion. If we have experienced a single moment of complete rest and thoughtless awareness, the state of restful awareness, then naturally at the moment when we leave the body, we will be in the same state. This state is also called 'bodyless' awareness because when we are in turīya state, all the three bodies do not touch us; neither the gross body nor the subtle body nor the causal body touches us.

We experience awareness that is beyond the three bodies. If we have experienced this thoughtless restful awareness for even a single moment earlier, we will have the required clarity in the end. If we have experienced that we can exist without the body and mind, we will have the patience to work with our data files before assuming the next body. We will go through the data carefully and decide, 'Should I take birth at all? What is the need?' Sometimes, if we decide to take birth, we can even take a conscious birth, like the great masters.

Even a glimpse of consciousness, a moment of realization, a single moment of thoughtless awareness when you live with the body and mind is enough. Actually, if you achieve one glimpse of thoughtless awareness, you achieve whatever has to be achieved in life. If you have not achieved one glimpse of samādhi or thoughtless awareness, whatever else you achieve is not ultimately useful. In the next step, Kṛṣṇa explains how to achieve thoughtless awareness and gives a deeper understanding about death and the art of leaving.

Remember Me Constantly

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११॥
yadakṣaraṃ vedavido vadanti viśanti yadyatayo vītarāgāḥ
yadicchanto brahmacaryaṃ caranti tatte padaṃ saṅgraheṇa pravakṣye || 8.11 ||

8.11 Persons who are learned in the Veda and who are great sages in the orders of renunciation, enter into the Brahman. Desiring such perfection, one practices brahmacarya. I shall now explain to you the process by which one may attain liberation.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२॥
sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca
mūrdhnyādhāyātmanaḥ prāṇamāsthito yogadhāraṇām || 8.12 ||

8.12 Closing all the doors of the senses and fixing the mind in the heart and the life breath at the top of the head, one establishes oneself in yoga.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३॥
omityekākṣaraṃ brahma vyāharanmāmanusmaran
yaḥ prayāti tyajandehaṃ sa yāti paramāṃ gatim || 8.13 ||

8.13 Centered in this yoga practice and uttering the sacred syllable Oṁ, the supreme combination of letters, if one dwells in the Supreme and quits his body, he certainly achieves the supreme destination.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४॥
ananyacetāḥ satataṃ yo māṃ smarati nityaśaḥ
tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ || 8.14 ||

8.14 I am always available to anyone who remembers Me constantly Pārtha, because of his constant engagement in devotional service.

Kṛṣṇa gives different ways to attain Brahman or God or Ultimate consciousness. He says that people learned in the Vedas attain Brahman. This does not mean that we need to just read the Vedas and then forget about them. Kṛṣṇa speaks at a far deeper level.

Even if we do not understand the deeper meanings of these scriptures, it is ok. These scriptures are energy hubs. When we read them, the sound that is generated is enough to cleanse our inner being. That is the power of those verses. They will transform you. If you listen to Hindu chants, you will find that they are chanted in a specific tone and pitch. When they are chanted, they completely cleanse our system, our inner being.

If we visit the ancient temples in Bharat, we will see that the sanctum sanctorum has a beautiful peace inside it. When we enter that place, automatically our being becomes peaceful. Why do you think we feel a moment of bliss as soon as we enter the sanctum sanctorum? When the priest chants, that place gets energized. The sound of the chants carries tremendous energy and energizes everything in the place.

One more thing, these scriptures talk about realizing the Self. They are guides to enlightenment. So when we read them, we will get into that mood of enlightenment. Our mind will be tuned to that frequency. It is like this: After watching a movie, our mind keeps processing the scenes of the movie, is it not? For one or two days, we experience a hangover. In the same way, when we read these scriptures, even if we don't completely cognize them, we will experience a hangover. We will continue to think about what they say; what enlightenment is, how to realize our Self, how enlightened Masters live - these thoughts will fill our mind again and again.

This is what Kṛṣṇa wants. When our thoughts are always directed towards Self-realization, our thoughts will be of enlightenment at the time of death also.

Kṛṣṇa says, when we read the scriptures, when we practice this lifestyle, we practice brahmacarya. The literal meaning of brahmacarya is one who follows the path to attain the Self. 'Brahman' means the Self and 'carya' means to walk the path. Anyone who is on the path to attain Brahman is a brahmacāri.

Yoga means the continuous process of uniting our mind, body and soul. This truth is revealed by great enlightened Masters in different ways. Patañjali, the father of yoga, talks about this verse in his Aṣṭāṅga Yoga, in the two limbs of yoga - pratyāhāra and dhārana. These two parts talk about what Kṛṣṇa mentions.

How do we bring about that continuous process of uniting body, mind and soul? You see, our body-mind system reacts to different external situations. These external situations are like food, āhāra to our system and our five sense organs are the points through which we take in this food.

Our mind functions because we give food to our mind through our senses. We react to situations and our mind is continuously occupied because of this. Our mind exists because we have thousands of thoughts, constantly jumping from past to future and back to past. Our five sense organs act as gateways through which this food goes in to our mind.

Pratyāhāra means getting ourselves out of the clutches of these senses. This does not mean that we physically shut down our senses. Listen, pratyāhāra does not mean we shut our senses physically. Even if we close our eyes, an internal television runs in our system, does it not? Even if our ears and mouth are closed, there is inner chatter, is it not? We don't really shut down our senses. Even if we shut them physically, our mind functions. When I say, 'Close the doors of your senses,' I mean, 'Do not process the data.' What I mean is, continue to hear everything going on outside, continue to smell everything around, but do not process anything. Whatever comes, just witness, that's all. That is the only way

we can close the doors of our senses. We should neither suppress thoughts nor create thoughts. We should just watch them.

We cut the continuous flow of inputs from our senses when we increase our awareness. The number of thoughts slowly drops as awareness rises. As we increase awareness, our thoughts per second, TPS, drops.

This is what Kṛṣṇa means by closing all the senses. When we do this, our awareness becomes more and more concentrated on the present moment. When we shut our senses and remain in pure awareness, we focus on our divinity. We keep a single-minded focus on the divinity resonating in us. We automatically fall into the present moment. Awareness of our breath becomes more acute. We feel life energy or prāṇa filling our system. This is called dhārana, single-minded focus. We can focus on the life force energizing our system when we increase our awareness and close all the inputs from our senses. We automatically unite mind, body and spirit. This is yoga.

Kṛṣṇa continuously tells Arjuna the importance of the last thought before death. We saw in the previous verses how much importance He gives to this truth. You see, it is a powerful technique. These are not mere words to be read and not put into practice.

Kṛṣṇa says the people who reach Him are those who remain continuously on the path of yoga, continuously fixed upon the Divine without deviation. Kṛṣṇa asks us to be in that state all the time. He asks us to be in Kṛṣṇa consciousness all the time. The problem is when an enlightened Master says, 'Think of Me all the time,' we question, 'What kind of an egoistic person is He? Why should we think of Him?' Please listen! Kṛṣṇa, or any Enlightened Master or Incarnation, only asks us to keep our inner space completely free of desires. Our thoughts are generally related to greed and fear. We keep piling up desires because our root thought patterns are of greed and fear. When we die, our soul re-experiences these desires. Attachment to these desires makes our death painful. An enlightened Master has seen this process and speaks from experience. He is pure compassion and He wants everyone to know the secret of mastering the art of leaving.

That is why Kṛṣṇa says again and again: When we direct our thoughts to the Divine, greed and fear are completely wiped out. Our whole being is filled with gratitude to the Divine. One more thing, many people think of God because they want to go to heaven. Some people are afraid of death so they think of God. Both are only because of greed or fear. When we think of the Divine, we should do so out of gratitude, and not out of greed or fear. Our thoughts about God, our devotion to the Divine should be out of pure gratitude to Existence.

Brahma's Day and Night

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५॥
māmupetya punarjanma duḥkhālayamaśāśvatam
nāpnuvanti mahātmānaḥ saṃsiddhiṃ paramāṃ gatāḥ || 8.15 ||

8.15 After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world. This world is temporary and full of miseries and they have attained the highest perfection.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६॥
ābrahmabhuvanāllokāḥ punarāvartino'rjuna
māmupetya tu kaunteya punarjanma na vidyate || 8.16 ||

8.16 From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. One who reaches My abode, O Kaunteya, is never reborn.

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७॥
sahasrayugaparyantamaharyad brahmaṇo viduḥ
rātriṃ yugasahasrāntāṃ te'horātravido janāḥ || 8.17 ||

8.17 By human calculation, a thousand ages taken together is the duration of Brahma's one day. His night is just as long.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८॥

avyaktād vyaktayaḥ sarvāḥ prabhavantyaharāgame
rātryāgame pralīyante tatraivāvyaktasaṃjñake || 8.18 ||

8.18 From the unmanifest all living entities come into being at the beginning of Brahma's day. With the coming of Brahma's night, they dissolve into the same unmanifest.

Now He says, 'After attaining Me the great souls who are steeped in yoga never return to this temporary world, which is full of miseries, because they have attained the highest perfection.'

mām upetya punar janma duḥkhālayam aśāśvatam | nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ || 8.15 ||

The understanding of this science, the very intellectual understanding, gives the inspiration to experience truth and naturally leads us to the ultimate Truth.

Here Kṛṣṇa says, 'If you achieve this state, you never come back.' He inspires us; He persuades us to enter that state, to enter thoughtless awareness.

The only job of an Enlightened Master is to make everyone realize the truth that he himself has experienced. That is the only aim. There is no ulterior motive or vested interest.

Understand one thing: A person who remains at the inner source of bliss never cares for anything external. Please understand that he does not need external sources of happiness because he has something more powerful. The inner guide is so powerful that the being is always blissful.

That is the reason he does not see the world as a collection of miseries. You see, an enlightened Master may not get food for days, yet he is always blissful. Even in such situations, the only things that he experiences are gratitude and compassion.

He is neither attached to sorrow nor to happiness. He is detached from both to the same degree. He is always in a state of gratitude to the Universe. Worldly things do not affect him. Happiness and sorrow are not in his dictionary. An enlightened Master looks at misery and happiness with total gratitude and surrender to the Universe. Enlightened beings are beyond happiness as you understand it. They are not attached to anything. They are pure compassion.

One more thing, an enlightened being surrenders everything that he has and gets, to Existence. When he gets food, he surrenders that; when he is hungry for days, he surrenders that to Existence. Whether he has money or is in poverty, he is rich inside because he surrenders everything.

He says, 'Let Existence take care.' All his responsibilities are handed over to Existence. There is a great relief inside when that state of surrender happens. We suddenly light up in joy. We consider something as misery because we think we are responsible for that something. We think we control it. That is why, when something does not happen according

to our expectations, we see it as misery. But an Enlightened being is not like that. He simply flows. Whatever comes, he accepts it and surrenders it to Existence.

Beyond Karma

In the next verse, Kṛṣṇa talks about the misery-filled world and we see how good deeds cannot get us out of the cycle of birth and death.

Kṛṣṇa says here:

ā-brahma-bhuvanāl lokāḥ punar āvartino ‘rjuna | mām upetya tu kaunteya punar janma na vidyate || 8.16 ||

‘From the highest planet of Brahmaloka in the material world down to the lowest, all are places of misery wherein repeated birth and death takes place. But one who attains Me, one who attains My being, one who attains My consciousness, never takes birth again.’

Even if we reach the cosmic layer of Brahmaloka, the land of the Divine, we must come back and take birth again. It means that even if we are full of good intentions and good deeds, even if we are attached to good things, we must come back into a body.

Please be very clear, even if we are caught in doing good deeds, we return. Our good deeds, puṇya, cannot give us enlightenment. Be very clear, unless you have the conscious glimpse, unless you achieve at least one moment of thoughtless awareness, nobody can save you from the cycle of birth and death. Work intensely for it, for at least one glimpse of thoughtless awareness, the witnessing consciousness, the space of completion. If we achieve one glimpse, it’s over. That one glimpse acts like a conscious torch and guides us through these seven layers when we leave the body. We will walk beautifully; we will slide through all seven layers. The enlightened Master’s initiation is the torch of consciousness that guides us through this path, through our living and leaving.

If we achieve that one glimpse of consciousness, we achieve what has to be achieved. If we have not had that, whatever we achieve is a pure waste. All merits and sins - nothing comes with us. We will not be judged by anything except this glimpse of samādhi, the ultimate truth.

Samādhi in Sanskrit means being in our original state. Once we realize this state, we have arrived.

Vivekananda says, ‘If you achieve even a single glimpse, you leave your body in that experience.’ It is because this intense experience of Self-realization will come up at the time when we leave the body. At the time of death, our whole life is played back to us in a fast-forward mode in a few seconds. And only the important scenes appear in multicolor again and again; all other scenes appear in black and white. They become the background. If we have had thoughtless awareness, the samādhi experience when we were alive, that alone will appear in multicolor; all other things will fade away in the background.

Thoughtless awareness is a benign virus, if such a thing exists. The more we work with the software after the virus has entered, the more the software and programs will be destroyed. Similarly, if we have one glimpse of Consciousness in our lifetime, this glimpse takes over our being at the time of leaving the body, and the whole software is completely erased.

We do not have to take another birth. We assume the body and mind only if we believe there is something to be enjoyed or achieved through the body and mind. Unless we believe there is some work or enjoyment to be found downtown, will we go downtown? We will not. Similarly, unless we believe there is something to be achieved or enjoyed through this body and mind, we do not come down to planet Earth.

When we are in this body, if we work on our root thought patterns, saṁskāras, and complete with them, we will liberate ourselves from their influence, and hence from the cycle of re-birth. Kṛṣṇa speaks in a detailed manner on these truths later.

Actually, you do not normally become aware of these root thought patterns, saṁskāras. For instance, guilt is initially imposed on us by society. Later we master the art of creating guilt and continue to create it for ourselves. First society teaches us; then we master the art. Next, pain and suffering. Society creates a scale deciding what pain is and what suffering is. Then, we actually turn our whole life into suffering by measuring it with that scale.

Understand, this science is not only for dying but also for living. If we are stuck with guilt, we can never enjoy our desires. When we don’t enjoy our desires, we create more guilt, that’s all. When we are stuck in guilt, we will not leave

the desires and they cannot leave us. When we don't leave our desires, we create more guilt. This becomes a vicious circle of incomplete emotions. So not only for dying, even for living we need to learn this whole science of completion, the space of thoughtless awareness.

Experience His Līlā - Cosmic Play

As of now, understand this one thing: Throughout this chapter Kṛṣṇa conveys the single message:

Experience His consciousness, the thoughtless awareness or the witnessing consciousness in which Kṛṣṇa stays and plays the whole game of life, how He lives through the whole of life. That is why Kṛṣṇa's life is called līlā, cosmic play, Kṛṣṇa līlā. It is not history. It is līlā; it is a cosmic play.

For ordinary human beings, after they die, their life will be written as history. For incarnations, their life itself is a script that has already been written; they just come down and enact it, that's all. For the great Masters, it is a script. They come with the script and enact the whole thing. They play the whole game. That is why their life is called līlā. If we achieve the witnessing consciousness, our whole life becomes līlā. We know the script and we are ready. When we know the script our whole life is a līlā. When we don't know the script, it becomes history.

Līlā Dhyāna is a such a powerful space creator. Please understand, your pastime always leads you to incompletion. An Incarnation's pastime or līlā always leads you to completion. Your past always leads you to incompletion. An Incarnation's pastimes always lead you to completion. If you constantly remember what you did when you were a child, you will be in more and more incompletion. If you constantly remember what Kṛṣṇa does when He is a child, you will be more and more in the space of completion. Understand, remembering your pastimes, creates more and more incompletions. Remembering the Incarnation's pastimes creates more and more completion and the higher space.

Whether it is Kṛṣṇa or Buddha, Mahādeva or Mīnākśi, even remembering their līlās, their cosmic play creates so much of completion in you, it heals your mamakāra, your inner image.

Actually, because of this Līlā Dhyāna practice you become more complete with you. And if you observe deeply, you will find out if you have incompletion with you, that day you will feel that the Divine is angry with you. Understand, the completion you need to do with you and with others is responsible for how you feel connected to your Guru or God, outside and inside.

Kṛṣṇa conveys one thing: All we need to do is work to achieve a glimpse of thoughtless awareness, the space of completion. In the next few chapters, He speaks deeply, intensely about how to open every layer, how to progress, how to clean and complete with every layer and how to achieve the conscious glimpse or thoughtless awareness. He says further, 'By human calculation, the thousand ages taken together form the duration of Brahma's one day and such also is the duration of his night.' One year for us is one day for the devatas, demigods. For Brahma, a thousand ages are taken as one day. Only when we achieve the consciousness of nirvāṇa, thoughtless awareness, will we not take rebirth. Here He says a beautiful thing about kṣaṇa.

At the time of death, our soul has three kṣaṇa to take another body. Three kṣaṇas can be three microseconds, three seconds or three minutes or three hundred years according to the person's frequency of thoughts. It depends on his state of mind. If we have lived a restless life, our kṣaṇas will be in microseconds. If we have lived a peaceful, blissful life and achieved at least one glimpse of thoughtless awareness, our kṣaṇa can be even two or three hundred years. If we can stop the next thought from happening within our inner space, our kṣaṇas can be increased to any extent. It can extend to eternity. So, kṣaṇas is relative and not absolute.

Time is actually not chronological, but psychological. If we sit with a friend with whom we are comfortable and joyful, after three or four hours, we suddenly notice the time and say, 'Oh! I don't know how the time has passed by so quickly!' At the same time, if we sit with somebody with whom we don't feel comfortable, we will look at the watch and think, 'Why is the watch not moving? Is there a problem with it? The time is simply dragging on.'

The number of thoughts that happen in our mind decides the time consciousness. If thoughts are less, even after ten hours, we will not feel that ten hours have passed. If the number of thoughts is more, two or three minutes will seem like years.

You see, at the most, we can extend time psychologically. And when it happens, it is what we call 'eternal hell'. The word 'eternal' is not chronological. Even if we make all possible mistakes in a hundred years, how can we be punished

in eternal hell? It actually means that those hundred years seems eternal because of the crowd of thoughts, time will not seem to move.

One year of human life equals one day of the devatas, demigods, because their thoughts per second (TPS) is very less. That is why the deity Natarāja in the temple at Chidambaraṁ in South India, has only six prayer offerings throughout the year. In one year, they worship the deity only six times. Normally, the worship is carried out six times a day in other temples. But this temple is supposed to be where the devatas worship the Divine, so the worship is carried out according to their time.

The six offerings of worship required for the deity are conducted in our one year because our one year is one day for the deities or devatas. Devatas refers to those whose TPS has come down, who have had a glimpse of samādhi. If our TPS is low, we too are in heaven. If our TPS is high, we are in hell. Heaven always looks brief; hell always looks eternal, because of the number of thoughts.

When we are in the body, if we have had a single glimpse of thoughtless awareness, the experience of meditation, then automatically this consciousness comes up at the time of leaving the body and we will have two benefits. We can choose to become enlightened and not take another birth, or we can choose the right place to express and work out our karma, to live as we want. We have both choices if we experience thoughtless awareness while living.

My Supreme Abode

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९॥
bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate
rātryāgame'vaśaḥ pārtha prabhavatyaharāgame || 8.19 ||

8.19 Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are automatically annihilated.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२०॥
parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati || 8.20 ||

8.20 Yet there is another nature, which is eternal and is beyond this manifested and unmanifest matter. It is supreme and is never annihilated. When all in this world is annihilated, that remains the same.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१॥
avyakto'kṣara ityuktastamāhuḥ paramāṃ gatim
yaṃ prāpya na nivartante taddhāma paramaṃ mama || 8.21 ||

8.21 That supreme abode is said to be unmanifest and indestructible and is the supreme destination. When one gains this state one never comes back. That is My supreme abode.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२॥
puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā
yasyāntaḥsthāni bhūtāni yena sarvamidaṃ tatam || 8.22 ||

8.22 O Pārtha (son of Prithā), the supreme person, who is greater than all, is attainable by undeviating devotion.

Although He is present in His abode, He is all-pervading, and everything is situated within Him. Kṛṣṇa explains how transient this material world is. During a single blink of Brahma, the Lord of creation, so many things change. In our concept of time, we see things as permanent, but when we operate in a different zone of space and time, all this becomes temporary.

Our ignorance makes us think that all that we see is real and permanent. Once we understand that this entire life and the world around us is impermanent, we see everything from a completely different space. Why do we run behind material things? Why do we again and again want to possess things?

In our concept of time and space, we see material things as permanent. We think we can control them. We want to have ownership over everything that is available. And the problem is everyone wants the same thing. Everyone fights to take charge of the same thing. We are like cats fighting over a piece of bread.

Please listen, we fight to catch hold of this body. We want to hold onto this body for as long as we can. Even at sixty or seventy, many people go in for plastic surgery. They do things to look young. Why? They do not want to accept the truth that the body is impermanent.

Once we raise ourselves to higher dimensions, we see the actual truth. As long as we limit ourselves to this space, we think the earth is stationary. When we change our concept of space and time, when we change our reference point in space and time, we realize that all we think of as permanent, all that we think is ours is not permanent. It is continuously being created and destroyed.

This is what Kṛṣṇa says. We believe in a concept of finite time and limited space and we cling to that without realizing what is beyond this dimension. We are greedy to accumulate more and more material pleasures because we see them as real and permanent. We think they will stay with us forever. That is one side. On the other side we fear that they will be taken away from us. We are always in a state of fear.

Both these greed and fear are the main sources of our misery. When we live in bondage to fear and greed, we continuously build saṁskāras. We create more and more desires. First of all, we are not trying to fulfill our true desires or prārabdha karma. Then on top of that, we build a whole new set of desires. In our concept of time and space, we think things are permanent. We think we own them and we should take care of them and control them. When we understand that at higher dimensions, all that we see is destroyed and created continuously, we realize the futility of holding onto things, even our own body. Kṛṣṇa says that in all this creation and destruction, only one thing is neither created nor destroyed and that is the 'Ultimate Consciousness'.

The Abode Of No Return

The secret to liberation is what Kṛṣṇa gives here, 'One who attains My abode will never return, yaṁ prāpya na nivartante tad dhāma paramaṁ mama (8.21).'

The abode where one will not return to refers to the state of the being when it transcends joys and sorrow. Kṛṣṇa again and again talks about focusing one's thoughts on the Divine. The only way to think of the Divine at the time of our death is by thinking about Him all the time. At that time, we suddenly cannot think of God. In such pain and suffering, we suddenly can't think of God if we have always been thinking about money and food in our life. It is impossible.

That is why Kṛṣṇa insists upon continuous devotion to the Supreme - bhaktyā labhyas tv ananyayā (8.22). When we live in a state of continuous devotion, our last thought will be of the Divine. Please be very clear: Our last thought determines our next birth. There is no doubt about it.

When we continuously think about God, we understand the truth that everything around us is Him. When we are continuously in that meditation, we see Kṛṣṇa in everything around us. You see, thousands of thoughts come to us every minute. Let as many thoughts as possible be of God. We do not need to reduce the number of thoughts. Let the thoughts be of God. Let us immerse ourselves in thinking about the supreme soul. This purifies our inner space.

Throughout the day, how many times do we think of God? Maybe before a meal, or before going to bed. Otherwise, it is only when we face some problem, that we think of God. But how many times do we think of some film actress or actor? Everything in the newspapers, on television or on the internet is about something with which we are not really connected.

Out of thousands of thoughts, less than one percent is probably related to God. Everything else is related to something external. Please listen, every thought is energy and we waste more than ninety nine percent of our energy

on something that is not really needed for us. If we can channel this energy to look inward, to see the source of our existence, we explore a new dimension of our Self.

Passing In Light

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३॥
yatra kāle tvanāvṛttimāvṛttiṃ caiva yoginaḥ
prayātā yānti taṃ kālaṃ vakṣyāmi bharatarṣabha || 8.23 ||

8.23 O best of the Bhārata, I shall now explain to you the different times When passing away from this world, one returns or does not return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४॥
agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ || 8.24 ||

8.24 Those who pass away from the world during the influence of the fire god, during light, at an auspicious moment, during the fortnight of the waxing moon and the six months when the sun travels in the north and those who have realized the supreme Brahman do not return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५॥
dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasaṃ jyotiryogī prāpya nivartate || 8.25 ||

8.25 The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun travels in the south, having done good deeds, goes to the cosmic layer and returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६॥
śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate
ekayā yātyanāvṛttimanyayāvartate punaḥ || 8.26 ||

8.26 According to the Vedas, there are two ways of passing from this world - one in light and one in darkness. When one passes in light, he does not return; but when one passes in darkness, he returns.

In these few verses, Kṛṣṇa describes at what time one can achieve enlightenment, how one can achieve enlightenment and how to reach that state. He also talks about how people come back into this cycle of birth and death.

He says:

agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam | tatra prayātā gacchanti brahma brahmavido janāḥ || 8.24 ||

Those who know the supreme Divine attain that Supreme by passing away from the world during the influence of Agni, the fire-god, during light or at an auspicious moment of the day, also during the fortnight of the waxing moon or during the six months that the sun travels in the north, referred to as uttarāyaṇaṁ.

Understand, these are not chronological calendars. If it were a chronological calendar, then at uttarāyaṇaṁ time, all of us can commit suicide and be done with it. But that is not what is meant here. All these things have metaphorical meanings. When He says uttarāyaṇaṁ, Kṛṣṇa means when our mind is totally balanced and when we are not agitated.

In the Mahābhārat war it is said that Bhīśma Pitāmaḥ waits for uttarāyaṇaṁ to leave the body. Don't think he waited for January. He waited until his mind settled down from the agitations and incompletions, and he establishes himself in the space of completion.

He had fallen in battle and was lying down on a bed made of arrows. He must have felt agitated. He must have felt, 'My grandson, whom I taught everything, for whom I did everything, did this to me.' He would have been disturbed. So he waited until the agitation settled down. That is what is meant by the words, 'he was waiting for uttarāyaṇaṁ.'

Don't think these are chronological concepts. They are psychological. If it were chronological, then do you think that the millions of people who die in those six months become enlightened? Enlightenment is not an accident. It is a pure conscious choice.

So be very clear, when He says agnir jyotir ahaḥ śuklaḥ, He means when your being is conscious, fully alive, awakened, naturally you go up. (śuklaḥ means going above, kṛṣṇa means going down).

If we live throughout life centered on the eyes, our energy leaves through the eyes. At the last moment, we open the eyes and the soul leaves. If we live throughout life centered on the tongue, eating, our mouth opens and the soul leaves through it. So if we live throughout life centered on higher consciousness, our energy leaves through the sahasrāra, the crown cakra, the energy center on the top of our head.

Kṛṣṇa says brahma brahmavido janāḥ. He means that if we have always lived with our attention focused towards higher consciousness, we will travel in that path and disappear into Brahman. We will become enlightened.

So be very clear, these conditions are not chronological. They are psychological. Bhīśma waited until his mind settled, until he felt completely peaceful, till he was able to forgive and complete with everybody and himself, and till he was able to reach conscious awareness. Then he entered enlightenment.

Next, Kṛṣṇa says that the person who passes away from this world during smoke, the night, the fortnight of the waning moon or those six months when the Sun travels in the south, referred to as Dakṣināyaṇaṁ, reaches the Moon but comes back again.

Kṛṣṇa says that according to the Vedas, there are two ways to pass from this world: one in light and one in darkness -śukla-kṛṣṇa gatī hy ete jagataḥ śāśvate mate. When one passes in light, he does not return, but when one passes in darkness, he comes back again - ekayā yāty anāvṛttim ananyāvartate punaḥ (8.26).

What does Kṛṣṇa mean by light and darkness, śukla-kṛṣṇa? They refer to the levels of consciousness one has reached. If a person leaves the body without knowing what drove him all along - his saṁskāras, his desires, fears, guilt, etc., which we call root thought patterns - then this ignorance is what He refers to as darkness.

Carry the right inner space. On the rock, seed cannot sprout as a tree. In the right fertile ground only, the seed can become tree. In the right inner space only, the teachings can become reality. Right inner space means where all the root thought patterns of suffering are destroyed. All root thought patterns are destroyed where your inner space is fertile for experiencing the higher ideals and ideas. When we become aware of these root thought patterns and are free from

them, we leave the body and become liberated. This is what He means by light. He says that when this happens, the being does not return to the body.

Be Fixed in Devotion

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७॥
naite sṛtī pārtha jānanyogī muhyati kaścana
tasmātsarveṣu kāleṣu yogayukto bhavārjuna || 8.27 ||

8.27 O Pārtha (son of Pritha), the devotees who know these different paths are never bewildered. O Arjuna, be always fixed in devotion.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८॥
vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṃ pradiṣṭam
atyeti tatsarvamidaṃ viditvā yogī paraṃ sthānamupaiti cādyam || 8.28 ||

8.28 A person who accepts the path of devotional service transcends the results derived from studying the Vedas, performing austerities and sacrifices, giving charity or pursuing pious and result-based activities. At the end he reaches the supreme abode.

In the last few verses Kṛṣṇa summarizes the essence of the whole chapter. He says, 'O Pārtha, the devotees who know these different paths are never bewildered. Therefore O Arjuna, be always fixed in devotion.'

naite sṛtī pārtha jānan yogi muhyati kaścana | tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna || 8.27 ||

He means that a person who understands the different paths that a spirit can take while leaving the body will always be prepared for death. He immerses himself in devotion throughout his life so that he becomes liberated. Kṛṣṇa first gives Arjuna an intellectual understanding of the whole death process. He clearly tells him that the last thought while leaving the body governs the path that the spirit chooses when entering the next body.

Again and again He emphasizes that this thought cannot be divine unless we spend our entire lives in devotional service. Devotion is more important than service. Never give money in charity because some priest told you that it is a good thing. Never follow these rules blindly. Let charity just be a natural expression of yourself, not with any expectation.'

Every day for half an hour, just for half an hour, work without expecting anything in return. It could be anything. Without any calculations, immerse yourself in some work for half an hour. You will suddenly see a new space open up inside you. When you work without expecting anything in return, just for the joy of doing it, you will see how liberating it is. Gradually, when this becomes ingrained in you, you will be enriched and enjoy whatever you do much more. You will no more bother about who thinks what about you.

Kṛṣṇa says, 'Performing austerities and sacrifices, giving charity or pursuing pious result-based activities will take a person to the supreme abode.'

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८॥
oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde akṣarabrahmayogo nāmāṣṭamo'dhyāyaḥ || 8 ||

Thus ends the eighth chapter named Akṣarabrahma Yogaḥ, 'The Yoga Of Imperishable Brahma' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśātra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 9
Rājavidyā Rājaguhya Yogaḥ

Secret Of All Secrets

We are now at the halfway mark of the Bhagavad Gītā. Arjuna started in total confusion and dilemma. His questions were varied and repetitive. It was as if he did not listen to what Kṛṣṇa told him. Questions arise from inner violence. They arise from the ego to prove one's correctness.

These questions gradually transform into doubts. Doubts are essential for any seeker. Doubt and faith are two sides of the same coin. Without doubt, we cannot develop faith. Blind faith will not help the seeker. It is just based upon root thought patterns and will collapse under pressure. Real faith develops in the seeker when he sincerely questions spiritual truths. Raising sincere doubts before an enlightened Master actually does a lot to integrate a person and strengthen his faith.

Kṛṣṇa sees the change that is happening within Arjuna. He feels Arjuna's inner violence and conflict is clearing up and that his individual consciousness is opening to the space of completion. The Master is ready to change gears now and take the dialogue to the next level that is needed to address this change in inner space.

In previous chapters Kṛṣṇa explains to Arjuna how to act without attachment by renouncing the outcome of his actions to Existence. In the last chapter He enriches Arjuna with an understanding of the process of death and liberation. Now Kṛṣṇa reveals to Arjuna the greatest of all secrets - Rājavidyā Rājaguhya Yogaḥ, the secret about Himself.

Eternal, Easy and Joyfully Done

श्रीभगवानुवाच ।
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१॥

śrībhagavānuvāca
idaṃ tu te guhyatamaṃ pravakṣyāmyanasūyave
jñānaṃ vijñānasahitaṃ yajjñātvā mokṣyase'śubhāt || 9.1 ||

9.1 Bhagavān Kṛṣṇa says: Arjuna, you trust Me and you are not envious of Me; I shall therefore impart to you this profound and secret wisdom and experience; this will free you of all miseries of material existence.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२॥
rājavidyā rājaguhyaṃ pavitramidamuttamam
pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartumavyayam || 9.2 ||

9.2 This knowledge is king of all knowledge and the greatest secret of all secrets. It is the purest knowledge, sacred, and because it gives direct perception of the Self by Self-realization, it is the perfection of religion, dharma. It is eternal, easy, and it is very joyfully performed.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥
aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya māṃ nivartante mṛtyusaṃsāravartmani || 9.3 ||

9.3 Those who have no faith in this knowledge cannot attain Me, O Parantapa, conqueror of foes; they will return to the path of birth and death in this material world.

Kṛṣṇa assures Arjuna with these verses. He says, 'My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which, you shall be relieved of the miseries of material existence.'

śri bhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave | jñanaṁ vijñāna-sahitaṁ yaj jñātvā mokṣyase 'śubhāt || 9.1 ||

He says, 'Because you are never envious of Me.' Depending on the context, this verse can be taken to mean 'Because you are not envious of Me' or 'Because you have trust in Me.' We may wonder how Arjuna could be envious of Kṛṣṇa. Please listen, you don't know the ways in which the human mind works, especially since in our generation, we always think of Arjuna as being human and Kṛṣṇa as Divine. We accept Kṛṣṇa as God. However, when Kṛṣṇa was alive, when He was in the body, people did not always accept that He is divine. In addition, Arjuna and Kṛṣṇa were friends. They were close friends, so Arjuna treated Kṛṣṇa as a human and related to Him with human emotions. We should first understand the atmosphere, the background. Only then will we intensely understand this whole chapter as it is expressed.

The Ultimate Secret

The very idea that Arjuna might be envious of Kṛṣṇa may surprise us. Understand, whenever the Masters were in the body, people never respected them. This problem always existed. Only after they left the body did people accept and worship them. Actually, it is easy to worship a photograph. There is no sacrifice or transformation required. However, it is never easy to worship a living being. The living person will always be questioned and envied.

Whenever Masters are alive, it is difficult for people to accept their divinity. However, once they leave the body, people say, 'We missed Ramakrishna,' 'We missed Ramaṇa Maharishi,' and so on. We complain about what we missed. We never realize what we have.

Here Kṛṣṇa says, 'Because you are never envious of Me - pravakṣyāmy anasūyave, I will give you the ultimate secret - idaṁ tu te guhyatamaṁ (9.1).'

Here, please understand, Kṛṣṇa is giving the ultimate secret, guhyatamaṁ. Once we know this secret, then there is no difference between the Divine and us. Here He gives us the straight, ultimate secret.

In the business world, the leader usually never gives secrets to anyone, whatever they may do, however close they may be. Corporate people maintain secrets. Here Kṛṣṇa says, 'I am not going to maintain any secrets. I am going to open the whole thing.' He says that knowledge is free. It is up to us to use it. Now, modern day IT companies declare that knowledge is free. Yet five thousand years ago, Kṛṣṇa declared that knowledge is free.

He says, 'I am opening all the secrets - idaṁ tu te guhyatamaṁ.' He decides, 'I am giving you this secret because you are never envious of Me - pravakṣyāmy anasūyave.'

There is an important thing that people who go near the Master should know, especially people who live around the Master. By and by, these disciples, instead of trying to achieve the state of the Master, try to achieve the status of the Master. State is different from status. The enlightened state of the Master should be achieved, not the status that His Enlightenment confers.

When you see the status, you will always be caught in jealousy. If you see the state in which Masters live, He will become a source of inspiration for you to achieve the same state. He will be a role model. You will think, 'When he can achieve this, why not me?' I become an inspirational source for you.

Whether you believe it or not, accept it or not, realize it or not, you are God. You are Divine. You have two choices. You can either sleep as long as you want without experiencing this truth, or you can make the conscious choice to experience your Enlightenment, your Completion. But the truth is, 'You are That.'

Here, Kṛṣṇa says, 'Because you never try to achieve My status, I am trying to give you My state.' The person who never tries to achieve the status of the Master achieves the state of the Master. First, state comes; then status follows. If we try to create the status, the state will never be achieved.

Here Kṛṣṇa says, 'Because you are never jealous, never envious of My status and Me, I give you the ultimate secret of this state.' This is the ultimate secret. He says, 'Knowing which, you shall be relieved of the miseries of material existence - yaj jñātvā mokṣyase aśubhāt (9.1).'

What are the miseries of material existence? Whether we have something or not, it is misery. If we don't have, then the misery is, 'I don't have.' If we have, then we have the misery, 'I must protect it.'

Rājavidyā - King of All Knowledge

Yoga means achieving. Kṣema means protecting. Both are miseries. Whether we have or not, it is misery.

Kṛṣṇa says that the miseries of having wealth and not having wealth, both miseries that are caused by material existence disappear by knowing this secret. This is the ultimate secret that needs to be understood. Knowledge of this secret liberates you.

He says, 'This knowledge is the king of all knowledge. The greatest secret of all secrets, it is the purest knowledge and because it gives direct perception of the Self by realization, it is the perfection of religion. It is everlasting and it is joyfully performed.'

rājavidyā rājaguhyaṁ pavitram idam uttamam | pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam || 9.2 ||

See, religion or a spiritual path should have three characteristics. First, it should clearly describe the goal of life. Next, it should clearly give you the path to achieve the goal. Third, it should make you happy to travel in that path. The path itself should be joyful, blissful.

So here, Kṛṣṇa says, 'It is eternal - avyayam' meaning that the result that we achieve is everlasting. And it is joyfully performed - su-sukhaṁ kartum. It is easy. We don't need to struggle or suffer for it. It is the deepest secret. All we need to do is to realize the secret. Understand the secret.

Why is it a secret? If it is going to enrich so much then why is it a secret? Why not let the whole world use it?

The ultimate secret, the ultimate knowledge is not for the masses. Masses always get stuck with small things and shallow entertainment. That is why, if we run a cinema theatre, you can see how such a big crowd gathers. Only a few hundred people are here today because we built only a temple. Temples are for the chosen few, not for all. We need intelligence to come to a temple. We need intelligence to enter spirituality. It is not for everyone.

Don't give up on people based on their past record. Earlier your spouse may not have listened to you, because you yourself may not have been integrated and authentic to your spiritual path. Now, bring that integrity and authenticity. And don't give up on people. Enrich people, enrich people and enrich people. If you give up on people, you will give up on yourself. You will lose your confidence.

Not giving up on people is life. People are life. If you give up on them, you are giving up on life. Whenever you give up on people, you commit partial suicide. Enrich the person with some intelligence about life. You cannot directly give

spirituality. Please don't ask him to meditate or come to the temple. Listen, authentically listen to him and don't give up on him. That's all. Nothing else can be done.

Only by intelligence can a man come to spirituality. That is why this is preserved as a secret. If this spiritual intelligence is given to all, without bothering about the qualifications of the receiver, the person who receives will harm himself and others also.

First, he harms himself if he has not completely understood it. For example, what will a criminal do if he is told, 'You are God?' He will think, 'I am God. So let me do whatever I want. I don't have to bother.' He misuses the knowledge. He abuses it. That is why he harms himself.

A person who experiences God radiates compassion. He radiates simplicity. He radiates innocence. Divine qualities express through him. He never hurts anybody. We see a beautiful innocent shine in him and such simplicity. He never hurts anybody. He never harms anybody.

If we are relaxed, blissful, in a good mood, and our employee or co-worker makes a mistake, do we shout at him? No. We will say, 'Alright, leave it. What can be done?' However, if we are in a bad mood, an irritable mood, nobody needs to make any mistake. We shout at everyone for no reason. We are waiting to rant and rave. We are waiting to shout.

Our mood, our inner space decides our action. If we are in the space of completion and blissful, we never do anything wrong. If we are in incompletion with a hellish mood, we always make mistakes. Please don't think people go to hell after making mistakes. No! We make mistakes because we are in hell. We do the right action because we are blissful. Someone who experiences that he is God never makes a mistake and never harms anybody. If this knowledge is given to all, including those who don't have the maturity, naturally they harm themselves and they harm others. They say, 'I am God. Come here. I will do whatever I want.' That is why this knowledge is kept as a secret.

That is why He says, 'this king of secrets is the king of knowledge—rājavidyā rājaguhyaṁ.' Kṛṣṇa reveals the secret only to qualified people.

In this chapter Kṛṣṇa says, 'I am not even God; I am something more than God. Whatever you think of as God rests in Me. All created beings rest in Me.' He declares, 'I am God.'

All our scriptures are called Upaniṣad. Even Gītā is called Upaniṣad - Śrimad Bhagavad Gītāsu Upaniṣatsu'. The word Upaniṣad literally means 'sitting down near someone'. It refers to the teaching style of a traditional Hindu school or gurukul where students sat by their Master to learn. Knowledge was transmitted in close groups in a trusted environment. It was knowledge not merely through intellect as verbal communication. It was a communion of beings wherein the experience of one was experienced by the other.

Jñāna Yajña - Path to Self-realization

In the same way that we collect things for outward Existence, for the outer space, we need to collect knowledge for our inner space: life solutions, solutions for our inner space. If we feel depressed or low, if we face some adverse situation, how are we to react? How are we to handle it? We need this knowledge to handle our inner space.

Like collecting things for the outwardly life, we need to collect life solutions for a happy, blissful life. Collecting life solutions is what Kṛṣṇa calls jñāna yajña. What is nitya (eternal) and what is anitya (temporary)? What is satya (truth) and what is asatya (falsehood)? Acquiring all this understanding is jñāna yajña.

Jñāna refers to higher knowledge or wisdom and yajña refers to the purification process that leads to this higher knowledge. What Kṛṣṇa means through jñāna yajña is the spiritual path that leads one to Self-realization. It is the path that creates awareness in us about our Divinity. This realization of the deepest truths about oneself happens in many cases through a combination of two things: understanding about similar spiritual experiences by observing others and our own efforts to contemplate upon these experiences so that they are reproduced within.

Please focus on the life solutions offered by great Enlightened Masters while gathering knowledge. Please read books that enrich you with life solutions as experienced by Enlightened beings, for at least for half an hour every day: books of Śrī Ramakrishna, Vivekananda, etc. We have the books like 'Guaranteed Solutions', 'Living Enlightenment',

and daily morning satsangs, and over ten-thousand hours of life solutions available on KAILĀSA's YouTube channel. Spend at least half an hour every day reading, watching truths based on the teachings of enlightened Masters.

Read, watch or listen to anything that enriches you into leading a better, complete life. However, let it come from an enlightened source, which experientially gives solutions for your life. Let that hour become your jñana yajña, your spiritual journey. Add more and more life solutions into your inner space.

Kṛṣṇa says that doing jñana yajña is one step. Understanding that the whole Cosmos is energy is one step. If we understand that whatever exists is energy, automatically, fear will be taken away from our being.

The next question is, 'How can we say that whatever exists is energy? How can we say whatever exists is God? That is impossible. All these things are good to listen to, but are not practical to practice!' Our mind never accepts that these things can be practiced and experienced. So Kṛṣṇa continues; He goes on and comes out with the basic secrets.

Who Can Know The Ultimate Secret

Here Kṛṣṇa gives the qualification of people who can attain Him. He clearly describes the people who can reach Him. When I say 'Him', it is not the form named Kṛṣṇa. It is the Universal energy, the cosmic energy called nityānanda - eternal bliss.

In the first two verses He says, 'It is a great truth that I am going to tell and it is a secret that I am revealing to you.' Now He lets Arjuna know what kind of people can know the secret. He says people who do not have śraddha, faith in dharma or His teachings go back to the path of rebirth without enlightenment, without attaining Him. He says the qualification required is to have faith in His teachings. Only those people can come out of the vicious cycle of birth and death.

You see, having authentic faith, śraddha is one of the most important things, especially in the spiritual path. Whenever an Enlightened Master speaks, every word he utters is the Absolute Truth.

Śraddha - Authentic Faith in Master

There are three possible levels in which you can put faith in what a Master says.

With the first level or group, you can have doubt. That is obvious. You doubt what an enlightened Master says, because you can't comprehend what He says. See, you can have doubts. In fact, you should have doubts, only then you question what Master says. However, you should look-in to find out if those doubts are genuine. If they arise out of ego, then it is your mind playing a game. Your mind creates a wall between you and Master. As long as your doubts are genuine, as long as you question to know the Truth out of curiosity, it is fine.

The second group or level is when you believe whatever Master says. That is the second category. This is dangerous. Believing whatever Master says without intranalyzing, cognizing, and experiencing it for yourself is dangerous. This creates a weak foundation. When Master says that 'you are God', if you just straightaway believe me it is dangerous, because you have not experienced it. If someone questions you on your belief, you will be unable to stand by it. You will stammer and stumble and do yourself harm.

The third approach is trust. When you trust Master, you accept what Master says. You still have doubts. However, you are willing to break that wall and try to see and experience what Master is saying. You build your foundation and you make it strong because you trust the Master. This is the way authentic faith, śraddha should develop. Faith should arise from a strong foundation of integrity and authenticity. First you trust Master, then you try exploring the truths He shares and when you have a glimpse of the truth, you believe Master with a stronger foundation. Now nobody can shake you because you have developed a strong base. You have done the work yourself.

Here, Kṛṣṇa talks about faith in dharma, His teaching. You see, we are different from animals because we can have faith in dharma, meaning the higher levels of consciousness. Without dharma, we are the same as any animal. It is completely controlled by instincts. It does not make a decision consciously, based on right or wrong. However, a human being has one extra power. He has free will to follow dharma, to live with integrity, authenticity, responsibility, and enriching. He has free will to do or not do, to accept or not accept.

He says we must allow consciousness to flower in us and in order to do that we must have faith in dharma. When our faith is complete, when we have internalized His dharma, with integrity and authenticity, in everything that we

do, our consciousness automatically blossoms. When we reach that state of consciousness, we merge with Universal consciousness and then we are free from the cycle of birth and death.

So, Kṛṣṇa gives a technique. He says, 'Have śraddha, faith in dharma and it will lead you to the Ultimate.'

All Rest In Me

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥
mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā
matsthāni sarvabhūtāni na cāhaṃ teṣvavasthitaḥ || 9.4 ||

9.4 The entire Universe is pervaded by Me in My formless form. All beings are based in Me, but I am not in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५॥
na ca matsthāni bhūtāni paśya me yogamaiśvaram
bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ || 9.5 ||

9.5 Look at My mystic powers. I create and sustain all living entities but do not depend on them, nor do they depend on Me.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६॥
yathākāśasthito nityaṃ vāyuḥ sarvatrago mahān
tathā sarvāṇi bhūtāni matsthānītyupadhāraya || 9.6 ||

9.6 As the mighty wind, blowing everywhere, always rests in eternal space, all beings rest in Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७॥
sarvabhūtāni kaunteya prakṛtiṃ yānti māmikām
kalpakṣaye punastāni kalpādau visṛjāmyaham || 9.7 ||

9.7 O Kaunteya (son of Kuntī), at the end of every age all beings merge into Me, at the beginning of every new Age I create them again.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८॥
prakṛtiṃ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ
bhūtagrāmamimaṃ kṛtsnamavaśaṃ prakṛtervaśāt || 9.8 ||

9.8 My material nature creates the beings again and again. They are controlled by My material nature. It is time to reveal the secrets.

Śrī Kṛṣṇa starts:

mayā tatam idaṁ sarvaṁ jagad avyaktamūrtinā | matsthāni sarva bhūtāni na cāhaṁ teṣvavasthitaḥ || 9.4 ||

'By Me, in my formless form, this entire Universe is pervaded. All beings are in Me, but I am not in them.' Before entering further into this verse, the meaning of the verse should be understood.

The whole Universe is pure intelligence. The whole Universe is not dead matter. The Universe is not an accident. It can respond to our thoughts. Please understand, the whole Universe, planet Earth, air, oceans, rivers, earth, fire, or the space, sun, moon, this whole Universe, is intelligence. It can reciprocate. It can respond. It can react to our thoughts.

This is an important and basic understanding. The moment we understand that we are this energy that is intelligence, the moment we are aware that we are inside the energy that is intelligence, at that moment, we immediately settle into a deep relaxation. The moment we experience, we understand we are under the guidance of an intelligent energy. We

are taken care of by an intelligent energy, we are part of the cosmic intelligence and we don't need to struggle or stress ourselves. We don't need to torture ourselves with insecurity problems and with unnecessary worries.

Actually, all our problems, tensions and stresses arise because we think we do everything. We think the Universe runs because of us. Understand that the Universe runs in spite of us. We should understand that the Universe is intelligent and it responds to our thoughts. If we trust the Universe, we experience how light we are. We can unload all our troubles including the extra responsibility of thinking that we do everything.

This does not mean that we just sit and relax and say, 'Okay, the Universe is intelligence. It will take care of everything.' This is laziness and escapism. We still must do what we need to do. We should still work; however we can enjoy the process. You see, we think of the result all the time. Our thoughts arise out of fear or greed: fear of whether we will get the results or greed of wanting more and more.

However, we never enjoy the process of doing that work. When we enjoy the process and trust the Universal intelligence, thoughts arising out of fear and greed will disappear. We will enjoy the process of doing and we will let the Universe take care of the results. Kṛṣṇa says elsewhere, 'You do what you have to. Do it, but surrender the results to Me.' When He says 'Me', He refers to the Universal consciousness or intelligence.

This is what Kṛṣṇa means in the next verse when He says that the beings do not depend on Him, nor does He depend on them.

Of course, it is clear that the Universe does not depend upon us; yet how can He say that we, the beings created and sustained by the Universe, do not depend upon it? What He means is this: it is not a passive and lazy dependence of letting everything happen while we sit idle. It is an active understanding. One does what one must do as part of his life process but without attachment and ownership.

One way or the other, we are in this Universe. Because the Universe is intelligence, it responds to our thoughts. It makes things happen. Since we are part of this Universe, just flow with the energy of the Universe. Do not resist it. If this understanding penetrates our life, it is enough.

If we know the Universe is intelligence, we never question how life unfolds. We don't say, 'I am moral. But I see people who don't live morally living luxuriously, happily. Yet I always suffer!' We never have these frustrations, these incompletions with others and with life, because we know the Cosmic intelligence will take care ultimately. Whoever is immoral or whoever goes around and disturbs others will naturally face the consequences, because intelligence takes care. In the same way, if we are integrated and authentic, living a spiritual life, we will live a beautiful life. We are rewarded because the whole Universe is run by an intelligence that responds to this.

Don't think the Cosmos is just matter. If we think the Cosmos is matter, we are materialistic. If we understand that the Cosmos is intelligence, we are spiritual, that's all. The only difference between the materialistic and spiritual person is that the materialist thinks the whole thing is material: 'Let me acquire more and more material things.' The spiritual person understands that the whole thing is spirit, energy. If we understand that the whole thing is spirit, energy, intelligence, then a tremendous relaxation and bliss consciousness happens to us.

Kṛṣṇa declares, 'By My formless form, this entire Universe is pervaded. All beings are in Me - mayā tatam idaṁ sarvaṁ jagad avyaktamūrtinā.' He speaks of cosmic intelligence.

Be very clear, such a big Universe is moving and happening. All the planets move around the sun. Each planet has its own moons. There are so many suns, moons and planets. Yet, each one travels in its route properly. Unless intelligence runs the whole thing, do you think things can happen so beautifully? And even on this planet Earth, see how the whole thing is beautiful. The whole thing happens in an order, in a complete way.

We need to understand that the whole Universe is intelligence and it operates out of intelligence. This intelligence responds to our thoughts and we can relate with this intelligence. When we internalize this truth, then we naturally experience a deep peace. Rest, a real, ultimate rest and confidence to live, happens within us.

As long as we think the world is matter or material, there is no use living. Nothing matters. Even if we become the president of one country, other countries will not be under our control. We can never become the president of the whole world. So naturally, we can never achieve the whole matter. As long as we believe the world is material, we create more and more violence because we live materially. Materially means that we must snatch from others. One

way or another; violence will exist. Only a person who experiences, who understands that the whole thing is energy, intelligence, only he can relax.

Let me repeat the next verse.

yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān || tathā sarvāṇi bhūtāni matsthānīty upadhāraya || 9.6 ||

He says, 'Understand that as the mighty wind blowing everywhere rests in the sky, all created beings rest in Me.' When the earth element is disturbed or poisoned, only one person suffers. For example, if our food is poisoned, we alone suffer, that's all. If water is poisoned, the whole region suffers. Whoever uses the water supply, suffer. If whatever creates fire in us is corrupted, a big group suffers. We can use medicines as an example for fire because medicines keep the fire inside us alive. If medicines are corrupted, people who take the medicines suffer. If chemicals pollute the air, the whole country suffers. If air is corrupted, if the air is polluted, the whole society suffers. But if space, ākāśa, is polluted, the whole world suffers.

Corruption at higher levels of energy creates suffering for more and more people. The higher the level of energy that is corrupted, the number of people suffering is more. Our thoughts corrupt space. Space is energy.

Because ether or space is so subtle and so sensitive, we cannot feel the happenings in the space of ether. We feel the happenings in the other four spaces: earth, water, fire and air, so because of that we can understand the happenings in them. However, we fail to understand that space, ether, is also energy, a power. It is more subtle and more powerful because the subtler it becomes, the more powerful and energetic it becomes.

Levels of Space

There are three levels of space. The first level is when we are limited to what is inside this skin. This is Ghaṭākāśa, what is contained within our body. We limit our whole understanding of everything around us to this body. We become conscious of how this body should look, how it should be maintained. We think we are only this body and nothing else. This is the lowest level.

The next level is Cidākāśa. This space refers to what our mind perceives as the world. Let's say we are sitting here but our mind is in Los Angeles. Then that (Los Angeles) becomes our cidākāśa, the space perceived by our mind. The next moment our mind shifts to Bangalore. Then that becomes our cidākāśa. The space that our mind operates in is cidākāśa.

The third and final level is Mahākāśa. The whole cosmos, the Universe, everything that is outside and that is inside forms mahākāśa. This is the ultimate level. This is the level where everything that we see as different becomes One.

Please clearly understand these three spaces. Our body, everything that is inside this skin is ghaṭākāśa. Next, the space governed by our mind, by our thoughts, is cidākāśa. Finally, the whole Universe, the whole cosmos, forms mahākāśa.

Now, if something happens inside our body, we immediately feel it. If we are hurt, we clearly see the blood flow. We see a rash or a cut. We clearly see and feel any disturbance or event in ghaṭākāśa at a gross level.

When we go to the next level, cidākāśa, events that disturb or change this space are subtle. Our thoughts affect cidākāśa. Whether we believe it or not, our thoughts have a huge effect on the external world. Whatever thought comes, don't think that it simply comes and goes. Every thought is energy. It manifests as something in the external world. The problem is that we are unaware of the effect. The effect is subtle so our mind cannot see that what happens is because of those thoughts we entertained.

Our mind thinks something. It affects this cidākāśa, our inner space. These changes are projected into the external world, yet our mind is unable to recognize that all it sees is because of itself. So, as we advance one level higher, the changes become more subtle but the effect is more powerful. In ghaṭākāśa, the effect is limited to our body. In cidākāśa, our thoughts affect the space around us. The effect is seen in a bigger space. The effect is more widespread. Now the highest level is mahākāśa. This level is subtler than cidākāśa. Any change here affects the whole Universe. When something happens in this space, the whole Universe responds. When we enter this space, we realize the ultimate Truth. We merge with everything, with the whole Cosmos. The fifth element, ether, is like mahākāśa. Actually they are the same. Ether is everywhere. Mahākāśa pervades everything. We are just not aware of it. This space takes any shape and any form. Even in vaccum, it is there. Like earth, ether, ākāśa can be used to create the space we want. It can be used in different forms and shapes. Certain techniques allow us to use the ether energy at its best, to its maximum level. When

ether is put in one particular size - inside that room or inside that space - whoever lives there will be controlled by that ether and the ether is in turn controlled by them. Their thoughts affect the ether and the ether affects their thoughts.

This science of using the energy of space or ether is the basis of Vāstu Śastra, an ancient Hindu science related to the science of architecture. We can live in harmony with the universal energy by constructing dwellings in a manner that fits in with the spatial energy of the Universe. Vāstu Śastra lays down details for where various activity spaces should be located in a dwelling, as well as the direction. It tells where the kitchen should be located in a house, where fire resides, and so on.

Kṛṣṇa says, 'How the wind rests in the space, in the same way the Universe rests in Me, tathā sarvāṇi bhūtāni matsthānīty upadhāraya.' Don't think space is emptiness. It is energy. Just because we are not able to see, we can't say it is emptiness. It is energy. Just as the air rests in the space, our being, the whole Universe including our being, we all rest in the Divine. Kṛṣṇa says, 'All beings rest in Me, mat-sthānī.'

In these two verses, Kṛṣṇa talks about the creation and destruction of the Universe. He makes bold statements. Only an Incarnation can make such bold statements because He speaks from experience.

In the first verse Kṛṣṇa says, 'The whole material manifestation enters into Him when the Universe is destroyed and He projects it again to create the Universe.' Understand that when Kṛṣṇa says, 'The Universe enters Me,' He refers to the cosmic Kṛṣṇa, the cosmic consciousness, and not the Kṛṣṇa we see in human form. Let us understand this very deeply.

Kṛṣṇa says at the end of each age, called a kalpa in Sanskrit, the materially manifested Universe with all its creations merges back into Him. If we analyze the Big Bang theory, the first question we ask is, 'Where did the ball of fire come from?' The Big Bang theory does not answer this fundamental question. You see, the so-called scientists have no answer to this question yet. However Kṛṣṇa, the inner scientist, answers this question in these verses. Science has now proven that the vacuum has something in it. The subtlest form of energy, ether, is present in the vacuum. See how science is tending towards spirituality.

This whole Universe was created from ākāśa, ether and it goes back into ether again. All that we see outside as the material world is the manifestation of this subtle form of energy. The material world is the gross form of energy that we can see.

Kṛṣṇa says that only He can create and destroy this Universe at His will. This whole Universe is a manifestation or a projection of our own self. Please listen: We make our own world. We create the reality what we want. We create our world through our needs or desires. We don't see what IS! We are only seeing what we want. Only an Enlightened being sees the real truth, as it IS. Once we understand everything is a mirror image of our own self, we become enlightened. Once we realize that we, along with everything else around us, are part of the same energy or Consciousness, we become enlightened.

In these two verses, Kṛṣṇa says this truth clearly. Every material manifestation is created by Him and goes back into Him. He says only He can create and destroy it at His will, which means the world that we see, the Universe that we perceive, is a projection of our own Self.

How To Be Unattached

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९॥
na ca māṃ tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavadāsīnam asaktaṃ teṣu karmasu || 9.9 ||

9.9 O Dhanañjaya, all this work does not bind Me. I am ever unattached and indifferent.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१०॥
mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate || 9.10 ||

9.10 The material nature of prakṛti works under My direction, O Kaunteya, and creates all moving and unmoving beings through My energy of māyā. By its rule this manifestation is created and annihilated again and again.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११॥
avajānanti māṃ mūḍhā mānuṣīṃ tanumāśritam
paraṃ bhāvamajānanto mama bhūtamaheśvaram || 9.11 ||

9.11 Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that is.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२॥
moghāśā moghakarmāṇo moghajñānā vicetasaḥ
rākṣasīmāsurīṃ caiva prakṛtiṃ mohinīṃ śritāḥ || 9.12 ||

9.12 Those who are thus deluded are demonic and atheistic. In their deluded condition, their hopes for liberation, their result-oriented actions and their culture of knowledge become false and useless.

Being attached or bound to what we do or what we have is a major hurdle in realizing our Self. Kṛṣṇa says He is not bound to this Universe. This is the reason, He says, that keeps Him unaffected when the Universe is created and when it is destroyed.

The whole Universe is being born out of Him and it is getting destroyed. Even then He is not affected because He is not bound to the Universe. It is because He is a mere spectator.

Let us understand this in the context of daily life. When we start to internalize these great truths in small things that we do, a great change happens in us. Kṛṣṇa speaks of a divine play. He talks in terms of the Universe being created and destroyed from Universal consciousness. If we understand His words, we can apply them to day-to-day activities. That is why Bhagavad Gītā is a beautiful scripture, which can be easily internalized and applicable for any age or generation.

When we understand this truth, we feel a great sense of liberation. You see, we become attached or bound to what we have. We think that all we have is ours. When we create that attachment, we create a strong bond. Be very clear, now the problem has started.

Drop Your Attachments - Be Unclutched

Our material possessions create greed and fear in us. We are either in fear of losing them or we want to get more and more of them. We attach so much importance to them that getting more and more of them becomes our only goal. Naturally when we have so much, we create a fear of losing them. The problem is we associate ourselves with material possessions. Again and again, we run after them and forget who we are. So many people are in the rat race. They spend their lives accumulating money, bungalows and cars. And at the end of their life, they regret; they wonder what they have done in their lives. We are in a state of continuous fear.

This is one kind of attachment. There is another kind of attachment. We are attached to people. We create strong bonds in relationships. These are also attachments. We start possessing people. The possessiveness grows so strong that we suffer when someone leaves us or dies. We become so dependent on persons that our whole life seems to lose meaning when they die.

Actually, in this kind of bondage we define ourselves based on the opinions of other people. So we constantly hold on to that relationship because it gives us energy; that relationship helps us define ourselves. So when a person dies, we feel depressed because whatever we were holding to very tightly was the source of energy for us. That was defining us till now and now it is no longer there. It has disappeared. So our whole system is shaken.

Now there is the third kind of bondage or attachment. It is related to our thoughts and emotions. Whenever something happens, we start linking it with our past and start fantasizing about the future. Be very clear, a thought arises because our mind jumps from the past to the future. When a thought arises, we link up that thought with other thoughts and create thought patterns.

None of the thoughts are linked to each other. We create a shaft binding all these thoughts. Each thought is like a bubble in a fish tank. If you see bubbles rising in a fish tank, they are unrelated, unconnected and disjointed. However

we create an illusory shaft and link them up. We attach ourselves with that shaft and start experiencing them. We let the thoughts control us.

In the same way, we deal with our emotions also. We create a shaft of all our pains and all our joys and associate with it. If we see that our pain shaft is longer than the joy shaft, we conclude that we had a painful life; we had a miserable life. Otherwise, we say we have a happy life. Yet if we look deeply, each of the pains is completely unconnected, disassociated, and disjointed.

For example, the headache that you experience today is not associated to the headache that you had one week ago. The headache that you had one week ago is not associated to the headache that you felt one month ago. But what do we do? We associate and connect all these and say we have always had headaches or migraines. We fail to see that all the events were independent events. We create a shaft through all these pains and come to a conclusion.

In the same way, if we have a joyful experience, we want to hold onto it. We want to experience that joy again. We look for that source of joy and continuously run after it. This again leads us into the rat race.

Understand, your incompletions get more and more powerful as long as you associate yourself with them. Don't associate yourself with your incompletion. Don't even own up. Just disown. Disowning incompletions is complete completion. If you are convinced you have disowned these incompletions, you are complete.

Here Kṛṣṇa says He is neutral. Kṛṣṇa is in the space of complete completion, the eternal completion. How do we get ourselves unconnected from these attachments? Please understand that being unconnected from material possessions does not mean you leave everything and go away. Being unconnected from relationships does not mean breaking your relationships, forgetting your children, parents and others.

Please understand this very deeply. Being neutral or unconnected has a deep meaning. Being neutral means being a spectator. It is like this: When you watch a movie, you watch something on the screen. Do you become an actor in that movie? No. You watch it and let it go.

In the same way, we need to watch attachments. When we watch them as a spectator, we get detached from them and complete with them. When we watch our materialistic wealth, we will not run after it. We do our job because we love it, not because we want to accumulate wealth. A scientist should do research because he likes to do it, not because he wants something out of it. When that is the attitude, the Universe starts showering. The results happen of their own accord. The materialistic wealth comes on its own.

In relationships also, we must be a spectator. When we stop seeing someone as a possession and when we become a spectator to the relationship, our dependency on that person and expectations from that person drop. When dependencies and expectations drop, there is no give and take in the relationship. There is only giving, only enriching. The relationship becomes stronger and completion with other happens.

When we become a spectator to our thoughts and emotions, we feel a great sense of liberation. All we have to do is break the shaft that we create between different unconnected thoughts and emotions. We have to 'unclutch.' When we see thoughts like passing clouds in the sky, we stop associating ourselves with them. We are no longer controlled by them.

Listen, being a spectator to thoughts does not mean that we suppress or destroy thoughts. We are not Brahma, the Creator, or Viṣṇu, the Sustainer, or Śiva, the Rejuvenator. When we become a spectator, we go beyond these three states. We transcend the trinity. By being a spectator, we remain unaffected and unattached to what happens in and around us. This is the truth. If we can internalize this completely, we will be enlightened this very minute.

Kṛṣṇa says that although He is a mere spectator, everything happens under His supervision. Here He shows His authority. He says the material world is created and annihilated according to His will through the power of prakṛti, Nature and the energy of māyā, Illusion. Actually, Kṛṣṇa is repeating what He said in the previous verse. Kṛṣṇa wants to clearly get this idea across to Arjuna.

The whole material manifestation is a projection of the energy of Universal consciousness. This is what is reflected within us in our individual consciousness. We create and project the reality what we see and what we wish to see. It is

like this. You stand in front of a mirror and see yourself. Now all that you see outside you is a projection of what you have inside you.

Power of Our Inner Self

Kṛṣṇa says, 'I am the supreme power. The material nature of prakṛti works under My direction - mayā adhyakṣena prakṛtiḥ sūyate sa-carācaram (9.10).' Everything happens under Hissupervision. What He says is simple. Whatever happens is a drama of creation and annihilation through Nature and Illusion. Kṛṣṇa, the director and producer of this cosmic drama, stands unmoved as a spectator.

This truth is reflected within us, too. We create and destroy ourselves. Everything, our happiness, our pains, our fantasies, our sorrows, our relationships are created by us. If we see from a higher level, we influence the whole Universe. Kṛṣṇa shows how powerful we are, how powerful our inner Self is. Whether we believe it or not, it is the truth. We create everything that we see, feel and hear. That is the power of our inner Self. Yet we do not stay detached the way Kṛṣṇa does.

Our thoughts and words have a tremendous impact. Cosmic consciousness responds to our thoughts. All the enlightened Masters have talked about the power of thinking and words. What we think and how we think affects what happens around us.

If we are at peace internally, we express that bliss. No external event or happening affects this state. Bliss is eternal; however happiness is temporary. When we are powerful and blissful inside, we project the same power and bliss outside. We enjoy the external material manifestation because we are blissful inside as spectator. However, when we try to possess that bliss, that bliss is gone. Be very clear, when we think and enjoy something from our mind, it is not bliss.

So in this verse Kṛṣṇa tells us clearly that we create our own world. The material manifestation is solely because of our inner Self and nothing external is responsible for it.

Fools Deride an Incarnation

In the next verse Kṛṣṇa says, 'Fools deride Me when I descend in the human form. They do not know My ultimate nature, eternal nature, as the supreme Lord of all that is.'

avajānanti māṁ mūḍhā mānuṣiṁ tanum āśritam | paraṁ bhāvam ajānanto mama bhūta maheśvaram || 9.11 ||

Here Kṛṣṇa uses a strong word: 'Fools, mūḍhā'. Incarnations, enlightened Masters don't edit their words. They speak the truth as it is. Usually, normal people edit because they fear others' opinions. See, normally in all your minds, three processes happen: first, words are created, then edited and then finally presented. In Masters, these three processes don't happen. Straightaway what is created is presented. That is why, whatever words they utter become reality.

Only for an integrated person whose inner chatter has become pure, not only his words, his thinking becomes pure. That person can talk in a relaxed way for hours in public. To speak in public, that too in a relaxed and casual way, we need our inner being to be in pure integrity with our words and pure authenticity with our thinking. Only then can we talk whatever comes and be relaxed and complete. Otherwise, continuously we must edit. If we edit and speak, within half an hour or one hour, we are tired and drained. We do not radiate the same energy.

Here Kṛṣṇa uses the word, 'mūḍhaḥ', meaning 'fool'. 'Fools deride Me.' He gives a jolt to the ego. 'Fools deride Me when I descend in the human form. They do not know My eternal nature as the supreme Lord of all that is, mama bhūta maheśvaram.' He says, 'When I land in the world in the human form as a Master, people, fools, deride me. They don't understand.'

Why Masters Descend?

He again and again tells this to Arjuna, 'Don't think that just because I am in the body, I am your friend. Don't think that I am the person who was sitting in Briṇdāvan (the forest place where Kṛṣṇa spent his infant years), who is your

own friend. I am the energy that takes care of the whole world. I have come down in this form to liberate all of you. So only fools deride Me, fools miss Me. Don't miss, Arjuna, understand the Ultimate nature of Me and liberate yourself.'

In these verses, Kṛṣṇa tells some interesting truths. These were true during His time and they are true today. When an enlightened Master lives in his body, people do not accept Him, people ignore Him, and some even abuse Him. In fact, people do not even want to accept that He can be an Enlightened Master.

Kṛṣṇa says, 'Fools lose Me when I come in human form - avajānanti māṁ mūḍhā mānuṣiṁ tanum āśritam (9.11).' He calls them fools. This is the truth. When an enlightened Master is in human form, we do not accept him as a Master. Only after the Master leaves the body do we pay our respects to the Master. Why do people again and again do this?

You see, when the Master is in his body, in human form, our mind sees him as another human being. Then our ego comes between him and us. It reasons, 'He is another human like me. Why should I listen to him?' All these questions come. We decide we don't have to follow another human being and go back.

A simple act of ego makes us miss a living enlightened Master. Our being wants it; however our mind and ego create a strong wall of questions between the Master and us. We miss the opportunity. And one more thing, some people know that a person is a Master and what he says is good for them, yet they escape. This is because they know that the enlightened Master can see through them. They do not want anybody to know what a mess they have created in themselves. We should understand why an enlightened Master, an Incarnation happens on planet Earth. If we know this, we will not be fools. We will not miss or run away. If we understand, then we can break the wall between the Master and us and let our being experience the Master's energy.

Be very clear, the only mission of an enlightened Master is to get everyone to Live Enlightenment. There is no ulterior motive of the Master. Whenever Enlightened Masters save mankind, people try to make their life hell, due to their ignorance and self-doubts. Understand that an Enlightened Master does not have desires. So He does not have any vested interests. All He wants is everyone should experience the bliss that He has experienced.

In the case of a normal man, when he takes birth, he carries over desires from his previous birth. These are called vāsanas. However, an enlightened Master does not have desires or vāsanas; he is in a no-mind state. His spirit can merge directly into the Universal energy. Whenever there is a need on planet Earth, the energy of the Enlightened Master is sent down to Earth with a mission to fulfill.

Be very clear, nobody can help when we create a wall of doubt between the Master and us. The Master can help only if we break the wall, only if we allow the Master to take charge. As long as we hold onto our ego, we remain a fool. If we meet an Enlightened Master, that is the best happening that can happen to us. Now it is up to us to enrich ourselves with Enlightenment or miss it. Kṛṣṇa tells everyone: if you miss an Enlightened Master, you are a fool.

Kṛṣṇa does not ask us to follow His form. He asks us to follow His energy. He wants us to internalize Him and follow Him. Follow Kṛṣṇa by understanding Kṛṣṇa Consciousness, not by following what you imagine to be your understanding of the form of Kṛṣṇa. Kṛṣṇa Consciousness is the same as Śiva Consciousness or Buddha Consciousness or NITHYĀNANDA Consciousness. There is no difference.

That is why Kṛṣṇa says, 'These fools mock at Me when I come in human form. Don't mock the form, follow the Consciousness. You will no longer be a fool. You will be in eternal bliss.'

Worship Me in Any Form But With Devotion

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३॥
mahātmānastu māṃ pārtha daivīṃ prakṛtimāśritāḥ
bhajantyananyamanaso jñātvā bhūtādimavyayam || 9.13 ||

9.13 O Pārtha (son of Prithā), the great souls, who are not deluded, know Me as unchangeable. They are devoted to Me as they know I am the cause of all creation.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४॥
satataṃ kīrtayanto māṃ yatantaśca dṛḍhavratāḥ
namasyantaśca māṃ bhaktyā nityayuktā upāsate || 9.14 ||

9.14 Those with firm resolve perpetually worship Me with devotion. They sing My glories, striving with determination, prostrating to Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥
jñānayajñena cāpyanye yajanto māmupāsate
ekatvena pṛthaktvena bahudhā viśvatomukham || 9.15 ||

9.15 Some worship Me by acquiring and spreading wisdom of the Self. Others worship Me in my non-dual form, or dual form or universal form.

Kṛṣṇa speaks about bhakti or devotion in these verses.

You see, devotion can be one of the most powerful ways to reach God. Many saints showed the world the path of devotion. Caitanya Mahāprabhu was devoted to Kṛṣṇa. He sang songs and danced in ecstasy while singing Kṛṣṇa's glory. Mīrā was another devotee of Kṛṣṇa who loved Him. Mīrā's devotional songs, Mīrā bhajans, are sung even today to show her devotion towards Kṛṣṇa. Prayer should express our devotion, gratitude, and love to God. All great devotees of Kṛṣṇa and Rāma showed complete gratitude and love. When devotion reaches that state, they reach the Ultimate Consciousness.

Devotion or Knowledge?

Prayers are powerful; however, we should not get stuck at prayers. Prayers are powerful in the initial stages when we pray as we go towards God. Let the prayers express devotion rather than asking for boons. We should go beyond words. When we pray, we are stuck in words. Our devotion should enrich us to see the ultimate energy behind the idol of Kṛṣṇa, Rāma, or Śiva.

Actually, complete devotion puts us in a completely different plane. When we show our devotion to someone, we surrender ourselves to him or her. Have you heard the story of the great child devotee Prahlād?

He was a young boy less than ten years old. His father Hiraṇyakaśipu, a great devotee of Brahma (the creator), does intense penance and asks Brahma for a boon to be made immortal; however Brahma says that is impossible. Hiraṇyakaśipu then comes up with lots of conditions such as: he should not be killed by an animal, a bird, a human, or anything living or non-living, either during the day or the night. Brahma grants him that boon.

Hiraṇyakaśipu thinks his boon covers all the ways in which he might be killed. So he declares himself to be God. He asks all the people in his kingdom to worship him as God. So people worship his idol. However his son, Prahlād, turns out to be a great devotee of Lord Viṣṇu.

Obviously his father is not happy about this. He tries to persuade Prahlād; but it is of no use. The more he talks to his son, the more intense Prahlad's devotion becomes. He then tries to get Prahlād killed through various ways. Prahlād worships Viṣṇu with such great devotion that Viṣṇu saves Prahlād every time. Prahlād prays to Viṣṇu every second, with every breath. His devotion is deep. Even when he is about to be executed, he prays to Viṣṇu with gratitude and love. His devotion is that of surrender rather than a prayer asking Viṣṇu to save his life. This is the story of Narasiṃha avatār, the Incarnation of Viṣṇu in which He is half-lion and half-human.

Kṛṣṇa continues to explain to Arjuna the ways in which people worship Him. Here he talks about the path of jñāna, knowledge: Those following the path of knowledge try to worship Me by acquiring and propagating knowledge.

Understand that mere accumulation of knowledge only increases ego. It does not give enlightenment. Internalize the knowledge by authentic listening, by meditation, and contemplation, and by enriching others and yourself with the experiential wisdom. Then the breeze of joy will flow into your life. How can we internalize knowledge? Do meditation.

When you are alone, think and contemplate upon great truths. Deeply immersing ourselves in contemplation is a meditation. Question those truths and try to find answers within yourself. Meditation helps us internalize our experience and process it into wisdom. It is an alchemy that happens internally, an alchemy that transforms our lives. Meditation helps us experience the truths.

Please understand, acquiring knowledge can be done in another way. Many people read many books and scriptures. They have shelves filled with books. These people take great pride in showing off their knowledge. Many people discuss

spirituality and have debates over this subject. Debates are not wrong; however the motive with which they discuss should be correct. If they discuss to show others how much they know, then they are debating purely out of ego. Please be very clear, if we use our knowledge just to show how much we know, there is no use of that knowledge.

The only way knowledge in the scriptures enriches us is through experience. Instead of debating and showing off knowledge, apply it in day-to-day activities. See the results on yourself first. Experience completion in your own life. Only when we experience it, we have the right to speak about it to others. Till then, they are mere words.

Meditation enriches us here, especially in the path of jñana or knowledge. You see, the path of knowledge is not an easy path. In the path of devotion, all we have to do is pray to some form: either Kṛṣṇa or Rāma or someone, have complete devotion to that chosen God. We must completely surrender. Actually, total surrender is difficult; however, in the path of devotion, at least we have someone to talk to, pray to and look up to.

However in the path of knowledge, there is no reference point. No one is in front of us. In this path, there is nothing called you and He. In the path of devotion, there is a clear separation between Kṛṣṇa and us. In the path of knowledge, Kṛṣṇa says that everything is Kṛṣṇa. There is no duality. This is what Kṛṣṇa says in this verse. In the previous verse, He talked about the path of devotion. Here He talks about the path of knowledge. He says, 'Some worship the form, some worship the formless. There are many ways to worship Me.'

There are many different ways people worship the Divine. We have customized paths for our personal growth. So naturally wherever one is, one can grow and reach the level we are supposed to reach. There are all sizes of ladders, all kinds of steps. We are continuously given choices, options. So, naturally one tends to take up something or the other. He gives options among the different paths; satatam kīrtayanto mām (9.14) - worshipping through singing the glories of the Lord or jñāna-yajñena cāpy anye yajanto mām upāsate (9.15) - cultivation of knowledge and offering everything at the feet of God.

I Am Immortality And Death

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६॥

ahaṃ kraturahaṃ yajñaḥ svadhāhamahamauṣadham
mantro'hamahamevājyam ahamagnirahaṃ hutam || 9.16 ||

9.16 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७॥

pitāhamasya jagato mātā dhātā pitāmahaḥ
vedyaṃ pavitramoṅkāra ṛksāma yajureva ca || 9.17 ||

9.17 I am the supporter of the Universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable "OM", and also the Rig, the Yajur, and the Sama Vedas.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८॥

gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṃ suhṛt
prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījamavyayam || 9.18 ||

9.18 I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९॥

tapāmyahamahaṃ varṣaṃ nigṛhṇāmyutsṛjāmi ca
amṛtaṃ caiva mṛtyuśca sadasaccāhamarjuna || 9.19 ||

9.19 I give heat. I send, as well as withhold the rain. I am immortality as well as death. I am also both the Eternal and the temporal, O Arjuna.

Kṛṣṇa says in specific terms what He is. He is the creation of the act, the actor and the action. He is the fire to which the sacrifices are made, He is also the offering and He is the sacrifice as well. He is the seer, the seen and the seeing, all in one.

He tells Arjuna that everything we do, everything we see, everything we feel, everything we know is because of Him. He says everything has come from Him. He is the seed of everything. Everything that we see is Parāśakti or universal energy. This is Kṛṣṇa's message here.

ahaṁ kratur ahaṁ yajñaḥ svadhānam aham auṣadham | mantro 'ham aham evājyam aham agnir ahaṁ hutam || 9.16 ||

All Are Brahman

Whether we believe it or not, accept it or not, understand it or not, this is the truth. We can call 'It' God - Kṛṣṇa, Śiva, Universal Energy, Cosmic Energy, Parāśakti or Brahman. Whatever we may call It, It is present everywhere. When we worship some idol or form, we actually worship the formless energy behind that idol.

First start meditating on the form, then you can go to the formless. Our mind is continuously jumping everywhere. In such a state, we first need a form to bring our mind to the present. A form is necessary in the initial stages for the mind to calm down. Once we Master this, meditating on the formless becomes easier. We should understand that we are worshipping through that idol and not the idol itself.

Our Enlightened Masters expressed it this way, 'God is energy and He fills all space and is omnipresent.' Kṛṣṇa says this clearly in these verses. This energy cannot be destroyed. It can only change form. You see, when we switch on a light, electrical energy is converted into light energy. Electrical energy is not being destroyed. It has only changed form.

In the same way, Universal Energy is everywhere. It is in everything around us and I tell you, it is within us also. Once we realize this great truth, we see that everything around us is the same as us. Only the form in which everything exists is different. Kṛṣṇa tries to explain this great truth through these verses.

I Reside In Me, Give And Preserve

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२०॥
traividyā māṃ somapāḥ pūtapāpā yajñairiṣṭvā svargatiṃ prārthayante
te puṇyamāsādya surendralokamaśnanti divyāndivi devabhogān || 9.20 ||

9.20 Those who practice the Hindu rituals and drink the soma juice worship Me indirectly seeking the heavenly pleasures.

They go to heaven and enjoy sensual delights.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१॥
te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martyalokaṃ viśanti
evaṃ trayīdharmamanuprapannā gatāgataṃ kāmakāmā labhante || 9.21 ||

9.21 Once they have thus enjoyed heavenly sense pleasures, they are reborn on this planet again. By practicing Hindu rituals as result-oriented actions, they are bound by the cycle of birth and death.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२॥
ananyāścintayanto māṃ ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham || 9.22 ||

9.22 When you reside in My consciousness, always fixed in undivided remembrance, whatever you lack I give. And whatever you have, I preserve.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३॥
ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ

te'pi māmeva kaunteya yajantyavidhipūrvakam || 9.23 ||

9.23 Even those who worship other deities, they too worship Me, O Kaunteya, but without true understanding.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४॥

ahaṃ hi sarvayajñānāṃ bhoktā ca prabhureva ca
na tu māmabhijānanti tattvenātaścyavanti te || 9.24 ||

9.24 I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature are born again and again.

Kṛṣṇa says that people who read scriptures, the Vedas, and who perform pious ritualistic activities based on scriptural injunctions with the aim of acquiring merits, enjoy heavenly pleasures; however they fall back into the cycle of life and death after they finish enjoying these pleasures.

Kṛṣṇa speaks about the attitude or the context from which we read Vedas and Upaniṣads or how we perform rituals. Scriptures have immense knowledge. Rituals have immense power. They are meditations; however they are useless if done with the wrong context of fear and greed.

Please understand, even when performing rituals and sacrifices, if you feel powerful, excited, energetic and blissful, and you think the external happening is the reason for that joy and powerfulness, then for that bliss, you are having joy out of the wrong context. It will not stay in you. It is not going to become lifestyle in you. When we do pious activities with the wrong context of fear or greed, though we see improvement, some transformation, we will go back to where we started. That is what Kṛṣṇa means by Indra loka, the momentary transformation or elevation of our state. Understand, not only the right experience, but also the right context is needed. So, whether you feel powerful or powerless, excited or depressed, rich or poor, healthy or sick, nothing comes from the external happening. If you think that the external happenings contribute for you feeling powerful or powerless, that is what wrong context, incompletion.

When we perform certain rituals, be it pūjā or prayer or reading scriptures, it should become a meditation. It is the experience of you that you are having about you. Our ego, our fear and our greed should not come in the way. It is like this: when we perform rituals, do them with integrity and authenticity, out of the right context of completion.

What You Lack I Give, What You Have I Preserve

Now, please come to the space of listening. The next verse is the main core that reveals the secret of secrets. Kṛṣṇa tells Arjuna and all of us:

'Those who always worship Me, those who always reside in Me, those who have ananyāś cintayanto - means the non-dual mood, the space of Advaita, means those who have become Me, people who have experienced eternal consciousness, those who reside in eternal consciousness - to them, I carry what they lack and I preserve what they have. I personally take care of them.'

ananyāś cintayanto mām ye janāḥ paryupāsate | teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyahaṁ || 9.22 ||

Please be very clear, no other Incarnation has revealed this truth so clearly. He says, 'If you reside in eternal consciousness, divine energy, bliss consciousness, I take care of you in all ways.'

Yoga and kṣema: 'I give them whatever they want spiritually and materially and I take care that it stays with them. I take care that nobody takes it away from them.' This is a beautiful statement and assurance. It is not only an assurance; it is a promise. Kṛṣṇa gives a promise, 'If you reside in My consciousness, if you reside in eternal consciousness, whatever you lack will be given and whatever you have will be preserved.'

The strange thing is that He says we will have everything and nothing will be lost. It is difficult to believe. At least for people trained in so-called present day education, it is difficult to believe. 'How can I have what I want by meditating?' This will be the immediate question.

Now in the modern day, especially after the breakthrough with the principles of quantum physics, science clearly proves our thoughts create the whole Universe. If we reside in Eternal Consciousness, we create our own Universe. Not only that, the Universe responds to our thoughts.

A small but important experiment report: A professor did an experiment using three rose bushes kept in different rooms. They were the same height, same kind. He entered the first room and used beautiful words, 'You are beautiful.

You are nice. You are great. Don't worry, I'll protect you. Why do you need thorns?' He gave assuring and caring words. He created a loving mood. Next, he went to the second plant. He did not do much; he looked and came back: neither negative nor positive. To the third plant, he cursed, 'What nonsense are you doing? You are ugly.' He created negative energy with his words. He continued this experiment for twenty-one days studying how plants respond to thoughts as a research. The report, the end result, is shocking. The first plant that received positive words doubled in size and had no thorns. There were no thorns on that rose plant just because he gave the assurance, 'I'll protect you. Why should you protect yourself? Don't bother. There is no need for thorns.' Can you imagine a rose plant without thorns! The second plant to which he spoke neither positive nor negative words grew just as a normal rose plant. It experienced normal growth, that's all. The third plant, to which he spoke negative words, died. Not once, but several times he repeated the same experiment in different places and in different ways. He says the third plant, that received negative thoughts, died at all times.

Sir Jagdish Chandra Bose, a Nobel Laureate, proved that plants are alive with 'feelings'. They are capable of responding to our thoughts and emotions. This experiment proves that Existence, the outer world, responds to our thoughts.

Existence responds to our thoughts. Each of us is not an island. We are not isolated. Don't think we can think whatever we want in our inner space and that our outer life will be different. Our outer life and inner life are deeply connected. If we live a spiritual life, we automatically attract only spiritual friends. Our outer world also becomes spiritual. All other relationships drop by themselves. We do not even feel like relating.

Understand, Existence responds to our thoughts. It does not need this network. People who enter spiritual life can't indulge in the same old talks. Only based on our thoughts, we create relationships, friends, society, our circle and naturally, our whole world.

See, whatever we place in front of a projector, whatever slide we position there, that will appear on the screen. If we place the slide of God, the picture of God appears on screen. If we place an actress, that actress appears on the screen. The screen represents the physical planet Earth. Whatever we keep in front of our consciousness, we project that in our life, our world and our experience. A small change in our inner space changes our whole world. The backdrop screen remains the same; however the scene changes. Similarly, if the words, thoughts and feelings in our inner space change, the whole Universe changes. The whole of Existence responds to our inner space.

Don't think that each of us is a separate island. We are part of this whole Existence. We are not alone here. If we think we are alone, we will continuously fight with Existence, with the whole Universe. We will see the rest of the Universe as an enemy. The part can never see the whole as enemy. We are a part. This is the Whole. If we see this as an enemy, we can never rest. Only a person who understands that the Whole is his own being, that he is part of the Whole, realizes tremendous relaxation and bliss.

Kṛṣṇa says beautifully: 'When you reside in My consciousness, whatever you lack, I give and whatever you have, I preserve.'

ananyāś cintayanto mām ye janāḥ paryupāsate | teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyahaṁ || 9.22 ||

Please understand, the moment we bring integrity into our thinking and complete with all our incomplete thoughts and all our negative commitments, the moment our inner space changes into the space of completion, automatically we attract good things. It is like: if we tune our television to BBC, we see the BBC channel. If we tune it to NITHYĀNANDA TV, we see the NITHYĀNANDA channel. Similarly, if we tune our consciousness to completion and bliss, continuously even material wealth will shower on us.

When you create the space of completion in you, so much of unimaginable, auspicious, and good things happen in your system which are incomprehensible. If you feel that the statement that if you acquire the space of completion in you, all your problems, externally and internally, melt away; all the moments of powerlessness, externally and internally, disappear from your life, you may think that it is too big a promise, too good to be true. It is too small a promise because, when you create the space of completion, the promise that your external and internal problems will melt away, will be only a small benefit you will be having.

We may think, 'How can this be possible? How can this happen?' It may feel it is difficult to understand. But start experimenting with creating the space of completion. But this verse is the solid truth.

A beautiful incident from the life of THE SPH BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM during His days of spiritual wandering:

THE SPH was staying in Haridwar at a place called Kankhal. As all leelas in the His Divine Life, BHAGAVĀN manifested this beautiful happening as a auspicious and valuable lesson for humanity to demonstrate trust in the

Paramashiva even in the most dire circumstances. Every day morning, BHAGAVĀN went for alms to places where they feed monks. He used to get His food, eat two or three rotis (Hindu traditional bread) and then start meditating.

Suddenly, one day, He fell sick. He had a high temperature and diarrhea. He was unable to walk. He thought, 'What can be done? Alright! Let it be.'

Suddenly, a young sannyāsi came from nowhere and gave Him food. Not only for one day but continuously for three to four days, he came; he brought food for BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM. Not only food, he brought medicine also. BHAGAVĀN asked him, 'Who are you? Where have you come from?' He said, 'Oh, my name is Śaṅkar. They call me Śaṅkar Mahārāj. I stay at a nearby ashram called Sādhana Sadan.' He pointed towards a distant place and said that is where he stayed.

Everyday he brought BHAGAVĀN food and medicine till He recovered. He came for at least four days. Because he came everyday, BHAGAVĀN talked with him and they became acquainted.

BHAGAVĀN saw that he wore a beautiful pen with a diamond in it. BHAGAVĀN was surprised at how a monk got a diamond pen. He asked, 'What is this, Swami?' He said, 'This is a diamond pen. Some devotee gave it to me. It looks nice, so I wear it.'

After several days, when BHAGAVĀN's health became normal, he stopped coming. Then BHAGAVĀN thought, 'I must go and see him. Now I can walk and move, so I should go and see him.' BHAGAVĀN felt connected to him because he served BHAGAVĀN. BHAGAVĀN felt He must thank him. After a week, when BHAGAVĀN became completely alright, He started walking. He went to the ashram and asked an elderly person sitting there, 'Swamiji, I want to see Śaṅkar Mahārāj.' The Swami said, 'Śaṅkar? Who are you talking about?' I said, 'I want to see Śaṅkar, a young swami. I met him two to three days ago. He came everyday and brought me food. Is this Sādhana Sadan?' The Swami replied, 'Yes, this is Sādhana Sadan. In our ashram, there is only one Śaṅkar. Go to the temple and see. He is the only Śankar Mahāraj we have!' He pointed towards their temple.

When BHAGAVĀN entered the temple, He saw a Śiva deity as a white marble statue with a cloth draped on His upper body, and wearing the same diamond pen on Him!

Of course, tears rolled down from BHAGAVĀN's eyes. So much gratitude overflowed. Later, He asked the temple priest, 'How did this pen come to Śiva? Who put a pen on Śiva's statue?' He said, 'One week ago, a devotee came and offered the pen. It looked nice and he said it was a diamond pen. We just wanted to decorate Śiva with diamond jewelry. So we put the pen on Him.' It was the same diamond pen that BHAGAVĀN had seen on the monk who served Him.

BHAGAVĀN asked, 'Who gave a pen to Śiva?' Other jewelry, we can understand, but a pen? He replied, 'I don't know. A devotee came and offered this pen. The priest said, 'Why should a sannyāsi have a diamond pen? I will give it to God instead. So I put it on Śiva. I just inserted it into Śiva's clothes.'

He then continued, 'For the last few days all the food offering, prasād that we place in front of Him, disappears. I suspect that rats have been eating the food. So now I am careful. I sit for a while after placing the food for Śaṅkar Mahārāj.'

During the 2006 Himalayan trip BHAGAVĀN searched for this ashram and Śankar Mahāraj's temple with His devotees. After many years, it was still the same, the same temple and the same Śankar Mahāraj; but no diamond pen now.

You can experiment in your life. You may say, 'How can this be truth for us?' An ordinary mind doubts. Your consciousness, your inner space has the quality to create miracles in your lives. Miracles can happen in your life. What you need, you will receive. Continuously, miracles are happening.

Trust that your consciousness is connected to the Universe. Continuously, the Universe cares for you. The Divine waits for you. It responds to your thoughts. We create what we want. Just as we create the whole world in our dream, we have the power to create the world when we are conscious, when we are in the waking state. When we can create a world in the dream state, can't we create that in the waking state? We can do it.

Even now, we create our world. Next question, 'If we are creating our world, why do we create so many miseries?' The answer is simple. We do so because we have vested interests in our sufferings. Please be very clear. We have vested interests in our sufferings. Somewhere we feel comfortable when we suffer. So we create the whole thing.

Bliss Attracts Fortune

When our inner consciousness changes, when we reside in eternal consciousness, we automatically attract the power of coincidence. We attract the power of creating the space and causing our reality. The moment we understand, that the whole Universe is pervaded by the Existential energy of Viṣṇu, we attract Lakṣmi, Viṣṇu's Consort who represents wealth. When we understand that the whole Universe is divine, when we experience Viṣṇu, meaning when we experience eternal bliss, we attract Lakṣmi, wealth.

There is a beautiful mantra in tantra śāstras: 'ānanda kamaprānaḥ' that means 'bliss attracts fortune.' When we create a blissful inner space, automatically we attract external wealth.

What creates wealth? We need three things: clear integrated thinking, a creative authentic mind that aligns our thoughts and words, and the ability to make spontaneous decisions. The ability to respond spontaneously to any situation with the truth, that we are responsible for everything happening inside and outside us, is responsibility.

Just let your inner space be completely integrated with the words you utter. If we are able to respond spontaneously to any situation standing with the strength of integrity and authenticity, we take that responsibility. We need integrity, the power of words that brings the experience of completion with ourselves and with life. We need authenticity, the power of thinking that expresses as the peak of our creativity and the power of feeling to take responsibility. Only these three create wealth and preserve wealth.

If we enter the bliss space, if we keep our inner space blissful, if we enter into bliss consciousness, all three automatically happen to us. Automatically, these three powers: integrity, authenticity and responsibility happen to us. Then wealth will be created around us and it will also stay with us to enrich us and others. It is not that we should be showered only by a lottery. Wealth can come simply by creating a blissful inner space and such wealth stays with us, it is everlasting.

All we need to do is transform our inner space to the space of completion, the space of eternal bliss. The first thing is to understand this secret. Whether we believe it or not, it is the truth: a basic secret. Once we enter spiritual life, once we decide we want to lead a spiritual life, all our worldly things are taken care of by the Divine. It responds to whatever we need and it takes care of whatever we have.

We never perish. We continue to exist, in some form, somewhere. Even if we become enlightened, we become a pure conscious energy. We will be there, everywhere. We never die when we understand that Existence is intelligence.

Life After Life

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९-२५॥
yānti devavratā devānpitṝnyānti pitṛvratāḥ
bhūtāni yānti bhūtejyā yānti madyājino'pi mām || 9.25 ||

9.25 Those who worship the deities will take birth among the deities; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; those who worship Me will live with Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६॥
patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati
tadahaṃ bhaktyupahṛtamaśnāmi prayatātmanaḥ || 9.26 ||

9.26 Whoever offers Me with love and devotion a leaf, a flower, fruit or water, I will accept and consume what is offered by the pure-hearted.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥
yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat
yattapasyasi kaunteya tatkuruṣva madarpaṇam || 9.27 ||

9.27 O Kaunteya (son of Kuntī), all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, give them as an offering to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८॥
śubhāśubhaphalairevaṃ mokṣyase karmabandhanaiḥ
sannyāsayogayuktātmā vimukto māmupaiṣyasi || 9.28 ||
9.28 You will be freed from all reactions to good and evil deeds by this renunciation, You will be liberated and come to Me.

We should study and understand these verses very deeply. Kṛṣṇa talks about the life that we lead now. He talks about the birth that we will take next. Understand that our present life is a result of our previous life. Whether we believe it or not, accept it or not, this is the truth. There is life after death as long as we are not enlightened.

Once we are enlightened, we merge into universal consciousness. Until then we take birth and go through the process of life and death.

Kṛṣṇa talks about the kind of life that we lead now. The last thought that we have at the time of death determines our next birth, next life. Our next life is completely dependent upon our last thought at the time of our death. If we think of money, we will be reborn as a rich man or as a dissatisfied man who always thinks about money. If we think of food, we will be reborn as a glutton or a pig. If we think of lazily relaxing, we will be reborn as a buffalo. This is the truth.

Our last thought determines our first thought in our next life. Actually we need not go to the extent of life and death. We see this in daily life itself. Our last thought affects our first thought. Every night we die and every morning we take birth. During the day, when we are in the waking state, we use our gross physical body or sthūla śarīra to carry on with our activities. When we sleep, if we have dreams, we use the subtle body or sūkṣma śarīra to travel to the places that we see in our dreams. When we are in deep sleep, when we have no dreams, then we are in our causal body or kāraṇa śarīra.

When we sleep at night, we actually change bodies. We are not aware that this happens. When we dream, we see ourselves doing various things in the dream. We run, talk, eat, and do everything in the dream. In our dream, we have created a world in which we live. If our body is on the bed, then who is this body in the dream? Our gross body is on the bed, while our subtle body is active in the dream. In the same way, the causal body is active during the deep sleep state. Now, when we sleep, we actually die and are reborn in the gross body in the morning. We see that our last thought before sleeping affects our first thought upon waking. If we come back from the office with a frustrated mood about our boss, we wake up with the same mood in the morning. If we sleep with a blissful smile on our face, we will be happy the next morning.

Do completion for forty-two minutes before you sleep every night. Always sleep in the space of completion. If you have a dreamless sleep, you will have birthless life.

Because, even to have a dream, you need incompletions. If you don't have incompletions even to have dreams, how will you have incompletions to have one more body? So, whether you are going to have a body or not, is going to be decided only based on whether you are going to have dreams at night or not. While you sleep if you have a dream, you are going to have a body after death, unless the Master interferes and liberates you. If you don't have dreams, be assured, you are already liberated, and you are going to be liberated once you leave the body completely. When we do completion every night with full awareness, we enter a meditative state. In the meditative state, we can only be blissful. When we sleep in a blissful state, we wake up in the same state. Whatever feeling we wake up with in the morning, that same feeling stays with us throughout the day.

The first thought we have in the morning stays with us throughout the day. If you wake up dull in the morning, you will be dull throughout the day. If you wake up energized, you will be active and energetic throughout the day. When you wake up, dance your way to the bathroom. Feel the toothpaste on your teeth, feel the water on your body when you bathe. Bring in full awareness to every action.

Start the day every morning with heavy yoga, heavy weight-lifting, like your whole body should really sweat. Start the day with a blissful thought. For that we must sleep in the space of completion, in a blissful mood.

Every night do completion and every morning do heavy weight-lifting and yoga. Just these two will make you enlightened. Because, every night completion will lead to Hindu mind and every morning heavy yoga will lead to

yogic body. And these two will take care the whole day that you will have enlightened living. You don't need any other spiritual practice.

Exactly what happens everyday during sleep is exactly the same thing that happens during the time of death. Be very clear, the process of sleep and the process of death are not different. During the process of death, the soul passes through seven energy layers. The next body it enters depends on the vāsana, or the carried-over desires, the root patters that it comes with, from the previous life. It takes up a body that can help shed that vāsana in the next life. Our soul always tries to merge with the colorless and formless universal consciousness. However, the vāsana creates a slight tinge on the soul and it cannot completely merge with the universal consciousness. So the soul takes up another body that can help remove this tinge and help it merge.

Now it is up to us how we make use of this lifetime. We can either fulfill our unfulfilled desires of the previous life by completing with our root patterns or we can build new desires in this life and stay in the cycle of birth and death. The kind of life that the soul chooses in the next life depends entirely on the vāsana and the last thought at the time of death.

Understand that you see only this life. You may not have done any meditation in this life. But you see a deep connection with meditation because you might have meditated in your previous life. You might have been a seeker in your previous life. You see, our next life depends on our last thought in this life. That does not mean that throughout our life we can think about

money and food and suddenly at the time of death, we can say, 'Rāma, Kṛṣṇa or Śiva.' If we think about money, name and fame throughout our entire life, how can we expect to think about God when we leave our body? Naturally we will only think about money.

This is what Kṛṣṇa says in the first verse. When we are continuously aware of the Existential energy, when we continuously meditate on It, when our thoughts are on it all the time, whatever we may call it: Kṛṣṇa, Rama, Buddha, Universe, Parāśakti or anything, we will have only the same thought when we leave the body also. That is enough. We will start living with this energy. And It will ensure that our next birth takes us closer to this energy and liberates us from the cycle of birth and death.

In Simplicity Lies Greatness

He says next: 'If one offers Me with love and devotion, a leaf, flower, fruit or water, I will accept it,' He says, 'The Existence, the Divine is so alive that It responds to even simple things.' Listen, He doesn't say, I accept only big things. He says, even simple things, I accept.

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati | tadahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ || 9.26 ||

'If one offers Me a leaf, flower, fruit or water with love and devotion, I will accept it.' This is the greatness of the Divine. The greatness of the Lord is that He is simple. Simplicity is the greatness of the Lord. Listen, simplicity is the real greatness. To be big, you don't need intelligence. Anyone can show himself as big. Simplicity is the great quality of the Divine. He says, 'Just a leaf, a flower, a fruit, a little water - simple things are enough. I accept it. I am pleased. I respond to it.' He says in the fourth verse of this chapter:

mayā tatam idam sarvaṁ jagadvyaktamūrtinā

I am all-pervading, great, ultimate, divine.

Now, He says even though He is all-pervading, even though He is big, He accepts any small thing given with love and devotion. One major problem: Even if we know somebody is big or great, we can't relate with him unless he relates with us, unless he comes down to our level. Real greatness is not only being great but he must be able to relate with everybody. Otherwise, even if he is great, what can be done about it?

Here, Kṛṣṇa creates a way, even for ordinary people to relate with Him. On the one side, He shows His greatness. He declares with authority His greatness. On the other side, He shows us how to relate with Him. He says, 'Even if you offer a leaf, flower, fruit or water with love, I accept it. I relate with it.'

That is why, from time immemorial, enlightened masters are requested to live by begging, so that people can relate with them. Even Buddha lived by begging. See, Buddha didn't beg because He wanted food. He can sit in His place and kings will bring food for Him. He comes down to beg so that we can relate with Him. We will feel He is a human

being. When we give food, we talk to Him, we relate with Him, we feel that He is like us. To make us feel comfortable, He comes down to our level. Modern day psychology has a beautiful term, 'zeroing down the distance'. To zero down the distance, Buddha begs. Here Kṛṣṇa zeroes down the distance completely. The distance between the Divine and us is zeroed down. That is the next important truth Kṛṣṇa reveals.

First thing Kṛṣṇa reveals is: He proves that the whole cosmic energy, the whole Universe is intelligence. Next, the moment we understand it is intelligence, we relax from all tension, worry, fear and insecurity. He makes us understand that He is next to us and we can relate with Him easily.

See, as long as we think the world is material, matter, we feel like protecting ourselves from it. We feel that is the Whole and we are part. We fight with the Whole. That is why we feel deeply uprooted. We don't feel connected and relaxed. We don't feel homely because we fight with the Whole. The moment we understand we are part of the Whole, the Whole is the intelligence that responds to our thoughts, to our being, which responds to our consciousness, we relax into enlightenment.

Next, He says, 'When you drop yourself into the eternal consciousness, I take care of your yoga and kṣema. I take care of whatever you lack. I will supply what you lack and preserve what you have.'

Next He says, 'Even a simple leaf, water or a fruit or flower when you offer with love and devotion, I accept it.' Please be very clear, He is not asking because He doesn't have these things. When you give a pack of cookies to your child and he opens it, you say, 'Give one to mummy!' It is not that we don't have a cookie or we want it. But if the child opens the pack, picks up a cookie and gives it to us, how happy we feel! We brought the cookies. However, when the child gives it back to us, we feel beautiful. We feel connected. And we know he wants to connect and relate with us.

Similarly, when we offer something to the Divine, don't think that He does not have and so you are offering. He is the one who gives everything to us in the first place. But when we offer, we show to the Divine: I want to connect to you. We show the Master, 'Oh Lord, I want to connect to you.' And the Master feels, 'When he wants to connect to Me, let Me connect to him.' We show a green signal for the Divine to enter into our space.

Don't go to the temple empty-handed. Take at least two or three fruits. At least, take a few dollars. Take whatever you have. Always offer something to the Divine. Never think that the Divine doesn't have. By giving to the Divine, you express a willing attitude to relate with Him. When you offer it to the Divine, He accepts it and He relates. Again and again, out of His compassion Kṛṣṇa reveals truths and techniques to Arjuna to liberate him. That is the job of an Incarnation. He comes down to the Earth to liberate as many as He can. Enlightened Masters are compassionate. They want everyone to become enlightened, liberated.

In these verses, Kṛṣṇa asks Arjuna to surrender everything to Him. Surrendering to an enlightened Master, an Incarnation is the easiest way to become enlightened. Be very clear, if we can surrender completely to the Universal energy or an enlightened Master, we become enlightened. If we can surrender every action to the supreme Self, we experience a great sense of liberation.

We do not understand that by letting go, by surrendering to the Existential energy, we will be free, completely free. All our burdens will be gone. We do not realize this. All Enlightened Masters have spoken about surrender. It is the easiest way; however we make it the most difficult due to our ego.

Levels of Surrender

There are three levels in which we can surrender to the Existential energy. The first level or basic level of surrender, is that of our actions. Whatever we do, whatever our actions are, surrender them to the universal energy. All our actions, whether good or bad, when we surrender, will be taken care of. This is the basic level. Kṛṣṇa clearly says this in these verses, 'All your reactions to good and evil will be taken care of, if you offer all your actions, all your austerities to me.'

So many people offer worship every day in the temple. If they do that with the ego that they are doing it, then all they do is chant some verses mechanically and throw some flowers on the deity, that's all. When worship is done, when you chant verses, do it with full surrender to the Divine. Do it as if it were your last prayer. Feel the prayer. Put in your complete awareness and surrender it to the Divine. That should be the feeling when you do anything.

Not just prayers, everything that we do should be done with that level of surrender. When we surrender, we feel light. You see, when we surrender, our efficiency goes up. When we surrender our actions, we are not bothered about what will happen in the future. We know that now the ball is in His court; He will take care of whatever is going to

happen; He knows best. When we surrender our actions, we put our entire burden on His shoulders. Whatever good or bad happens, He is now responsible and we also know that He can never do anything wrong.

The second level of surrender is that of intellect and mind. The first level is easier compared to this. Surrendering our mind is more difficult because it is not in our hands. You see, we can see our actions. We can say, 'O God, I have surrendered my actions to you.' But now will our mind keep quiet? No. It will keep saying, 'No, no, no. How can you do that? How can you not think about your future?' Our mind continuously analyzes.

Your mind analyzes great truths using its limited intellect. It thinks, 'What is He saying? Maybe it is possible for Him; but it is not for me. I can't think of completely surrendering myself to the Divine.' Your mind always looks for opportunities to hold you back. It logically analyzes using the intelligence it has.

When you surrender your mind and intellect to the universal energy, you experience great truths. When you do not surrender, your intellect continuously stops you from moving forward. Once you surrender, you experiment and you see quantum progress. You go beyond words. You start to experience.

The third and the most difficult level of surrender is that of the senses.

A beautiful incident from Mahābhārat illustrates this:

Once, Kṛṣṇa and Arjuna were walking outdoors. While they walked, Kṛṣṇa suddenly pointed at a crow on the tree and told Arjuna, 'Hey Arjuna, can you see that green crow?' Arjuna replied, 'Yes Kṛṣṇa, I see it. I see the green crow.' After some time, Kṛṣṇa pointed to another crow and said, 'Arjuna, can you see that black crow?' Arjuna immediately replied, 'Yes Kṛṣṇa, I see the black crow.'

Kṛṣṇa asked Arjuna, 'Are you a fool? Earlier when I showed a green crow, you said you can see a green crow. Now when I showed a black crow, you say you can see a black crow. Are you a fool? How can a crow be green?' Arjuna replied, 'O Kṛṣṇa, I don't know all that. When you asked me to see a green crow, I saw a green crow. Now when you asked me to see a black crow, I saw a black crow.'

This is surrender of the senses. Arjuna had surrendered completely to Kṛṣṇa. He had surrendered even his senses to Kṛṣṇa. If the Master says something, the disciple takes it as it is. That is the level of surrender. When we reach this level of surrender, we are one with the Divine. The Divine takes cares of us.

Kṛṣṇa says this clearly. Every enlightened Master makes this promise. When we surrender ourselves to the Master, to the Divine, to the universal energy, it takes care of us. When we offer all our actions to the universal energy, It takes care of us. The entire burden on our shoulders is offloaded. This is the promise of every enlightened Master.

Anyone Can Reach Me

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९॥
samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpyaham || 9.29 ||

9.29 I dislike no one, nor am I partial to anyone. I am equal to all. Whoever is devoted to Me is a friend, is in Me, and I am also a friend to him.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०॥

api cetsudurācāro bhajate māmananyabhāk
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ 9-30

9.30 Even if the most sinful person engages himself in devotional service, He is to be considered saintly because he is properly situated.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१॥
kṣipraṃ bhavati dharmātmā śaśvacchāntiṃ nigacchati

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati || 9.31 ||

9.31 He quickly becomes righteous and attains lasting peace. O Kaunteya (son of Kuntī), declare it boldly that My devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२॥
māṃ hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ
striyo vaiśyāstathā śūdrāste'pi yānti parāṃ gatim || 9.32 ||

9.32 O Pārtha, anyone who takes shelter in Me, women, traders, workers or even sinners can approach the supreme destination.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३॥
kiṃ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā
anityamasukhaṃ lokamimaṃ prāpya bhajasva mām || 9.33 ||

9.33 How much easier then it is for the learned, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ९-३४॥
manmanā bhava madbhakto madyājī māṃ namaskuru
māmevaiṣyasi yuktvaivamātmānaṃ matparāyaṇaḥ || 9.34 ||

9.34 Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me.

An enlightened Master wants nothing from this world. After realizing the supreme knowledge, he is beyond material pursuits, what can he want from anybody? He is here out of his compassion to awaken mankind into this reality.

A true Master is never envious of anybody. Envy enters us when we think that somebody else has something we do not have and something that we want. There is nothing wrong with desiring something because we need it. See, each one of us is born with a certain set of desires and we bring with us the energy to fulfill them also.

In this verse, Kṛṣṇa says that he does not dislike anybody. He also says that He is not partial to anyone. Normally, in our lives we are partial to those who are helpful to us. From childhood, we are taught to love those who are potentially useful in our lives, based on what we get back in return.

My Devotee Never Perishes

An enlightened Master wants nothing. He gives constantly. He radiates love because that is his true nature. He does not care who receives it; he simply gives. A river flows happily from one region to the other all the way from the hills to the ocean. It meets various kinds of stones and grass along the way. All kinds of people bathe in it; even buffaloes bathe in it. Does the river differentiate?

Does the river say, 'No, I will give water only to such and such a person?' No! A river flows continuously, happily without bothering about who comes in contact with it. The same is the case with an enlightened Master. Now Kṛṣṇa says, 'If one is engaged in devotional service, then even if he commits the most abominable actions, he is considered saintly. He quickly becomes eternal and attains eternal consciousness. O Kaunteya (son of Kuntī), declare it boldly, that My devotee never perishes.' He goes on to say that His devotee never perishes. He says, 'Not only I am declaring to you, you declare to the whole world, My devotee never perishes.' He says in the verse:

kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati | kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||9.31 ||

'He who quickly becomes righteous and understands this truth, enters into eternal bliss, eternal consciousness, O Kaunteya; declare it boldly, pratijānīhi means 'declare it boldly', that my devotee never perishes, na me bhaktaḥ praṇaśyati.'

Understand that Existence is intelligence. You will never perish, you will never die because you will be in Existence somewhere in some form. This body may not move; however you will be there forever. When we understand the whole cosmic energy is intelligence, our whole life will be blessed with what we want. Whatever we lack will be supplied and

whatever we have will be preserved. Consciously decide, 'From today I will live in the space of completion and bliss, in a blissful mood, in a blissful way, in

utterly relaxed consciousness.'Yyou will attract Lakṣmī (goddess of wealth). You will attract wealth. You will create much more than a goldsmith.

When we really, intensely understand this truth that the whole Universe is energy, the whole Existence is energy, yoga (success) and kṣema (protection) happen in our life.

When we understand this truth, not only in this world, wherever we go, we are protected. We relax into the consciousness that Existence continuously protects us, takes care of us.

When we think that the Whole is our enemy, we will be continuously antagonizing it. When we understand that the Whole is our friend, we will relax and enjoy the whole of Existence. Making our life into hell or heaven is dependent upon understanding this single verse, understanding Existence and trusting it.

Understanding Rituals

The whole chapter reveals this single secret that the cosmic energy, the whole Universe is intelligence. It responds to our thoughts, again and again. It answers our dreams, our thoughts and our very consciousness.

People ask, 'Are sacrifices wrong? Is worship and sacrifice for a particular deity wrong?' No, it is not wrong; but understand that we are not worshipping or sacrificing to that one particular deity. We must go beyond that. When we make a sacrifice from our being, we merge with the Existential energy. We do not see a difference between one deity and the other. Every deity will then appear the same.

Everything is Kṛṣṇa or Rama, Śiva or Buddha. This is what Kṛṣṇa says here. He is the only enjoyer of all sacrifices. When we understand His transcendental nature in everything around us, any small thing that we give from our whole being to even a rock becomes a sacrifice. That rock need not be carved into a statue of Kṛṣṇa or Śiva. We need not name it because we see the energy behind that rock.

These two verses must be carefully understood. If not, they can be conveniently used as a justification to do whatever one wants. See, Kṛṣṇa does not give a license to do whatever we want here. There is a deeper layer of operation called Consciousness. In Consciousness, we become spontaneous. When consciousness flowers, we know what is the context, what needs to be done at that point in time. When this happens, whatever is done is for the good of everyone. Even if an action seems to violate the norms of society, it is always for the good of humanity. Kṛṣṇa killing demons may appear like the act of a criminal. Yet He established truthfulness and justice by doing it.

When devotion matures, consciousness flowers. Devotion may seem different from knowledge when it is not ripe. Kṛṣṇa says that His devotee never perishes. Devotion is not simply offering worship daily to Kṛṣṇa's photo, lighting camphor, lamps and offering garlands. When one is a true devotee of Kṛṣṇa, he becomes Kṛṣṇa. He experiences Kṛṣṇa consciousness. The ultimate consciousness is where no good, bad, evil or virtue exists.

Devotion, knowledge and wisdom appear to be different when they are not ripe. When they mature, they become the same. One experiences true wisdom at the peak of devotion or peak of knowledge. The last two verses can be misunderstood if misinterpreted. Kṛṣṇa says, 'Anyone can reach Me through devotion, whether they are women, traders or workers, or even sinners.' He makes a point that there is no pre-qualification. Even in the age of Kṛṣṇa, there was a distinction between various trades as well as between men and women.

In the Hindu system, the caste system was a scientific practice to enable each one's potential to radiate. The varṇa or caste system practiced by Hindus from time immemorial had its roots in the gurukul education. Actually varṇa meant vocation, which was determined by the Master for each child. It was not based upon birth as birthright, rather it was based upon aptitude. Unfortunately, over time this practice became a birthright. This corruption of such a scientific practice has led to many social inequalities and injustices. The son of a brāhmaṇa has no right to call himself a brāhmaṇa, unless he has the aptitude and the learning to be a teacher and a priest. The point Kṛṣṇa makes here is that irrespective of caste, a person who has faith and devotion to Him can attain Him. Even if a person does not lead the life of a brāhmaṇa, he can reach and experience the ultimate consciousness. A person may follow any profession; however, if his inner space is cleansed, he can attain and experience Kṛṣṇa consciousness.

Now, a brāhmaṇa is exposed to the scriptures and is trained to attain the knowledge of the ultimate Truth. He is exposed to the atmosphere that is conducive for meditation and other spiritual practices in the ashram. How much

easier it is for a brāhmaṇa! See, if Kṛṣṇa is so accessible for anybody, then imagine how much more accessible He is for a person constantly engaged in His thoughts!

Always Think of Me

In the last verse of this chapter Kṛṣṇa says, 'Engage your mind, always thinking of Me.' Please understand that the whole Universe, the whole Cosmos is intelligence and it responds to our thoughts, it responds to our consciousness, to our very being.

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru | mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ || 9.34 ||

Integrity does not mean only fulfilling the word you utter in front of people. Integrity is honoring the words and thoughts that happen inside you, even when you are in your bedroom or bathroom. For example, suppose you utter a word, 'I commit with me that I will do morning yoga properly.' Then, you should give your life to fulfill it. Listen, the commitment you make to others is word, the commitment you make to yourself is thought.

See, our inner space reflects the outer incidents. The entire Universe responds beautifully to each and every thought. That is why it is so important to keep our inner space cleansed and complete. The thought patterns that happen inside can be cleansed with integrity and kept in the space of positivity. When the thought patterns are positive, only positive incidents are attracted.

Take the words you utter in your inner space very seriously. The most powerful being in your life is telling you, 'tathāstu! tathāstu (so be it)!' to whatever words you utter. Who is that being? You! He is sitting inside you as the antaryāmi (inner being) and saying 'tathāstu! tathāstu! tathāstu!' to whatever you utter.

If you utter the words, 'I am the most healthiest person,' the innermost being says, 'tathāstu! tathāstu!' If you think, 'I am sick, I have back pain. I cannot do this, I cannot do that. I am broke. I am really having tiredness. And if I can do the work, they will exploit me.' Then, your being inside says, 'tathāstu! tathāstu!'When Kṛṣṇa says, 'Engage your mind in always thinking of Me,' He speaks about cleansing the inner space. When our mind is engaged in thinking of the Divine, we become divine. The moment we understand this, we relax into eternal bliss. The moment we relax into eternal bliss, the Divine takes care of us. Whatever we lack is brought to us and whatever we have is preserved for us. Naturally, we will experience, enjoy and enrich both the inner space and the outer space. This is the ultimate secret that Kṛṣṇa reveals to Arjuna.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde rājavidyārājaguhyayogo nāma navamo'dhyāyaḥ || 9 ||

Thus ends the ninth chapter named Rājavidyā Rājaguhya Yogaḥ, 'The Yoga of Supreme Knowledge and Supreme Secret,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 10
Vibhūti Yogaḥ

You Are The Ultimate

This chapter, the tenth chapter of the Bhagavad Gītā, is called Vibhūti Yogaḥ, the yoga of divine manifestations. In this chapter, Kṛṣṇa explains His glories.

In the last chapter, Kṛṣṇa gave the technique or the understanding of feeling deeply connected with the Whole, with Existence. He told Arjuna that He is revealing the greatest of all secrets to him because Arjuna is His dear friend. Now He explains the next step. He goes on at length and in great detail explaining how He is the ultimate and how He expresses Himself.

An enlightened being has no identity. His only identity is the merged identity with the Universe. When Kṛṣṇa, the ultimate Master, talks about Himself in this chapter, He talks from the perspective of Parabrahma Kṛṣṇa, the cosmic Kṛṣṇa and not Vāsudeva Kṛṣṇa, the son of Vasudeva, the embodied Kṛṣṇa. The entire Gītā is delivered from Kṛṣṇa's cosmic consciousness.

In this chapter especially, He is at the peak of His cosmic consciousness, before He reveals Himself as that consciousness to Arjuna in the next chapter.

Every word that the great Jagadguru, the universal Master utters here, is a gift to Arjuna and to humanity. The verses in this chapter are the authority on which the Bhagavad Gītā rests. It is these verses that make the Gītā, a sacred scripture.

Because You Are My Dear Friend

श्रीभगवानुवाच ।
भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥

śrībhagavānuvāca
bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ
yatte'haṃ prīyamāṇāya vakṣyāmi hitakāmyayā || 10.1 ||

10.1 Bhagavān Kṛṣṇa says: Listen carefully again, Oh mighty-armed Arjuna! Because you are My dear friend, I shall speak further on the supreme knowledge for your welfare.

śri bhagavān uvāca

bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ | yat te 'haṁ prīyamāṇāya vakṣyami hita-kāmayā || 10.1 ||

A Master's relationship with his disciple is in many forms. Usually it is described in five forms.

The most basic relationship between a Master and disciple is that of a Master and a servant, dāsa bhāva. The relationship of Hanumān with Rāma represents this type. Another is the relationship of a mother with her child, vātsalya bhāva, as in the case of Yaśodā to infant Kṛṣṇa. The third is the relationship of a child with the mother, mātru bhāva, like the relation of Ramakrishna to Ma Kālī. The fourth relationship is that of friendship, sakha bhāva, feeling that the Master is the closest friend. The fifth is that of the beloved, madhura bhāva, like the relationship of Radhā to Kṛṣṇa.

Here, Kṛṣṇa refers to the fourth relationship, sakha bhāva, as exemplified by His friendship with Arjuna. He is the Master to His disciple Arjuna as well as Arjuna's friend.

Usually, as an individual ego, we see the Whole as our enemy. We are like small waves in a big ocean. However, suddenly, the wave starts thinking that the ocean is its enemy. When it is created, while it exists or when it drops, the wave is connected to the ocean. However, the wave thinks that it is in some way different from the ocean. Not only that, the wave starts fighting with the ocean. For the wave to realize that it is fully connected to the ocean, it must be consumed by the ocean. The ego must dissolve. The individual identity of the wave must disappear. This is the first step to Enlightenment.

We live in the illusion of our self-created identities. Each wave relates to another wave but not to the ocean. It adopts another wave as its father, mother, wife or child and relates with them. However, ultimately, each one of these related waves disappears into the ocean just like the wave itself.

If we look at the human body, we can see this oneness so beautifully exemplified. The human body consists of trillions of cells living in total harmony. The individual cell, though it has intelligence by itself, can survive even if its center, the nucleus, which is considered the central intelligence of the cell, is removed. However, when it is a part of the whole body, it is not the intelligence of the individual cell alone that is at work, but the collective intelligence of the body-mind system that governs. This collective intelligence ensures that this remarkable system of the human body-mind works smoothly.

Enlightened people think they are ordinary and unenlightened people think they are extraordinary. When we feel that we have undergone maximum suffering, our ego feels good; we feel we are extraordinary. Only when our enemy is big, we feel big. When our enemy is small, we feel small. For the same reason, if our suffering is big, we feel good and our ego is satisfied. We measure life by the amount of our suffering. That is why we constantly torture others as well as ourselves.

Because of our ego, we think that we are extraordinary and that a lot of things happen in this world because of us. We are all unique creations of Existence but we are not responsible for the world. The wave cannot attribute to itself the power of the ocean. It must realize that it is a part of the ocean. Instead, if it tries to separate itself from the ocean, it is a futile effort. Please be very clear that the world does not run because of us. It runs in spite of us! Fifty years before our birth, don't you think the world was running as it is now? Fifty years hence, do you think the world will stop because you are not here?

A proverb says that if the cat closes its eyes, it thinks the whole world has become dark. It thinks because it can't see the world for those few moments, no one can see it either.

We are waves of the Divine. We are part of this Whole. We cannot be an isolated existence. We exist in the cosmic Whole just as the wave exists in the vast expanse of the ocean. The ego gives us the feeling that we are individual, separate and isolated whereas the reality is that we are a part of this Existence, in It and supported by It.

Existence Is Your Friend

There are two ways in which we can live. First, we can embrace and welcome reality, in which case our ego or root pattern must dissolve because only then can we face reality. Please understand that this reality is God. God is not some entity hidden in some remote corner of the Universe or in the sky. He is the reality around us.

God is not remote, He is immediate. It is unfortunate that this word God is destroyed by the remote meaning of some old man with a long beard sitting in some remote heaven or hell. God is immediate. Divine is immediate.

The second way of living is how most of us live: We create a shell, a dream world around ourselves to defend a false ego which has no substance in reality. This is what is meant by māyā, illusion. Since we are hidden in this capsule of our unreal world with our ego as the center, we cannot feel the immediate presence of God, who is actually the closest to us.

The prāṇa (vital energy), the air that we breathe, which is going inside our body and coming out, is not our property. It is the property of Existence. We do not need air to survive. We need prāṇa to survive. Constantly, we take prāṇa through the air from the Cosmos. If the incoming breath carries more prānā than the outgoing breath, we are going towards life. Then, we expand, we strengthen our body, our energy. If the outgoing breath carries more prānā than the incoming breath, be very clear, we are going towards death. Understand that whatever we think of as our being cannot function, if prāṇa doesn't go in and come out.

Again and again, we think that we end where the physical boundary of our body ends and anything outside that boundary constitutes the external world. This physical boundary is not our boundary. We think that whatever is outside the physical boundary of our body constitutes Existence and that it is our enemy.

Since you consider Existence to be your enemy, you continuously try to protect yourself from others. Look at yourself carefully and you will notice that you always look at people with the attitude, 'Why has he come? What is he going to take from me? How will he exploit me?'

Continuously, you are in a protective mood, trying to protect yourself from others. This is because you feel threatened by the Existence of the other. The moment you think Existence or the Whole is your enemy, you become defensive. Defending is a polite word for offending. All over the world, the military forces of all countries are called defensive armies. Then who is offending? Every country claims that its army is an army for defending itself. Then who is really offending? When you feel the Whole is your enemy, that everybody except you is your enemy, you spy continuously and fight constantly. The fighting mood creates an increasingly violent feeling in you, with more and more restlessness.

The first thing Kṛṣṇa teaches as rājavidya rājaguhyaṁ (secret of all secrets), is that Existence is not your enemy. It responds to your thoughts. It continuously cares for you. It is intelligence. If you live with the attitude of enmity with the Whole, even when you live, you will constantly be tortured. When you live with the feeling of friendliness or sakha bhāva, with the attitude that Existence is your friend, that Existence is your own, you feel a deep easiness. We need to realize that we are part of the same energy system as the Universe. Hindu scriptures describe the five energy elements that comprise Nature: earth, water, fire, air and ether. The human system is a combination of the same elements as the Universe, so are all beings, inanimate and animate. Above all, more than the easiness, you will feel deeply connected to Existence. Even if the wave thinks that it is different from the ocean and starts defending itself from the ocean, ultimately it will fall into the ocean, however much it tries to defend itself. By its very nature, the wave starts in the ocean, exists in the ocean and falls into the ocean. If it understands that it is a part of the ocean, it will be utterly relaxed. It will live a blissful life. If it fights the fact, it will fight with the ocean. But eventually it has to fall into the ocean.

The ultimate secret that Kṛṣṇa wants to reveal is that Existence, Parāśakti, Brahman, is your friend, not your enemy. It is intelligence and it responds to your thoughts. This is the first understanding.

Next, in this chapter, Kṛṣṇa says, 'I am That.' He says, 'I am the whole of Existence.' In the next chapter, He gives the experience of the cosmic consciousness to Arjuna. These chapters lead Arjuna step-by-step to an elevated consciousness.

In the previous chapter, rājavidya rājaguhyaṁ yogaḥ Kṛṣṇa says, 'Drop your enmity with Existence, against the universal energy, Brahman and ātman.' In this chapter, Vibhūti Yogaḥ, He says, 'I am the same energy. Not only you don't need to have enmity, you can have deep love.' Now, He explains how to feel connected to Existence. In the next chapter, Viśvarūpa Darśana Yoga, He gives the cosmic experience to Arjuna that He is in the whole cosmic consciousness.

First, He removes enmity, then, He creates the feeling of connectedness, deep friendliness. Finally, He gives the advaitic (non-dual) experience. These three chapters lead Arjuna step-by- step. They elevate Arjuna from a low level to a higher level.

Let us study this scripture, Yogaśāśtra, with intense devotion and deep sincerity. Along with Arjuna, we will grow into completion. We will not miss it.

Kṛṣṇa says, 'For your benefit, because you are My dear friend, I shall speak to you further, giving knowledge that is better than what I have already explained.' Kṛṣṇa explains His glory not for His own sake but for Arjuna's sake. Kṛṣṇa does not explain His glory to show His ego.

Understand an important thing: The ego of the king is based upon how many people accept him as king. Suddenly, if all his citizens are taken away from him, what will happen to his kingdom? He will lose the base, he will lose the very idea of kinghood. His ego will be totally shaken.

Glory of Ātmajñāna (Knowledge of the Self)

A beautiful happening:

A great saint called Dakṣiṇāmūrti Swamigal lived in Tamil Nadu. He lived the life of a Paramahamsa (enlightened one). The sky was all that covered his body. He never wore clothing. He lived like a child, in bliss.

One day a king came to meet him. Swami was sitting under a big tree meditating blissfully. The king expected Swami to stand up and receive him with respect. Swami however did not bother. The king egoistically said, 'What! You are an ordinary beggar. I am a king. Don't you know how to respect me?'

The Swami laughed and said, 'Actually, you are the beggar. You are begging respect from me. You feel respected only when somebody gives you respect. However, I don't feel respected when somebody gives me respect nor do I feel disrespected when somebody doesn't give me respect. Whether somebody respects me or not, it is not in any way related to my consciousness. I do not ask you why you are not respecting me.'

Then he continued, 'Your personality or ego could be shaken if your army and all your ministers leave you. Oh king, your being is dependent upon somebody else.'

That is why it is said that when Buddha begged for alms, He looked like a king and the kings looked like beggars! Outward possessions cannot make us regal. The inner bliss that radiates makes us regal.

Dakṣiṇāmūrti Swamigal says, 'You are a king as long as your citizens accept you. So naturally, directly or indirectly, you will be begging your citizens to accept you because your consciousness is dependent upon them. In my case, whether somebody accepts or not, I am blissful. I am a Paramahamsa. My Paramahamsa-hood can never be taken away from me. But your kinghood can be taken away from you. So, be sure that the moment you ask for respect, you are a beggar. I am not.'

A clear truth is that the person whose ego is fed by more and more citizens is a politician. He is an egoistic person. But an enlightened man reveals himself for the sake of the disciple's understanding. Here, Kṛṣṇa does not speak about Himself out of ego. Whether Arjuna accepts it or not, Kṛṣṇa is Kṛṣṇa. Kṛṣṇa was in a blissful state even before Arjuna became His disciple. Kṛṣṇa will be in a blissful state even after Arjuna becomes His disciple. Irrespective of whether Arjuna is His disciple or not, Kṛṣṇa is in the same blissful consciousness. Even when Arjuna was talking to Kṛṣṇa in a friendly way, He was humble. Kṛṣṇa responded to Arjuna in the same way that Arjuna spoke to Him. Kṛṣṇa is simple and humble. Before the

Gītā started, at the time of the Gītā and after the Gītā, Kṛṣṇa is the same, eternally. Only Arjuna undergoes a tremendous change.

Here, Kṛṣṇa does not explain His glories out of ego. He explains so that Arjuna will understand, intranalyze and experience Him. When Kṛṣṇa says, 'I am,' He means the cosmic consciousness, the egoless being and the enlightened energy. Again and again, He expresses the glory of enlightenment, the glory of ātmajñāna (knowledge of the Self). That is why He is so complete and confident. With such clarity, with such integrity and authenticity, He explains, 'I am Everything.' Even to utter these words, you need courage. No normal man can say, 'I am God' to somebody else. If he does, the next day he will be in a mental asylum with a special seat reserved for him.

Here, Kṛṣṇa is courageous enough to declare and the person who is listening experiences it. What is the science? What does it take for an enlightened man to declare himself as enlightened, as Incarnation and as God, Bhagavān? What do we need as a disciple to experience that as the truth? Many hundreds of enlightened Masters declare this truth again and again. Sometimes the people who listen to them become enlightened like Arjuna or Vivekananda. Sometimes the disciple is hurt and disturbed by the statement and abuses the Master.

Śrī Ramakrishna said, 'The one who came as Rāma, who came as Kṛṣṇa, is residing in this body as Ramakrishna.' He boldly declared this, not when he was healthy, but when he was suffering from throat cancer. These words did something in Vivekananda. It was then that Narendra became Vivekananda.

When Kṛṣṇa declared, 'I am God,' Arjuna became enlightened. How? What do you need to create this experience?

Trust God has Intelligence and Surrender

See, be very clear that the experiences of Kṛṣṇa, Śiva, Buddha and Mahāvīra, are all one and the same. As the enlightenment experience, it is the same. When they express the enlightenment, why are there different reactions? When they express their enlightenment and declare their divinity, some people become enlightened and some run away.

How can we also become enlightened when we listen to Kṛṣṇa's words? How can we listen? How can we have that benefit? With what mood are we supposed to receive the words?

When people who hear this declaration of truth, vibhūti, the glory, are egoistic and aggressive, they abuse the Master. If they are egoistic but not aggressive, they run away.

Next, Arjuna, Kṛṣṇa's disciple, is totally in love with Kṛṣṇa. He has totally surrendered to Kṛṣṇa. He is not ready to suspect anything. By now, he is clear. His head has stopped working. His logic has stopped analyzing.

This truth should be declared only to a person who is totally, intimately related and feeling connected to the Divine. Arjuna has completely surrendered to Kṛṣṇa. What is surrender? When we hear the word 'surrender', we think that it is the easiest thing to do since we don't need to do anything. For example, if we meditate, we need to do something. But if we need to surrender, we think we don't need to do anything. Hence, we think it is easy.

This is because we think about surrender in a totally different way compared to what the Masters mean by the word 'surrender'. When we use the word 'surrender', we only say that we have surrendered. We do not really surrender.

Our faith and surrender are mere words. We delude ourselves thinking we have surrendered. In fact, we have not. Our faith, our surrender is never total surrender. There are three levels of surrender: Surrendering the 'I,' surrendering the mind, and finally, surrendering both the 'I' and the mind. Surrendering the 'I' is surrendering the individual ego. Surrendering the mind is surrendering the mental setup, the root thought patterns.

When you truly surrender to the Divine, surrender can work miracles on you. When you offer yourself at the feet of the Master, your ego disintegrates. The mind is just your collection of all thoughts and habit that you have formed. For example, if you get up in the morning, your mind instinctively tells you that you need your morning coffee since that is a habit. Similarly, if you are constantly worried, it becomes a habit and you worry in every situation without realizing it. When someone praises you, you choose to get flattered. If someone criticizes you, you choose to get disturbed. The mental pattern has been etched so deeply that you don't realize that it is you, who is making the choice of how to react. When you surrender, you cannot choose. When you surrender, you cannot choose to react. When you surrender, the egocentric 'I' totally disintegrates. Please understand: The egocentric 'I' is eccentric.

When you surrender, you will be bubbling with joy and bliss. You will be like a kid. Have you seen an ugly child? Even in the poorest country, the kids are beautiful. On the same count, have you seen a single adult who is beautiful? Enlightened people are like children, bubbling with bliss. They are called dvijā (born again). After the death of the ego, it is a new birth. The father and mother give us our first birth. The second birth is given by God and the Guru.

If you understand that Existence is your friend and it deeply cares for you, you will not feel the need to live according to a script for life. Instead, you will have tremendous courage and trust in yourself to live life spontaneously. Then, instead of re-living life and reacting to life based upon past memories and experiences, you live life with spontaneous responses to situations. If you live in a simple way, you don't need a script.

Please understand, Existence constantly cares for you. Trust the intelligence in you. Be complete and welcome life as it flows.

Kṛṣṇa says, 'If you continuously merge in Me, I will take care of all your needs and necessities. You will be My responsibility.' In the last chapter Kṛṣṇa promises: yogakṣemaṁ vahāmyahaṁ: My responsibility is Yoga - to get the things that you need - and kṣema - to take care that they remain with you. Yogakṣemaṁ: He makes this promise. He says, 'I will take care of you spiritually and materially. You shall not lack anything. You will always be in bliss.' You may wonder how this is possible. When you surrender to the Divine, your higher consciousness will be activated and you will have the intelligence and courage to live everything. The ultimate intelligence is first understanding that Existence

cares for us, and secondly, surrendering to that Existence. Realizing that Existence is not a brute force or power but an intelligent energy, is the key to a life of bliss.

When we surrender the mind, we go from 'mind' to 'no-mind' state. The mind actually arises from possessiveness. Tantra says that the ego is based upon possessions. Look deeply and we will see that the origin of our mind lies in whatever we think of as ours. Our idea of 'mine' creates the sense of 'I'. Most of us think that from 'I,' the 'mine' arises. No! It is from the sense of 'mine' that 'I' arises. The root of the tree of 'I' is 'mine'.

We think that if we have more possessions, we have more freedom. Yes, we will have more freedom, but only the freedom to choose between one suffering and another suffering. We can never choose between suffering and joy through possessiveness. How can we enjoy something with the feeling of possessiveness? We will be in constant fear of losing our possessions. The feeling of 'mine' never lets us enjoy anything.

Just understand. When we surrender ourselves to Existence, it carries us in Its very arms. We won't feel the pain of life. But if we try to calculate things after saying that we have surrendered, we project our mind onto the idea of what will happen after surrender. When we say that we have surrendered, how can we say that nothing has happened in spite of our surrender? If we have truly surrendered, we have no right to expect something to happen after we have surrendered.

Just surrender everything, not only your pain and suffering but also your responsibility. This does not mean that you stop doing household work or going to office. You continue to do so but with the mood of utter relaxation. Surrendering yourself is a clear, conscious decision.

Total surrender with total responsibility is Living Enlightenment. If we look into our lives, we see that our relating with God is never true surrender. Most of the time, we beg God to give us what we want. The next stage is when we bargain: If you give me this, I will give you that. The third stage is blaming God: I went to this temple so many times; yet, God has not listened to me. Understand, we don't have the intelligence to know what we want. If God were to listen to our requests and desires, this world would have perished a long time ago! This game of begging, bargaining and blaming in the name of praying has nothing to do with true devotion.

There is a beautiful story in the Mahābhārat:

Before the war started, Duryodhana and Arjuna went to Kṛṣṇa's palace to seek help from Kṛṣṇa for the war. Both of them were relatives of Kṛṣṇa and wanted Kṛṣṇa's help. Kṛṣṇa was sleeping. Arjuna, the Pāṇḍavas' representative, sat at the feet of Kṛṣṇa. Duryodhana, the Kauravas' representative, sat near the head of Kṛṣṇa.

The moment Kṛṣṇa opened His eyes, He saw Arjuna sitting at His feet. He asked him, 'How are you, Arjuna? When did you come? Arjuna said, 'I have come to seek your help.' Kṛṣṇa smiled and assured him, 'Surely I will help, don't worry.'

Duryodhana, who was sitting at the head of the bed, demanded from Kṛṣṇa, 'I came before Arjuna. You should help me first.' Kṛṣṇa turned and saw Duryodhana.

Kṛṣṇa replied, 'Surely I will help, don't worry.' He added, 'I will be on one side and My powers will be on the other side. And I will not raise weapons in this war. As Arjuna first came in front of Me, he gets to choose, first. Which one do you want, Arjuna?'

Arjuna thought, 'Let us have buddhi (intelligence).' He was happy to have just Kṛṣṇa, Nārāyaṇa on his side. Duryodhana thought, 'Let us have śakti (power).' He replied, 'I will have your powers and weapons, Nārāyaṇi senā.' Obviously, the Pāṇḍavas were the ones who won the war. If you have a Master like Kṛṣṇa with you, you can conquer even Duryodhana's sena (army). You can win any number of warriors. All the warriors of the Kauravas' side are your sufferings, your root thought patterns, your 'mine' and 'I'. Kṛṣṇa alone is enough. He will finish them off. But, when you don't have Kṛṣṇa on your side, any struggle you try to do, any plan you try to do, it will be failure. There are only two possibilities: either you choose Nārāyaṇa or you choose Nārāyaṇi senā, either you are in peace or in piece-piece. You can bring peace to you or piece-piece to you.

The man who chose intelligence, the man who trusted God, had intelligence, had peace and won the war. Arjuna won the game of life. He had Nārāyaṇa, God Himself who is the source of all the powers, the source of Nārāyaṇi senā. The man who chose just the power was in piece-piece. Duryodhana neither remained with power nor with God.

If we look deeply into what kind of a relationship we have with God, we will see that when we pray, we think that God has the power, śakti to give but He does not have the intelligence or wisdom, buddhi to know what to give. This is what we believe when we insist that He gives us what we want right now.

If we trust God has only power, śakti, we never win in life. When we trust He also has intelligence, buddhi, we surrender. Only then things can start happening. When we surrender, we believe that God has power and intelligence. When we believe God has only power, religion starts. When we believe He has wisdom, spirituality starts.

When we believe He has only power, we do rituals and pamper Him. We start doing all possible things to continuously bribe Him to give us what we want. We go to the temple and tell the priest not only our name but our father's name, our forefathers' names, and so on. Do we think God doesn't know where we are from and who we are?

Understand, your whole life is nothing but Mahābhārat. In your life of Mahābhārat, victory or failure, who is going to win or lose is going to be decided only based on which side you are going to side; whether you are going to side your Consciousness or your unconsciousness, your Completion or incompletion. Listen, whichever side Kṛṣṇa sided would have won the game. Kṛṣṇa is Consciousness. Kṛṣṇa is Completion.

Decide consciously that from this moment, you will surrender everything at the feet of God, to the energy that runs this whole world. We don't need to believe in any name or form. Trust the energy pervading the Universe and trust it to run your life.

Now, even after we surrender, at some time, a doubt will naturally arise in us whether we have totally, actually surrendered. Understand that the divine intelligence gave us the intelligence to surrender in the first place and that same divine intelligence has given us this doubt to doubt our surrender. Surrender the doubt also at the feet of the divine energy.

So, do not wait to change and become perfect before surrendering. No! Surrender yourself as you are, consciously, totally. Surrender deeply and your whole being will be flooded with new bliss.

True Love Is Divinity

Kṛṣṇa says, 'Because you are My dear friend, you are deeply connected to Me, I am revealing this truth to you.'

bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ | yat te 'haṁ prīyamāṇāya vakṣyami hita-kāmayā || 10.1 ||

Actually, when we feel deeply connected to some person, the person will almost look like God. Whether it is our spouse, kids, parents or our Master, he will look like God. Whatever he does, we will feel that he is divine.

When we feel deeply connected, when we are in love with another being, that other being will look almost like God. Look at the great Mīrābāi. She was so much in love with Kṛṣṇa who was not even physically in front of her. Yet, she felt so deeply connected to Him. She talked to Him, sang His praises and became totally immersed in Him. When Mirābāi was given poison, she even drank that, totally surrendering herself to Kṛṣṇa. The power of her love and devotion was such that even a deadly poison had no effect on her.

We have forgotten how to connect through the heart. All our relationships have become superficial. Now, the wife is no more a wife. In the modern day society, the husband is no more a husband. He is just a boyfriend.

Be very clear: In Sanskrit, we don't have an equivalent word for divorce. The idea never existed. In Hindu marriage, no divorce is allowed. Both take an oath in front of agni (fire), 'As long as you are alive, as long as I am alive, I will support and enrich you.' With the cultural invasion of the so-called developed cultures, the materialistic cultures, changing the wife, house and car has now become a fashion. Once in three months, the house, car and wife become outdated.

The outer world is a projection of the inner world and the eye projects it. Whatever is visible as the outer world is a mere projection. We try without success to change things in the outer world. Our frustration and depression are due to our attempt to manipulate the screen rather than the projector.

In Sanskrit, we have two beautiful words: pravṛitti and nivṛitti. Pravṛitti means the incompletions that you carry, leading you to more and more incompletions. The incompletion you carry makes you do many actions, which lead

you to do more and more incompletions. That is pravṛitti. Nivṛitti means the completion that you carry, leading you to more and more completion. Your actions should be nivṛitti based not pravṛitti based.

You need to change the state of incompletion to completion. When you begin to change the state, you work directly with the projector and make progress from completion to more completion, nivṛitti. Working with the projector is the process of completion.

But changing your status is like working with the screen and associating with your incompletions that lead to more incompletions, pravṛitti. Changing your wife, your house or car is like working with the screen and it does not enrich you. Changing your mind by completing with your patterns, your relationships and therefore your fantasies is the only way. Your actions should be nivṛitti based not pravṛitti based.

When we don't pass judgment on life, on others and on us, we reach the state of nonresistance, the state of completion, the state of compassion. When intelligence happens, we reach the stage of non-resistance leading to completion. When we welcome people and situations from the space of completion, compassion happens. Beloved means being loved, not 'body love.'

What is the difference between intellect and intelligence? Intellect is always prejudiced. Intelligence is always fresh. When we pass judgment and collect evidence to substantiate our decision, it is intellect. When we first collect evidence and pass judgment without bias or prejudice, it is intelligence.

Look into your life and see how your mind works out of incompletions and creates conflicting images about you, about others, and about life. How do you act in your daily life? The vast majority of the time, your judgment is ready. For example, after living with your wife for a few months, you create a concept, an inadequate life image or svānyakāra about her. Then, whatever she does, you pick only those arguments that are necessary for your already formed judgment.

Whenever we think too much of ourselves, we believe only in our judgments and lay the blame on others. When we start completing with ourselves and others, we create a new inner image about ourselves, a new mamakāra. We understand that we are simple, complete beings, we start seeing the arguments clearly before passing judgment and restore our integrity and authenticity.

Actually, we have forgotten how to relate through the heart, the intense way of relating. Our relationships have become superficial. We don't really know the meaning of the term, 'falling in love.'

Whenever Ramakrishna worshipped, did pūjā, he felt that Devi was present. He never felt that the statue was a stone. He spoke to Kāli Devi directly. When we deeply fall in love, even a stone can become God and guide us. When we don't feel connected, even if God comes down, we will ask for His business card.

A beautiful happening from Śrī Ramakrishna's life: Śrī Ramakrishna was the priest in the Devi temple. He used to taste the food before offering it to Devi. All the temple authorities told him, 'No! You cannot do this. That is sacrilegious.'

Ramakrishna said, 'I don't know all these things. I feel that She is my Mother. How can I offer the food unless I know that it tastes good? And if you don't want me to offer, I will stand outside and offer. But, I will offer.'

They agreed, 'Alright, do whatever you want.' Not only that, when he decorated the idol of Devi, he placed a small thread near Her nose to see whether She was breathing or not, alive or not. And the history says, the thread moved due to Devi's breath. He felt Devi everywhere.

When we feel deeply connected, when we know how to surrender, then even a stone can become God and guide us.

Feel Deeply Connected to Kṛṣṇa

Now, all we need is the mood of being deeply in love with Kṛṣṇa, deeply connected to Kṛṣṇa, deeply related to Kṛṣṇa. If we can open ourselves to Kṛṣṇa when He describes His glories, His vibḥūti, it will not be words. We will feel it.

First, Kṛṣṇa removed the enmity between jivātma (Self) and paramātma (supreme Self). Arjuna is the jivātma. Kṛṣṇa is the paramātma.

We may not be aware but we continuously maintain enmity with paramātma, Existence. That is why we suspect life. We have fear about what will happen in the next moment. We are afraid of life because we don't believe what is going to happen the next moment will enrich us. We don't trust Existence.

All life insurance policies are only because we don't trust Existence. Understand that life insurance is not life insurance. It is death insurance. Real life insurance is devotion to the Ultimate. Understanding that Existence is taking

care of us is the only real life insurance. All other things are death insurance that goes to our families who are waiting for it.

One more thing: When we have the deep love, the connection with Existence, even when we die, we know that He knows where to keep us. We will be utterly relaxed as we know He will protect and guide us. So now itself, our mind should be prepared to fall in tune with this energy; to obey, to surrender to the ultimate will. Now itself, our body and mind should be prepared. If we live life fighting with Existence, our life will be hell. Nothing else can be done. All we need to do is know how to feel connected.

First, Kṛṣṇa removes the enmity between the individual Self and Existence. Now, He explains the glory of Existence. Next, He gives the experience that the individual Self and the supreme Self are the same.

Step-by-step, He leads Arjuna from viśiṣiṭādvaita (a school of thought which says that the individual self is a part of Existence, with its own attributes) to dvaita (duality, a school of thought which says that the individual self is separate from Existence), to advaita (non-duality, the truth that the individual self is Existence), to beyond advaita into anubhūti, experience. He leads Arjuna to a spiritual experience step-by-step. The three essential identities in our lives are: jīva, individual Self; jagat, the world in which this self lives, and Iśvara, creator of jīva and jagat, or in other words God.

Initially, we see these three as separate entities, just as the water drop sees itself as separate from the ocean. There are different approaches in Hindu philosophy as to how the individual Self can reach the Creator, the Divine. The concepts of viśiṣiṭādvaita and dvaita are based on a separation between the Self and the Creator, with deep devotion connecting the two. Devotion leads the Self to the Divine and an understanding of the Divine. Yet they remain separate. It is like the water drop realizing it is part of the ocean and yet separate.

Advaita philosophy integrates the Self and the Creator into one non-dual entity, of which jagat, the world, forms a part. So the three seemingly separate entities merge into oneness. Advaita says that separation is an illusion, māyā, and that true realization of the non-dual aspect of the Self and the Divine leads to liberation and Enlightenment. These are different ways of looking at the same truth. None of them is wrong.

Kṛṣṇa leads Arjuna from the concept of separation into the understanding of integration. Kṛṣṇa makes Arjuna understand that nothing stands between him and Kṛṣṇa, except his level of understanding of the space of completion.

Please be very clear: These are not contradictory. Many people ask, 'Is dvaita or advaita right? Is viśiṣiṭādvaita or dvaita right?' They are not contradictory. They complement each other. They lead us step-by-step to more and more understanding of completion. They lead us step-by-step to the ultimate spiritual experience.

Completion makes us understand that we are connected with the whole Universe – this is the essence of viśiṣṭādvaita. Completion makes us understand that we are deeply connected to the paramātma (supreme Self) - this is the essence of dvaita. Completion makes us understand that we are not one, but we are the ultimate infinity with each one infinitely powerful, which is the essence of advaita.

All enlightened Masters speak the same thing in different ways. If we surrender, we will have the same experience of advaita-anubhav, non-duality experience. If we achieve the nonduality experience, we will have deep surrender. The man who has achieved advaita-anubhava has tremendous devotion. For example, the verse of Śankara says:

bhaja govindaṁ bhaja govindaṁ govindaṁ bhaja mūḍhamate samprāpte sannihite kāle nahi nahi rakṣati ḍukṛñkaraṇe

Śankara says, 'Oh Fool! May you start meditating on Govinda (God, Kṛṣṇa's name) now. May you start remembering Govinda now. Nahi nahi rakṣati ḍukṛñkaraṇe means: When Yamadharma, the Lord of death comes, intellectual knowledge will not help you or protect you.

A great advaita-jñāni, sage of non-duality experience, will be a great devotee. And a great devotee will be an advaita-jñāni. Both are one and the same. Only those who have not realized the experience argue.

If you go inside dvaita and advaita philosophies, both show the same knowledge, wisdom and experience. All we need to know is how to open ourselves and surrender to this Existence. Then we will experience at the level of our being that Existence is taking care of us. Please be very clear: If Existence doesn't want us here, we cannot be here even for a single moment. There is no reason for Existence to keep us alive. If it is keeping us alive, we are wanted in this form, in this way, in this place. That is why we are still alive. God continuously cleans all the garbage. He never waits. Everyday

He clears away all the old things. He is the perfect energy that maintains cleanliness. They say that cleanliness is next to Godliness. I say that cleanliness is Godliness. It is not next to Godliness.

Trust Existence and Radiate Divine Grace

Unless we are needed, we will not be kept alive. Just by being alive, He proves that we are needed. We are wanted. We are not an accident; we are an incident. Don't think that we are alive as an accident. We are an incident. When we understand that we are an incident, we feel deeply connected. We open ourselves to Existence. Trust, even if you are exploited. Be very clear: There are two kinds of lives. One is living completely with trust and the other is living completely with an insecure feeling. The person who lives in insecurity may have more wealth. He may have two or three more beds, a little bigger house, yet he can never rest. The person who lives with the insecure consciousness may have more comfort but he will never be blissful.

On the other hand, the person who lives with deep trust in Existence may have less comfort but he never misses that comfort. People who trust Existence are always showered with blessings. They will live like God on planet earth. They will be a blessing for the whole planet. The Earth is alive because of a few people who live radiating this trust, who live radiating the divine grace. We should trust, even if we are exploited. After all, we are going to live on this earth for a maximum of seventy to eighty years. In those years, why should we continuously suffer? If we defend ourselves because of our insecurity, we will not only offend others but we will also miss the joy of living on planet Earth.

If we can, let us live with the completely relaxed mood of deep trust. Our presence will be a blessing. Our existence will save planet Earth. No matter what crosses our path, we will just be living, enjoying, and enriching everything. It is a blessing.

What have we brought here to lose? Our insecure consciousness is nothing but ignorance of the truth. What are we going to carry with us after death? Nothing! A simple truth: Neither have we brought anything nor are we going to take back anything.

While we are here we can relax and trust that Existence will provide for us. If the energy moving inside our body can convert bread into blood, can't it bring bread to us? The big problem is that we don't trust our energy. We don't trust the cosmic energy. When it can convert bread into blood, can't it help us with our small things? Can't it give us the intelligence to bring bread, sustenance into our lives? It can guide us. It can give us enough intelligence to bring bread for our life. When the energy can move planets and run the whole Universe, can't it take care of us?

When you trust Existence and relax from your tensions, headaches, worries and problems, be sure that you will be taken care of. Miracles will happen in your life. When you put your energy totally on trust, an alchemy takes place in you.

Understand, when you surrender, there is utter relaxation in you and your responsibilities are shifted to a higher authority. This is surrender. Do your duty and leave all of the responsibility to Existence. She will take care!

So we have two choices: We can live offending and defending continuously. Even if we have comfort, our being will carry a wound. Or we can lead a totally relaxed life with utter freedom and complete trust in Existence. We can have physical, mental, emotional and psychological freedom. We can have liberation here and now.

The moment we live with trust, we are liberated. Nothing hurts us anymore. If we live with the truth, we beautifully live even our death because we trust that Existence will take care of us even then. If we live without trust, we will be killed by the fear of death. Every moment, we will be dying. With trust, even in our death, we will be living, celebrating.

Here, if we can relax and feel deeply connected to what Kṛṣṇa says, we will experience the state that Kṛṣṇa is now going to express about His glories in Yoga of His Divine Manifestations, Vibhūti Yogaḥ.

I Am The Source

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२॥
na me viduḥ suragaṇāḥ prabhavaṃ na maharṣayaḥ
ahamādirhi devānāṃ maharṣīṇāṃ ca sarvaśaḥ || 10.2 ||

10.2 Neither the hosts of deities nor the great sages know My origin, My opulence. I am the source of the deities and the sages.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३॥
yo māmajamanādiṃ ca vetti lokamaheśvaram
asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate || 10.3 ||

10.3 He who knows Me as the unborn, without beginning, and supreme Lord of all the worlds, only he who has this clarity is wise and freed from all bondage.

Kṛṣṇa says, 'Neither the devatās (gods) nor the ṛṣis know Me.' He means that neither people who work in the line of comforts and luxury nor the people who work in the line of religion and tapas (penance) know Him. 'But, I am their origin, aham ādiḥ.'

na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ | aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ || 10.2 ||

Whether we live a spiritual or a materialistic life, our root is our consciousness. We should understand an important thing: Whenever Kṛṣṇa says, 'Me, Me, Me, aham, aham, aham.' He is referring to the enlightened consciousness.

He says, 'I gave this knowledge to Ikśvāku. I gave this wisdom to Surya.' He says again and again, it is He who gave this knowledge to these great people who lived thousands of years before Him. When the Gītā was delivered, Kṛṣṇa was thirty-two years old. If He was speaking about His form, how could He say, 'I gave this knowledge to Surya. I gave this knowledge to Manu?' When Kṛṣṇa says 'I', He means the cosmic consciousness.

Where Exactly Are You Missing It?

People ask, 'Exactly what am I missing? I think I have that understanding. I almost feel I am around the corner. Yet, I am unable to experience what Kṛṣṇa says. Where am I missing?'

First, the thirst should be created. The quest should be created. Then, the quest should be answered. When the question becomes a quest, you speak in this language. When the urge becomes urgent, you speak in this language.

Many seekers are just like window shoppers. They go from master to master. Going from master to master is not wrong. It is perfectly alright. However, not learning from anybody is wrong. A lot of people are just window shoppers. They go around doing nothing. They act as if they are seekers. Above all, they want to satisfy themselves that they are seekers. This is hypocrisy. Listen, either put your whole effort into seeking, or forget it and carry on with life.

Ramakrishna says beautifully, 'If somebody's hair is burning, will he keep quiet? Will he say, 'I have no time now. I still have many more years. Later on, I can take care?' The moment there is fire on a person's head, he tries to put out the fire. He runs towards water.

Exactly where are we lacking? Because we feel too much ego in our being. When Kṛṣṇa says He is God, we feel He is egoistic.' Please understand: When you say the word 'I', the meaning is different from when a Master says it. When you say the word 'God', the word is empty for you. It is just a superficial understanding for you. It has no solid truth behind it. Whereas when you say the word 'I' or your name, there is a solid meaning and experience behind that word for you.

When it comes to enlightened Masters, the word 'I' has no solid meaning. It is vague, superficial. However, the word 'divine' or 'enlightened' or 'God' has a solid meaning. It is their very experience.

Just because you have ego, you think Masters have ego and you miss the meaning of their expression, their declaration. Just push your ego a little aside, let go of it, be complete and authentically listen to the words of the Masters.

I Am Everything

Kṛṣṇa explains, 'Oh my dear! Understand, I am everything - vetti loka maheśvaram (10.3). I have come down. I have happened in this body to liberate you.'

Immediately, the man who is centered on fear, says, 'If you are everything, do all these things for me. Alter this world.' If he is centered on greed, he says, 'If you are everything, give me all these boons.'

The moment the Master says he is God, the moment Kṛṣṇa says He is God, if you are centered on greed, you catch him and ask him to give you all the boons. You start begging, 'Give me this, give me that.' If you are centered on fear, again, you catch him and say, 'Please protect me from this or that.'

The moment we demand, divinity disappears because we have brought in the business mind. The attitude which exists between the Master and us plays a major role in our experiencing Him as divine and our experiencing ourselves as divine.

It is between your inner space and the Divine. It is your ability, your attitude to receive, that creates the bridge. With all enlightened people, this is what happens. It is Parāśakti, Existence, using the form of the Master. Parāśakti is the cosmic energy. Don't think there is a lady with four hands! It is the cosmic energy. She does Her job using the forms of people who have surrendered their form to Her. All you need to do is just get out of your system. The Divine will get in. If you get out of your system, the Divine will get in.

Surrender - A Deep Passive Waiting

Listen. When you feel connected, you are open. You don't need to see the Master. The cosmic energy will guide you. There is no need for His nearness. But when you spoil the relationship, when you bring business into the relationship, nothing can be done because the bridge is broken. The very bridge does not happen between you and the Master when business enters.

For the bridge to happen, we need the space of complete surrender or feeling deeply connected. Here, by now, Arjuna is almost feeling connected. He has just dropped his fear and greed. The big problem with the spiritual process is that you will have what you want when you drop the idea of having that.

A deep, passive waiting without knowing what is going to happen is passive surrender. That is total surrender. The moment you decide, 'I will wait forever,' things happen.

As long as you are in a hurry, you are agitated. You stop things from happening in you. It is like trying to get the lotus to blossom. You open the petals by hand. Will it be a flower? It will never be a lotus flower. The lotus flower blooms by itself when the sun's rays pierce it. Give a little space to yourself so that your being blossoms.

The moment you decide to wait, things start happening. You don't need to wait anymore. You must wait until you decide to wait. The moment you decide to wait, you don't need to wait anymore.

Take the life of Buddha as an example. With utmost sincerity he tried to get enlightened with all meditation techniques and spiritual practices. When nothing worked, He relaxed and let go of everything, trusting Existence. That very moment, He became enlightened. The day you decide to wait, things happen.

Usually, when somebody is blessed and if he is healed, he tells someone else about it. If the second person comes with the attitude of getting healed, he naturally misses the whole game. If he comes with a fresh mind, healing automatically happens as a by-product. When we want it as the main product, we miss the whole bridge. Especially when we bring

the business approach, like a deal between friends, the whole attitude, the relationship is no more that between Guru and disciple. Energy cannot be transmitted in a business relationship.

Understand, we need courage to stake everything on trust. It is like that moment when a seed must let go of its fears and break to open and become a tree. This is why we call Nirvāṇa as the last nightmare.

If a dream is too wild, we will wake up. Similarly, when we get a jolt or shock in life, we wake up to enlightenment. Enlightenment happens when there is a sudden shock to our dream state. The wonder with Masters, Incarnations is that there is no failure, ever. Theirs is a foolproof system.

We need the energy to let go, to allow the transformation to happen. Like the seed that lets go of its fear in becoming a tree, we too must have the energy to let go, to allow the transformation to happen. In that moment, when our ego is dying, we must be willing to let go of the past. Enlightenment never happens as a continuity of something. It happens in a flash, as a new birth. In Sanskrit we call it viṣāda. The first chapter of the Gītā is Arjuna Viṣāda Yogaḥ. Arjuna's dilemma was so great, yet he was willing to trust Kṛṣṇa and let go. In such a powerless situation, no mental decision taken is correct and when the Master guides you, you must be ready to let go and follow what he says completely, implicitly.

Arjuna had the courage to believe totally in Kṛṣṇa and let go, which was why he had the viśvarūpa darśan, the cosmic vision of Kṛṣṇa. We must have the energy to let go, to allow the dark night to happen to us. Only if we have trust in the Master can the ultimate gain happen to us.

We need to trust in order to experience the unknown space. At that moment, we have only the Master to hold onto. We must accept the new experience happening to us and deeply trust that the energy to transcend our old personality is entering us.

Kṛṣṇa emphasizes the feeling of connectedness. Feeling deeply connected to the Master is the basic need to understand this Truth. That is why the East gave so much importance to the Guru, the Master.

I Create You

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४॥
buddhirjñānamasammohaḥ kṣamā satyaṃ damaḥ śamaḥ
sukhaṃ duḥkhaṃ bhavo'bhāvo bhayaṃ cābhayameva ca || 10.4 ||

10.4 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०-५॥
ahiṃsā samatā tuṣṭistapo dānaṃ yaśo'yaśaḥ
bhavanti bhāvā bhūtānāṃ matta eva pṛthagvidhāḥ || 10.5 ||

Non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these qualities of living beings are created by Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६॥
maharṣayaḥ sapta pūrve catvāro manavastathā
madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ || 10.6 ||

10.6 The seven great sages and before them, the four great Manus, came from Me. They arose from My mind and all the living beings populating the planet descend from them.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७॥
etāṃ vibhūtiṃ yogaṃ ca mama yo vetti tattvataḥ
so'vikampena yogena yujyate nātra saṃśayaḥ 10-7

10.7 He who knows all this glory and powers of Mine, truly, he is fully united in Me; of that there is no doubt.

If you understand this first verse, you can immediately relax. Kṛṣṇa says, 'Whatever you have, whether you have a good name or a bad name, it is created by Me.' Then be certain that whatever you have is a gift from the Divine.

Kṛṣṇa asks us to complete with life as it is. Only when we accept ourselves as we are, can we accept others. Only then we will feel deep friendliness with others. Deep friendliness with others is spirituality. Understand that spirituality is honest and deep friendliness with others.

I Am Everything, Complete With Everything

Love is the flowering of our consciousness. Whenever our consciousness expresses itself through the heart, compassion happens, lust becomes love. The touch will become so vibrant, so soothing. Love is the greatest healing power on planet Earth.

Spirituality means flowing. Spirituality means radiating, spreading love and compassion. Whenever we enrich out of compassion, we never feel that we have served. We feel that we have been given an opportunity to serve, to enrich. Whether we believe it or not, as of now, we have a deep enmity or hostility towards others and ourselves. We live in constant self-doubt, self-hatred and self-denial. We may smile at others like models posing for the camera. We may smile, but we never feel friendly. We keep a safe distance and play a safe game because we never feel any real friendliness with others.

To correct this, the first thing you need to do is completion with yourself and accept yourself as you are. Some people say, 'I am unable to accept myself as I am. What can I do?' At least accept that you are unable to accept yourself, that is enough. If we accept that we are unable to accept ourselves, it is enough. We will drop from the mind. That very acceptance will bring completion in us and open a new consciousness in us.

Forgiving others and forgiving yourself are one and the same. When we torture others with our judgment and prejudices, we torture ourselves, too. If your inner image aligns itself to life image, it is destruction. When your inner image stands up to life image, it is destruction. Because your inner image, what you feel as you, is always lower than life's image, the idea you carry about life and others. If the inner image, mamakāra tries to make the life image, svānyakāra you carry as reality, it will be destruction. We use the same sword to kill others and to commit suicide ourselves. The same mind deals with others as well as with us. When we try to poison others, there will be a deep sense of guilt in us because the same mind is working in our inner space. We use strong words when we are angry. And once the anger dies down, the sharpness that had been emitted outward turns inward to create a deep guilt. The height of the anger and the depth of the guilt are equal. If the height increases, the depth increases as well.

When Kṛṣṇa says, 'Happiness and distress, birth and death, fear and fearlessness, nonviolence and equanimity, satisfaction, austerity, charity, name and fame, fame and infamy, all these various qualities of living beings are created by Me alone,' He means be complete with life as it is, be authentic to all aspects of your life: your inner image, outer image, others' image and life's image. If all the four images reach their peak possibility, it is Enlightenment.

The moment we create the space of completion and complete with life as it is, we experience divinity in everything. We don't exclude anything. The moment we complete, a cognitive shift happens in us. As of now, the cognitive process happening inside our mind is centered on enmity. The moment we declare completion with ourselves and with life, we complete with the whole world. Then, the complete cognition happens inside our system, which will be centered on bliss.

Kṛṣṇa explains His glory. He says, 'I am everything.' He declares, 'I am the Universal Consciousness. The person who truly knows My glories and powers, engages in yoga, the union of individual consciousness with the divine consciousness, and undoubtedly attains liberation.'

etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ | so 'vikalpena yogena yujyate nātra saṁśayaḥ || 10.7 ||

When you are complete with you, the Universe will be complete with you. When you are incomplete with you, the Universe will be incomplete with you. Completion with you is sātori. Completion with the Cosmos is samādhi.

Kṛṣṇa refers to the Saptaṛṣis as the Universal consciousness that was born from His mind, from Him, the Primal Source and Primal Creator. He is the Saptaṛṣis. His energy decides what enlightened beings should do, and directs their actions.

In Hindu tradition, Manus are the children of Brahma, the Creator. There is a lineage of Manus, fourteen Manus, who populated the earth. Each Manu ruled for a period. The collective period of all fourteen Manus equals one kalpa, one day in the life of Brahma. In Sanskrit, all humans are termed Mānava, meaning those descended from Manu. As

the Universal consciousness, Kṛṣṇa is all in one. He is the Creator, Sustainer and Rejuvenator. He is Brahma, Viṣṇu and Śiva. He also transcends all three as the Parabrahman, the Supreme Superconsciousness.

One needs to do nothing except understand and accept what Kṛṣṇa is. The Master says that understanding and completing alone liberates us. Nothing more is needed.

Experience The Light of Knowledge

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८॥
ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate
iti matvā bhajante māṃ budhā bhāvasamanvitāḥ || 10.8 ||

10.8 I am the source of all the spiritual and material worlds. Everything arises from Me. The wise, who know this, are devoted to Me and surrender their heart to Me.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९॥
maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaśca māṃ nityaṃ tuṣyanti ca ramanti ca || 10.9 ||

10.9 With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०॥
teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam
dadāmi buddhiyogaṃ taṃ yena māmupayānti te || 10.10 ||

10.10 To those who are always engaged in Me with love, I give them enlightenment by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११॥
teṣāmevānukampārthamahamajñānajaṃ tamaḥ
nāśayāmyātmabhāvastho jñānadīpena bhāsvatā || 10.11 ||

10.11 Out of compassion to them, I destroy the darkness born out of their ignorance by the shining lamp of knowledge.

Now, instead of understanding these statements of Kṛṣṇa intellectually, we should try experiencing them. In the deep meditative mood, let us feel connected to the Parabrahma Kṛṣṇa, to our very life source, to our very life energy.

Let us enter into meditation, because all the following verses in this chapter must be experienced. They cannot be understood. There is nothing much to understand.

Later Kṛṣṇa says, 'Amongst the Ṛṣi, I am Nārada. Among the months, I am Margazhi. Among the rivers, I am Gangā. Among the fish, I am Makara.' He explains His glories at length.

We may think, 'Why does He explain these things in a detailed way?' He makes us understand, wherever we see the glory, wherever we see the Divine radiating, there lies the greatness. We realize this is true when we start experiencing, when we deeply understand these basic truths of completing with ourselves and connecting with the Universe.

We experience life as divine and a blessing when we understand these things. It happens when we connect with the Divine, when we trust, when we completely open up, when we don't have other vested interests and when we do not beg for anything from life.

As long as we are begging for things in the hope that, 'with this, I will feel blissful,' or 'with that, I will feel blissful', we will ask only for this or that. Only when we understand, 'I want just Him, nothing else. I want the pure experience

of the Divine, nothing else,' we experience the whole of Existence in a totally different way. The cognitive shift starts happening in us.

When we deeply feel connected to the Master and He expresses His glory, we expand. Here, Arjuna is enjoying the same mood that Kṛṣṇa enjoys. Inch by inch, Arjuna is enjoying the joy and bliss. Arjuna asks, 'Oh Lord! It is so beautiful. I never feel bored. Please tell me again and again, all of your glories.'

Always Engage In Me

Kṛṣṇa explains inch by inch. He reveals who He is and how He is shining. He talks about līlā dhyāna, meditating on the divine play of the Lord. What the eyes see intensely gets registered in the mind. What gets registered in the mind, the eyes see intensely. When the mind is engaged in the Divine, when the heart is captivated by the Divine, we automatically live every moment remembering the Divine. We enjoy talking to each other about the divine glories because all around us, we see these glories. We are so full of divine ecstasy and bliss, so fully complete and not wanting anything, because we see life overflowing with divine bliss and glory.

This was the state of the gopīs, the blessed girls who tended cattle in Kṛṣṇa's home Briṇdāvan. They constantly played with Kṛṣṇa from the time of His infancy. Their entire world revolved around Him. Their minds and hearts were filled with Kṛṣṇa, with no intellect filtering their emotions.

Even to this day all main entrance steps to Viṣṇu temples have the imprint of feet carved upon them. These imprints represent the feet of devotees whose feet dust Viṣṇu covets more than all the crowns He is adorned with.

Kṛṣṇa says, 'With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful. To those who are always engaged in Me with love, I give them enlightenment for which they come to Me.'

teṣāṁ satata yuktānāṁ bhajatāṁ pṛīti pūrvakam | dadāmi buddhi yogaṁ taṁ yena mām upayānti te || 10.10 ||

Kṛṣṇa here talks about satsang, the collection of people whose hearts, minds and bodies are immersed in Him. They are the ones who can talk about nothing except Him, who are filled with bliss and love for their Lord and Master. He promises He will provide them the intelligence to enlighten them and bring them to Him.

Master Destroys Ignorance

A man who works out of fear and greed is a śūdra. The man who works out of attention need is a vaiśya. The man who works out of jealousy or comparison to prove that he is superior to others is a kṣatriya. The man who works out of gratitude is a brāhmaṇa. These differentiations do not come by birth. They are a result of our guṇas, our attributes, our mental make-up, our root patterns. They come into our being when we earn and develop them.

People are not equal. Each one comes with his own karma (unfulfilled actions) and a particular root pattern. As long as the Master is there, He takes care of everything. When the Master is not there in body, the whole thing becomes dharma, righteousness. When the Master is there, everything becomes mokṣa, liberation. That is the difference between dharma and mokṣa. Work for mokṣa. The Master defines Himself in the last verse:

'I destroy the darkness of ignorance within them, with the shining lamp of wisdom, through my compassion.'

teṣāṁ evānukampārtham aham ajñāna-jaṁ tamaḥ | nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvata || 10.11 ||

The Sanskrit word 'Guru', meaning Master, has two syllables: gu refers to darkness and ru to light. The Master leads the disciple from darkness into light with compassion. This darkness of ignorance is the identification that one has with one's self, one's material attachments and material possessions. This identification surely leads to sorrow since this attachment is for things that are fleeting and not for something long lasting.

The Master is the only person who can dispel that darkness. Only He can light up that wisdom within you in order for you to realize that you are already one with Existence and therefore need nothing from this material world. Your

Master gains nothing from teaching you. He gains nothing from enlightening you. He does it out of sheer compassion, so that others may experience the same bliss that He constantly experiences.

Know Yourself By Yourself

अर्जुन उवाच ।
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२॥
arjuna uvāca
paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān
puruṣaṃ śāśvataṃ divyamādidevamajaṃ vibhum || 10.12 ||
10.12 You are the supreme Truth, supreme sustenance, supreme Purifier, the Primal, Eternal and Glorious Lord.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३॥
āhustvāmṛṣayaḥ sarve devarṣirnāradastathā
asito devalo vyāsaḥ svayaṃ caiva bravīṣi me || 10.13 ||
10.13 All the sages like Nārada, Asita, Devala, and Vyāsa have explained this. Now You are personally explaining to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४॥
sarvametadṛtaṃ manye yanmāṃ vadasi keśava
na hi te bhagavanvyaktiṃ vidurdevā na dānavāḥ || 10.14 ||
10.14 Oh Keśava, I accept all these truths that You have told me. Oh Lord, neither the gods nor the demons know You.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५॥
svayamevātmanātmānaṃ vettha tvaṃ puruṣottama
bhūtabhāvana bhūteśa devadeva jagatpate 10-15
10.15 Surely, You alone know Yourself by Yourself, Oh Perfect One, the origin of beings, Oh Lord of beings, Oh God of gods, Oh Lord of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥
vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayaḥ
yābhirvibhūtibhirlokānimāṃstvaṃ vyāpya tiṣṭhasi || 10.16 ||
10.16 Only You can describe in detail Your divine glories by which You pervade this Universe.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७॥
kathaṃ vidyāmahaṃ yogiṃstvāṃ sadā paricintayan
keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā || 10.17 ||
10.17 How may I know You by contemplation? In which forms should I contemplate on You, Oh Lord?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०-१८॥
vistareṇātmano yogaṃ vibhūtiṃ ca janārdana
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam || 10.18 ||
10.18 Tell me in detail of Your powers and glories, Oh Janārdana. Again, please tell for my satisfaction as I do not tire of listening to Your sweet words.

Arjuna becomes the perfect disciple. He has no doubts about whatever Kṛṣṇa has said to him so far. It only corroborates what the great sages have said. All that Arjuna seeks is that his Lord and Master tells him more about Himself, His glories, 'I just need to know how I should approach You, how I should see You. Tell me more, I can never tire of listening to Your words.'

Arjuna is in love with His Master. When you are in such deep love as Arjuna is now, and as the gopīs were with Kṛṣṇa in Briṇdāvan, there is nothing to be said. There is nothing even to be heard. Whatever Arjuna says is merely to keep his end of the dialogue going. Arjuna knows that there is no need for Kṛṣṇa to say anything now. Yes, he would be delighted if Kṛṣṇa were to speak of His glories, His līlā. However, Arjuna is in such a state of meditation, ready for his ultimate experience, that whatever his Master says or does would not matter to him.

Therefore, when Arjuna asks the Lord to talk about His glories that no one else understands, Arjuna is not requesting on his behalf, He is requesting on behalf of humanity. Arjuna would have been perfectly happy to sit in silence, in deep meditation upon Kṛṣṇa. And in His compassion, Kṛṣṇa would have eventually revealed Himself to his chosen disciple. However, the rest of humanity would not have been enriched from a revelation that came to Arjuna alone. Hence Arjuna requested that Kṛṣṇa speak about His glory.

Arjuna wants to know about Parabrahma Kṛṣṇa, the Ultimate Superconscious being. He does not want to know about his friend and charioteer, Vāsudeva Kṛṣṇa, the son of Vāsudeva. Arjuna is in the mood of the perfect devotee and disciple. Anything that he can listen about his Master is nectar to his ears. He is in a state of complete immersion.

You too, as the reader, make your plea to Parabrahma Kṛṣṇa, the Jagatguru, so that He may tell you about His glory, and so that you may meditate upon His glory with single pointed focus of the mind. As He promised, He will provide the light of wisdom for you to be enlightened.

I am The Beginning, Middle And End

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९॥

śrībhagavānuvāca
hanta te kathayiṣyāmi divyā hyātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me || 10.19 ||

10.19 Kṛṣṇa said, 'Yes, Oh Kurusreśta, I will talk to you surely of My divine glories; but only of the main ones as there is no end to the details of My glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०॥
ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ
ahamādiśca madhyaṃ ca bhūtānāmanta eva ca || 10.20 ||

10.20 I am the Spirit, Oh Guḍākeśa, situated in all living beings. I am surely the beginning, middle and end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१॥
ādityānāmahaṃ viṣṇurjyotiṣāṃ raviraṃśumān
marīcirmarutāmasmi nakṣatrāṇāmahaṃ śaśī || 10.21 ||

10.21 Of the Āditya, I am Viṣṇu. Of the luminaries, I am the bright sun. Of the Mārut, I am Māricī. Of the Nakṣatras, I am the Moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२॥
vedānāṃ sāmavedo'smi devānāmasmi vāsavaḥ
indriyāṇāṃ manaścāsmi bhūtānāmasmi cetanā 10-22

10.22 Of the Veda, I am the Sāma Veda. Of the gods, I am Indra. Of the senses, I am the mind and in living beings, I am the consciousness.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३॥
rudrāṇāṃ śaṅkaraścāsmi vitteśo yakṣarakṣasām
vasūnāṃ pāvakaścāsmi meruḥ śikhariṇāmaham || 10.23 ||

10.23 Of the Rudra, I am Śaṇkara and of the Yakṣa and Rākṣasa, I am Kubera, god of wealth. Of the Vasu, I am fire and of the peaks, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४॥
purodhasāṃ ca mukhyaṃ māṃ viddhi pārtha bṛhaspatim
senānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ || 10.24 ||

10.24 Of the priests, understand, Oh Pārtha, that I am the chief Bṛhaspati. Of the warriors, I am Skanda. Of the water bodies, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५॥
maharṣīṇāṃ bhṛgurahaṃ girāmasmyekamakṣaram
yajñānāṃ japayajño'smi sthāvarāṇāṃ himālayaḥ || 10.25 ||

10.25 Of the great sages, I am Bhṛgu. Of the vibrations, I am the OṀ. Of the sacrifices, I am the chanting of holy names. Of the immovable objects, I am the Himālayas.

There is no way to describe the Divine fully because the Divine pervades every bit of this entire Universe. When it exists in every atom, when it is the essence of all that exists, how can we describe or comprehend it in its entirety? So Kṛṣṇa explains the main manifestations that give a glimpse of the unfathomable Divine.

Kṛṣṇa declares that He is everything that really matters. Kṛṣṇa says that He is the ultimate consciousness in all beings and He is the beginning, middle and end of all beings. He declares that He pervades the entire space and time and beyond.

aham ātmā guḍākeśa sarva-bhūtāśaya sthitaḥ | aham ādiś ca madhyaṁ ca bhūtānām anta eva ca || 10.20 ||

Kṛṣṇa is both the macrocosm and the microcosm: the Brahmāṇḍa, Cosmos and the pindāṇḍa, individual being. His energy permeates all living and non-living entities and He decides upon their nature.

In this Universe, there are twelve planes of existence. These are a combination of the factors of length, breadth, depth, time, space and consciousness. At best we are aware of the first five and only partially that too. It is difficult for those in the human plane to comprehend even time and space fully. We can only exist in one aspect of time and space in relationship with the three dimensions of length, breadth and depth. Quantum Physics now recognizes that fundamental particles can exist simultaneously in different locations at the same time. Matter can transcend time and space. Matter and energy can exist beyond the bounds of time and space.

A Master is one who can transcend time and space and reach consciousness. Kṛṣṇa, the great Master, is in the twelfth plane, that of pure consciousness. He is beyond all dimensions, beyond time, and beyond space. He is the beginning and He has no beginning. He is the end and He has no end. He is the Creator. He is the Created. He is also the Creation. In this huge canvas of the Universe, He is the canvas. He is the paint. He is also the strokes and He is the painting. There is nothing that He is not. The only way to understand even a part of Him is to become immersed in Him.

Kṛṣṇa says that among the Māruts, He is Māricī. The Māruts are the thought-gods associated with power and knowledge. Māricī is the father of sage Kaśyapa who is the father of the Māruts. Many Ṛgveda hymns are dedicated to the Māruts. The Māruts aid the activities of Indra, the representation of the mind. This is a metaphysical representation of the power of thoughts that originate from the mind.

A common representation of the Maruts in the Ṛg Veda, is a flock of birds. This symbolizes the power of thoughts that influence the recipient. When a person is established in integrity, and radiates positive thoughts, he is receptive

to similar thoughts and attracts similar incidents in his life. If we are blissful, people with a similar attitude will be attracted towards us. If we are dull, lethargic and depressed, the same type of people will be attracted towards us.

Thoughts and desires are energy. They contribute towards shaping our actions and lives. Everyday we create our bodies, minds, actions and our reality by our thoughts. We are what our thoughts are.

Next, Kṛṣṇa says that He is the sun amongst all the shining objects, and among the stars He is the moon. We may say that the moon is not a star. We would be factually correct. Kṛṣṇa refers to the influence that the moon wields upon earth and humans. It is scientifically established that out of all celestial bodies around planet earth, the two most important influences are the sun and the moon. No one doubts that the sun is a star and that it is the brightest object that can be seen.

The moon influences the tides of the ocean as well as the tides of the human minds. Of all planetary, non-planetary and solar bodies that surround us, with the exception of the sun, the moon exerts the greatest influence on us both in a broader planetary sense and in an individual sense. People have mood variations depending on the phases of the moon. New moon and full moon days dramatically influence our emotional well-being, for good and for bad. Being the physical mass closest to the earth, the gravitational force of the moon affects each of us deeply.

This is why the Hindu astrological and astronomical systems consider the moon to be a planet. This belief is not based on whether the moon revolves around the earth as a satellite instead of around the sun as a planet. It is based on the effect that the moon has on human beings and upon planet Earth.

In Hindu astrology, the stars are the different positions in the sky that the moon passes through in a cycle of 27 to 28 days. These stars are referred to as the wives of the moon. This is why Kṛṣṇa refers to Himself as the moon amongst the stars, that He is the pride of the stars.

I Am Viṣṇu, I Am Śankara, I Am Oṁ

Kṛṣṇa declares that amongst the Vedas, He is the Sāma Veda. The Vedas are the timeless truths expounded by the Ṛṣis (sages) as the expressions of truth experienced by them. These are the revelations of the truth experienced through intuition by the seers. There are four Vedas: Ṛg Veda, Yajur Veda, Sāma Veda and Atharva Veda.

Each Veda consists of four parts: mantra-saṁhita or hymns, brāhmaṇa or explanations of mantras (or rituals), āranyaka, forest books which give the philosophical meaning of rituals, and the Upaniṣads, essence of the Vedas.

The Sāma Veda is a collection of hymns in praise of agni (fire), Indra (king of the gods) and soma (drink of the gods). While the Ṛg Veda is the oldest Veda, Sāma Veda is the basis for all musical systems of Hinduism. The basic notes of all music, not just of Hindu music, originated with Sāma Veda. The seven notes, which are the fundamentals of all music all over the world, were derived from Sāma Veda, which even today is sung, and not recited.

The Ṛg Veda and other Vedas may be recited only by a few scholars today, but Sāma Veda is heard everywhere. It is the essence of Carnatic and Hindustani music forms, the two major classical music forms of Hindusim. As the essence of music, Sāma Veda is also the essence of dance forms. One does not need to understand music and dance. It is enough to indulge and experience. So it is with Kṛṣṇa. All we need to do is experience Him.

Among the gods, Kṛṣṇa says He is Vasava (Indra), the king of gods. The five senses, jñānendriya, namely sight, hearing, smell, taste and touch, originate from the mind and are of the mind. Without the mind, the senses cannot function. He says He is the subtlest and most powerful, the mind. In living beings, He is the life force, the consciousness, not merely body and mind.

Rudras are the elemental powers worshipped by the Ṛg Veda. The word Rudra means to cry. Metaphorically the Rudras were worshipped to obtain some gain. When in deep anguish, if one prays to one of the Rudras in awareness, it was believed to bring results. There are eleven Rudras: Aja, Ekapāda, Ahirbudhnya, Vīrabhadra, Girīśa, Śaṅkara, Aparājita, Hara, Anakaraka, Pināki, Bhaga and Śambhu. Śankara is the doer of good. Śankara is also the precursor to Śiva in the evolution of the Hindu constellation of divinity. Śiva means causeless auspiciousness;auspiciousness born without a reason. Wherever Śiva is, good happens for no reason. Of the Rudras, Kṛṣṇa says He is Śankara, rudrāṇāṁ śankaraś cāsmi (10.20).

Yakṣas are celestial beings considered to be the creators of wealth. The king of the Yakṣas is Kubera, the god of wealth. Rākṣasas too are celestial beings of a negative nature of hoarding power and wealth. Yakṣas and Rākṣasas are

keepers of wealth. They do not enjoy wealth. Of the Yakṣas and Rākṣasas, Kṛṣṇa says He is the god of wealth, the king Kubera.

The Vasus are the attendants of Viṣṇu. They represent various aspects of Nature. The Brihadāraṇyaka Upaniṣad mentions eight Vasus: agni (fire), pṛthvī (earth), vāyu (wind), antarikṣa (space), āditya (light), dyaus (sky), candramas (moon) and nakṣatrāṇi (stars). Kṛṣṇa says among the Vasus, He is the formless fire.

Meru is the golden peak, the metaphoric abode of gods, and its foothills are the Himalayas. It is also said to represent the spine of humans. Amongst the peaks, Kṛṣṇa says He is the majestic Meru.

Bṛhaspati is the priest of the gods. He dispels darkness and ignorance and destroys the enemies of the gods. Among the warriors, Kṛṣṇa says He is Skanda, the supreme General of the forces of gods. Skanda is the son of Śiva and Pārvati, who destroyed Tārakāsura, the demon who, along with his hordes of demons, tormented the devas. This is a metaphysical representation of the Divine as the supreme General of the being, vanquishing the senses, desires and ego.

Of the water bodies, Kṛṣṇa says He is the mighty ocean, infinite in expanse and essential to all life forms. In fact, it is the origin of all life forms.

Of the great sages, Kṛṣṇa says He is Bhṛgu, one of the Saptaṛṣis (seven sages who form the cosmic energy). Bhṛgu is believed to have been created by Brahma to aid him in the creation of the Universe.

Of the vibrations, Kṛṣṇa says He is the transcendental OṀ - girāṁ asmy ekam akṣaram (10.25). OṀ is the primal sound from which the Universe manifested itself. It is the praṇava, the mystic symbol.

The symbol of OṀ contains three curves, a semicircle and a dot. Out of the three curves, the upper curve symbolizes the waking state, the lower curve denotes deep sleep and the right curve denotes the dream state. It thus represents the three states of individual consciousness. The dot represents the fourth state of consciousness, turīya, complete awareness. The semicircle represents māyā, illusion, and separates the dot from the three curves. But the open semicircle represents the Absolute which is unaffected by māyā.

Of the different types of sacrifices, Kṛṣṇa says He is the japa or chanting of holy names - yajñānāṁ japa-yajño ʻsmi (10.25).

Of the immovable objects in the world, He says He is the mighty and majestic Himalayas. The Himalayas, literally meaning ‘the abode of snow’, is home to hundreds of peaks, including the highest peak in the world. Some great rivers originate in it and flow through it, including Gangā, Yamunā, Brahmaputra and Indus.

The Himalayas have a great unique spiritual significance as well. Kailaśa, the home of Śiva, is the representation on earth of the metaphorical Meru. The Himalayan mountains are the spiritual incubator of the world. The Himalayas are truly a powerful energy field.

For thousands of years, millions of sādhus (sages) have lived there and left their bodies from there. When enlightened masters leave their bodies, the result of their penance, the energy of their spiritual penance, is not carried by the spirit. They leave behind this energy in their bodies. Imagine how much energy is in the Himalayas, where so many enlightened beings have left their bodies! We should be thankful to the Himalayas since their positive energy balances the collective negativity in the world.

I Am Banyan Tree, I Am Time

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६॥
aśvatthaḥ sarvavṛkṣāṇāṃ devarṣīṇāṃ ca nāradaḥ
gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo muniḥ || 10.26 ||

10.26 Of all the trees, I am the Banyan tree and of all the sages of the gods, I am Nārada. Of the Gandharvas, I am Citraratha. Of the realized souls, I am the sage Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७॥
uccaiḥśravasamaśvānāṃ viddhi māmamṛtodbhavam
airāvataṃ gajendrāṇāṃ narāṇāṃ ca narādhipam || 10.27 ||

10.27 Of the horses, know me to be Ucchaiśravas born of the nectar generated from the churning of the ocean. Of the elephants, Airāvata and of men, the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८॥
āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhuk
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ || 10.28 ||

10.28 Of the weapons, I am the thunderbolt. Of the cows, I am Kāmadhenu; for begetting children, I am the god of love. Of the snakes, I am Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९॥
anantaścāsmi nāgānāṃ varuṇo yādasāmaham
pitṝṇāmaryamā cāsmi yamaḥ saṃyamatāmaham || 10.29 ||

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuṇa. Of the ancestors, I am Aryamā and of the ones who ensure discipline, I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३०॥
prahlādaścāsmi daityānāṃ kālaḥ kalayatāmaham
mṛgāṇāṃ ca mṛgendro'haṃ vainateyaśca pakṣiṇām || 10.30 ||

10.30 Of the Daitya (demons), I am Prahlād and of the reckoners, I am Time. Of the animals, I am the king of animals (Lion) and of the birds, I am Garuḍa.

Kṛṣṇa says among the trees He is the banyan tree, aśvatthaḥ sarva vṛkṣānāṁ (10.26). The banyan tree develops its root-like structures from the branches. These grow into the earth as secondary roots. The metaphysical meaning of the banyan tree is that just as the banyan tree grows its roots upside down unlike other trees, the spiritual person shuns the illusory outer world, the world that most people run after. Instead, he goes inwards towards the Absolute.

In a later chapter Kṛṣṇa says that the leaves of the banyan tree are the Vedas. He who knows this tree is the knower of the Vedas. Of all the spiritually enlightened Masters, the Ṛṣis, Kṛṣṇa says He is Nārada. Nārada is considered the greatest of all devotees. His mind is immersed in remembering Viṣṇu, forever chanting 'Nārāyaṇa, Nārāyaṇa'. Kṛṣṇa identifies Himself with His greatest devotee.

Of the Gandharvas, the celestial beings, Kṛṣṇa says He is Citraratha. Gandharvas are celestial beings skilled in music and they are guardians of the soma juice, the nectar of the divine beings. Citraratha is the king of the Gandharvas.

I Am the Complete Being

Among the Siddhas, the complete beings, the Self-realized persons, Kṛṣṇa says He is Kapila, the complete sage. Kapila is the author of the Sāṅkhya Yoga system of philosophy, which deals with the elements of the physical Universe and the spiritual world. He is also the founding father of Mahānirvāṇi Pīṭha, Kapila Sarvajña Pīṭha. Kapila is considered an incarnation of Viṣṇu and Mahādev.

Śrī Kṛṣṇa is the greatest follower of Sāṅkhya Yoga of Mahānirvāṇi Pīṭha, the oldest apex body of Sanātana-dharma. Understand, after the first chapter, Arjuna Viṣāda Yogaḥ, the first words that come out of Bhagavān's mouth are Sāṅkhya Yoga - nai'naṁ chindanti śastrāṇi nai 'naṁ dahati pāvakaḥ (2.23).

Here Bhagavān introduces Himself saying, 'Among the perfect complete beings, I am Kapila - siddhānāṁ kapilo muniḥ (10.26).' This means that in Kṛṣṇa's time, Kapila was the star of the spiritual world. That is why He mentions Kapila was the first man who started thinking. Till then, thinking was not part of humanity. The first human being on planet Earth who started thinking and experienced completion was Kapila.

Kapila Muni is one of the great Incarnations celebrated in Śrīmad Bhāgavatam. There is a beautiful book called Kapila Gītā, Kapila's teachings to his mother, Devāhuti recorded in Śrīmad Bhāgavatam and other books Kapila's Sāṅkhya Sūtra and Sāṅkhya Kārika based on his philosophy. If you read Kapila, you won't find a single moral lesson or even a definition of morality or immorality. But, the followers of Kapila will be the most beautiful moral beings on planet Earth, because He just puts you into the natural flow of your being. You don't hide anything from others and yourself. You are not afraid of anything that is within or outside you.

Kapila is the definition of the natural law of Existence, the innate intelligence. Kapila is as beautiful as the gopikās of Bhāgavatam, as intelligent as Kṛṣṇa's Gītā, and as natural as Dharmarāja (name of Yudhiṣṭra, the righteous king). Only

with certain completion, can you understand the intelligence, beauty, and naturalness, all that can flow together in one space, that is Kapila.

Next, Ucchaiśravas is the legendary snow-white horse that emerged during the churning of the ocean of milk described in the Bhāgavatam. According to the history, the devas, the good, oppressed by the asuras, the evil, appealed to Lord Viṣṇu for help. Viṣṇu directed devas to churn the ocean of milk upon which Viṣṇu rests, using Meru, the mountain, as the staff and Vāsuki, the serpent, as the rope. Viṣṇu became the base as a tortoise upon which Meru rested. Since the devas did not have the strength to do the job alone, they took the help of the asuras promising them a share in whatever materialized.

During the churning, various divine entities emerged. Among these were the divine horse, Ucchaiśravas, and the four-tusked king of the elephants, Airāvata, whom Indra took as his mount. As part of the churning process, a deadly poison hālahāla also emerged that threatened to take the lives of the devas and asuras. Śiva came to their rescue and drank the poison. Finally, the nectar of immortality emerged. Viṣṇu, in the form of a beautiful damsel Mohini kept the asuras occupied, while He allowed the devas to drink the amṛt, nectar of immortality, and become invincible.

This is a metaphysical representation signifying how we are pushed and pulled by desires in our lives. From this churning in our life, various products emerge. The nectar of immortality emerges when we offer our entire being to the Divine, as we go beyond the push and pull of desires, beyond life and death. Then we dwell in ultimate bliss. There may be obstacles in the path. Yet, the Master supports and protects us during our churning, as we endeavor to realize the ultimate state. Just as Śiva drank the poison that came out as a result of churning the ocean, the Master holds the disciple steady as the unconscious root patterns, saṁskāras rise to the surface during our spiritual maturing.

Kṛṣṇa says, among the weapons, He is vajra, the thunderbolt. This is the weapon of Indra, king of the demigods. Viṣṇu is considered to be present in the vajra. Indra was specifically given this weapon, the thunderbolt, for a purpose. Kṛṣṇa does not choose His own weapon, the cakra, the mighty discus. Instead he used Indra's vajra that was made from the bones of the great sage Dadhici, who gave up his life to destroy the evil Vṛtāsura.

Among the cows, He says He is the sacred cow, Kāmadhuk or Kāmadhenu, which also emerged during the churning of the ocean. In the Hindu way of life, the cow is worshipped for her essential utility. Kāmadhuka is considered to be the cow that grants all wishes and is the mother of all cows.

Kṛṣṇa says, for begetting children, He is the god of love, the basis for procreation. He says He is the Vāsuki of serpents. Vāsuki is the king of snakes. Vāsuki was used as the rope and he wound himself around Meru, the staff, for churning the ocean of milk.

Kṛṣṇa says, among the nāgas, non-poisonous snakes or creatures of the nether world, He is Ananta, the many-hooded serpent who forms the bed of Lord Viṣṇu. He is said to support all the planets on his various hoods, including the Earth.

Among the water beings, Kṛṣṇa says He is Varuṇa, the god of the mightiest water body, the ocean. Among the ancestors, Kṛṣṇa says He is Aryamā, one of the Ādityas, who presides over a planet occupied by the energy bodies of our ancestors.

Of the ones who ensure discipline, Kṛṣṇa says He is Yama, the Lord of death. Death is the perfect equalizer of all beings. Death is the only certain thing in the life of all beings and it treats everyone exactly the same whether they are big or small, rich or poor. So the Lord of death, Yama, ensures perfect discipline. The Sanskrit word yama means both discipline and death. Yama is the first of the eight limbs of Patañjali's Aṣṭāṅga Yoga.

Of the Daityas, Kṛṣṇa says He is Prahlād - prahlādaś cāsmi daityanāṁ (10.30). The Daityas are considered to be a race of beings that warred against the demigods. Prahlād was the son of a powerful Daitya King, Hiraṇyakaśipu. Prahlād was a pious child, an embodiment of integrity. The young Prahlād is a supreme example of devotion. His life is

the example that total surrender to the Divine is possible and that such surrender leads the Divine to completely care for His devotees, in all situations and at all times.

Of the reckoners, Kṛṣṇa says He is Kāla, Time itself - kālaḥ kalayatām aham (10.30). Time is the ultimate reckoner. No being exists who can beat Time. Irrespective of who it is, Time always moves on. It cannot be stopped by anyone.

Of the animals, Kṛṣṇa says He is the lion, king of the jungle. Among birds, He says He is Garuḍa, king of birds, the eagle who is the mount of Lord Viṣṇu.

I Am Rāma

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१॥
pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham
jhaṣāṇāṃ makaraścāsmi srotasāmasmi jāhnavī || 10.31 ||

10.31 Of the purifiers, I am the Wind. Of the wielders of weapons, I am Rāma. Of the water beings, I am the shark and of the flowing rivers, I am Jāhnavi (Gaṅgā).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२॥
sargāṇāmādirantaśca madhyaṃ caivāhamarjuna
adhyātmavidyā vidyānāṃ vādaḥ pravadatāmaham || 10.32 ||

10.32 Of all creations, I am surely the Beginning and end and the middle, Oh Arjuna. Of all knowledge, I am the Spiritual knowledge of the Self. Of all arguments, I am the Logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३॥
akṣarāṇāmakāro'smi dvandvaḥ sāmāsikasya ca
ahamevākṣayaḥ kālo dhātāhaṃ viśvatomukhaḥ || 10.33 ||

10.33 Of the letters, I am the 'A' Of the dual words, I am the Compounds and surely I am the never-ending time. I am the Omniscient who sees everything.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४॥
mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām
kīrtiḥ śrīrvākca nārīṇāṃ smṛtirmedhā dhṛtiḥ kṣamā || 10.34 ||

10.34 I am the all-devouring Death and I am the Creator of all things of the future. Of the feminine, I am Fame, Fortune, Beautiful speech, Memory, intelligence, Faithfulness and Patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५॥
bṛhatsāma tathā sāmnāṃ gāyatrī chandasāmaham
māsānāṃ mārgaśīrṣo'hamṛtūnāṃ kusumākaraḥ || 10.35 ||

10.35 Of the Sāma Veda hymns, I am the Bṛhat Sāma and of all poetry, I am the Gāyatrī. Of the months, I am Mārgaśīrṣa and of the seasons, I am Spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६॥
dyūtaṃ chalayatāmasmi tejastejasvināmaham
jayo'smi vyavasāyo'smi sattvaṃ sattvavatāmaham || 10.36 ||

10.36 Of all the cheating, I am Gambling. Of the effulgent things, I am the Effulgence. I am Victory, I am Effort, I am the Goodness of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७॥
vṛṣṇīnāṃ vāsudevo'smi pāṇḍavānāṃ dhanañjayaḥ
munīnāmapyahaṃ vyāsaḥ kavīnāmuśanā kaviḥ || 10.37 ||

10.37 Of the descendants of Vṛṣṇi, I am Vāsudeva Kṛṣna. Of the Pāṇḍava, I am Arjuna. Of the sages, I am also Vyāsa and of the thinkers, I am Uśāna.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥

10.38 Of rulers, I am their Scepter. Of the victorious, I am Statesmanship. Of all secrets, I am also Silence. Of the wise, I am Wisdom.

Of the purifying elements, Kṛṣṇa says He is the formless and pure wind - pavanaḥ pavatām asmi (10.31). The wind pervades the other elements such as earth, water and fire and removes impurities.

Of the wielders of weapons, He says He is Rāma, the seventh incarnation of Viṣṇu - rāmaḥ śastra-bhṛtām aham (10.31). Śrī Rāma defeated Rāvaṇa, the demonic ruler of Lankā who abducted his wife, Sīta. Rāma was a righteous ruler and chosen heir to his father's throne. Yet, Rāma went into exile to uphold his father's vow. Rāma is considered the greatest archer ever known. Of the ten incarnations of Viṣṇu, Rāma is the incarnation just prior to Kṛṣṇa. Of the aquatic beings, the fish, He says He is the shark, the most powerful and feared.

Of the rivers, He says He is Gangā. The river Gangā is worshipped in Bharat as goddess Gangā. Millions of people pray in the waters of the Gangā everyday. On its banks, millions of people gather everyday to offer pūjā to Gangā and to take a holy dip in the waters. The sage Jahnu swallowed Gangā as She rushed down the Himalayas into his ashram. Bhagīratha begged the Ṛṣis to release Gangā. That is why Gangā is known as the daughter of Jahnu and has the name 'Jāhnavi'.

As Gangā descends from the Himalayas to the plains, there are multiple places of pilgrimage where people revere the river and offer daily prayers. Gangā is considered the sacred river that descended from the heavens, blessing the planet with the Ganges based civilization. Millions of people standing and praying in the waters have energized the whole river and this explains why Gangā has the inexplicable ability of cleansing Herself.

When the British traveled by ship from England to Bharat, their water became spoilt during the long journey. However, on the return trip from Bharat to England, the water from the Gangā remained pure even after reaching England. The research showed that the Gangā water had the miraculous power of cleansing Herself.

Of all the creations, Kṛṣṇa says He is the beginning, the middle and the end, thus establishing that He is all that existed, exists and will exist. He is the creator, created and creation - sargāṇāṁ ādir antaś ca madhyaṁ caivaham arjuna (10.32).

Of the various branches of knowledge, He is the ultimate spiritual knowledge, Self- realization - adhyātma vidyā vidyānāṁ (10.32). Other branches of knowledge result from intelligence. Only Self-realization requires intuition and something beyond.

Of all arguments, He says He is the logic that binds everything together. Of the letters, Kṛṣṇa says He is the first letter, 'aksarānāṁ a-kāro 'smi', the origin of all that is spoken and written. Of the dual words, a class of words in Saṃskṛit, He is the compound word.

He affirms He is never-ending time and the Creator of this Universe, Brahma. Kṛṣṇa says He is the Creator and Destroyer.

Of the feminine qualities, He says He is the seven Devīs, goddesses, who impart fame, fortune, beautiful speech, memory, intelligence, faithfulness and patience. In Sanskrit all these qualities have feminine nouns to represent them. He says these attributes in women come from Him.

Kṛṣṇa said in an earlier verse that among the Vedas, He is the Sāma Veda that contains beautiful songs and hymns. Now, He says, among these hymns, He is the Bṛhat Sāma, a unique melody.

I Am Gāyatrī

Of all poetic meters, He says He is Gāyatrī - gāyatrī chandasām aham (10.35). Various invocations and prayers in the Hindu literature are set to Gāyatrī meter, including Devi Gāyatrī, Rudra Gāyatrī, etc. This chanda, meter is 24 syllables, usually in 3 or 4 lines.

This verse can also be translated to mean that Kṛṣṇa says, 'I am Gāyatrī amongst the mantras.' Mantras are the sacred syllables that create awareness of the divinity within our inner space. The very vibrations created while chanting the Sanskrit mantras purify the mind-body system and raise the energetic frequency. Here, Kṛṣṇa states that Gāyatrī is the greatest of the mantras. Its popularity has been evident from the earliest Hindu times. This was the first mantra taught when the child entered a gurukul, the traditional Hindu schools of the enlightened Masters.

Gāyatrī literally translated means 'the song that liberates'. Gāyatrī is an invocation to the ultimate intelligence. This prayer creates self-awareness, self-completion: Om bhūr bhuva suvaḥ tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yonaḥ prachodayāt

Freely translated, this means: We bow to You, that Ruler of physical, mental and spiritual planes, That which is beyond all, the supreme Brilliance, may You kindle our inner awareness. It is a prayer to the supreme intelligence to awaken our inner intelligence.

Gāyatrī is not merely a prayer or a mantra. It is far more than that. It is a tantra, a technique that can create tremendous awareness and intelligence in our being. Mantra means the syllable that shows the way to go beyond joys and sufferings of the world. Mantra makes us more centered and complete. Tantra is more than that. It is an instant delivery system.

Generally, religions condition us from childhood by installing in us value systems and beliefs, our saṁskāras or root patterns or past bio-memories. Gāyatrī is a technique that completely liberates us from our saṁskāras. It is like a torch to guide one on one's path. Children were taught this mantra from early childhood in ancient times so that they could be free from their saṁskāras.

Gāyatrī is not about giving someone a belief or prayer to be chanted to any gods or during any form of worship. It is a pure technique that can lead to pure intelligence. Continuous meditation on this mantra, just continuous recitation of this mantra with awareness, directly leads one to the ultimate intelligence.

Gāyatrī mantra says, 'Let us meditate on the energy which awakens the intelligence in our Being. Let that intelligence help us meditate on It.'

Contemplating on the meaning of Gāyatrī mantra creates a beautiful vibration inside our being. Repeating the mantra mentally and letting the mantra sink into our being is like planting a seed in our being that will lead to thousands of fruits in the outer world as well as inner world. It gives us what we want along with giving us the inner space, in which we don't want anything.

Among the months, Kṛṣṇa says, He is the month of Mārgaśīrṣa, November and December in the Gregorian calendar. In the East, these months bring joy to people as they are the time when grains are collected from the fields. Also, the month has a lot of spiritual significance because the auspicious days of Vaikunṭa Ekādasi fall in this month. This month in the divine calendar is the early morning time, the brahma muhūrtaṁ, the most auspicious part of the day. This is the time recommended to focus on worship.

Among the seasons, Kṛṣṇa says, He is spring. Nature is at the pinnacle of Her creation in spring with new blossoms on trees and pleasant weather, which is neither too hot nor too cold. Spring thus signifies life, growth and the beginning of the cycle of life.

Kṛṣṇa declares that of all vices, He is gambling. Even in the vices He says He is present. Anybody who deludes himself by thinking that He is not present in 'unvirtuous' activities should realize that the Divine exists everywhere and in all activities and things. By this, Kṛṣṇa also refers to the fact that Yudhiṣṭra's vice of gambling brought about this

Great War. Known as the wisest of all men, the most righteous being, Yudhiṣṭra, the Pāṇḍava prince, had one vice that brought him down. That was his weakness for gambling.

Kṛṣṇa says, He is the effulgence that is the essence of all radiant things. He declares He is the victory of the victorious, the effort needed to succeed, and satva, goodness, amongst the attributes.

Kṛṣṇa's father, Vāsudeva, was a member of the Vṛṣṇi or Yādav race. Amongst the Vṛṣṇis, Kṛṣṇa says He is the ultimate, Vāsudeva Kṛṣṇa. Amongst the Pāṇḍavas, He says He is the arch bowman, Arjuna.

Of the sages, He says He is Vyāsa, author of the great epic Mahābhārat that includes the Bhagavad Gītā. Vyāsa is also referred to as Veda Vyāsa, the compiler of the Vedas who split one Veda into four Vedas so that the common person could understand the knowledge in the Vedas.

Of the thinkers, Kṛṣṇa says, He is Uśāna, also known as Śukra, guru of the asuras, celestials with a negative bent of mind.

Kṛṣṇa says, 'I am the scepter, the daṇḍa, the rod of punishment of the King.' As a Master, Kṛṣṇa wields the yoga daṇḍa, the divine staff of wisdom. A ruler is not merely a refuge for his subjects, but also the rule giver, the disciplinarian. So is the Master.

There Is No End To My Glories

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥
yaccāpi sarvabhūtānāṃ bījaṃ tadahamarjuna
na tadasti vinā yatsyānmayā bhūtaṃ carācaram || 10.39 ||

10.39 Also, of whatever beings exist, I am the Seed, Oh Arjuna. There is nothing that exists without Me in all creations, moving and unmoving.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-४०॥
nānto'sti mama divyānāṃ vibhūtīnāṃ parantapa
eṣa tūddeśataḥ prokto vibhūtervistaro mayā || 10.40 ||

10.40 There is no end to My divine glories, Oh Parantapa. What has been said by Me are examples of My detailed glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ १०-४१॥
yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā
tattadevāvagaccha tvaṃ mama tejoṃ'śasambhavam || 10.41 ||

10.41 You should know that whatever glories exist or anything beautiful and glorious that exists, all that surely is born of just a portion of My splendor.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२॥
athavā bahunaitena kiṃ jñātena tavārjuna
viṣṭabhyāhamidaṃ kṛtsnamekāṃśena sthito jagat || 10.42 ||

10.42 Of what use is it to know about the many manifestations of this kind, Oh Arjuna? I pervade this entire world with just a part of Myself.

Kṛṣṇa says to Arjuna, 'Enough has been said. You can take no more. Whatever I have said, whatever more I can say, will only be a drop in the ocean, a small fragment of what I am. There is nothing that is not Me, nothing that can exist outside of Me, and nothing that has not been created from and by Me.'

yac cāpi sarva bhūtānāṁ bījaṁ tad aham arjuna | na tad asti vinā yat syān mayā bhūtaṁ carācaram || 10.39 ||

nānto 'sti mama divyānāṁ vibhūtīnāṁ parantapa | eṣa tūddeśataḥ prokto vibhūter vistaro mayā || 10.40 ||

He has given the background to Arjuna, so that Arjuna is prepared to see His formless form. Arjuna is now in a mode of total surrender and in deep gratitude.

Now, let us also experience these words of Kṛṣṇa in a mood of absolute surrender and total gratitude.

Close your eyes, and meditate on the divine glory of Kṛṣṇa.

Express deep gratitude for whatever way your life has been elevated. Express deep gratitude to whoever has helped you achieve health, wealth and education. Each and every one of these are expressions of the Divine.

Remember every one of them for the reasons they were in your life. Remember all of them who helped you to flower in your life. Remember all of them with love and respect, with love and gratitude.

Remember your mother who gave you this body. She is the embodiment of the Divine, Parabrahma Kṛṣṇa. Give her your gratitude. Remember your father who gave you life. Feel him and give your gratitude to him.

Remember all the teachers and professors who gave you education. They are embodiments of the Divine. Feel deeply grateful to all of them for enriching your life and to your being.

Whoever has helped you to grow economically, whoever contributed to your economical growth, directly or indirectly, remember all of them and give your gratitude to them. Feel deeply connected to all of them.

Whoever gave you mental strength and understanding about life when you needed it, whenever you were depressed whoever gave you courage, remember all of them. They are embodiments of the Divine, representatives of the universal consciousness. Remember all of them and give them your gratitude.

Whoever helped you grow spiritually, whoever helped you grow in spiritual understanding, remember all of them. Give them your gratitude. They are representatives of the Divine. Whoever helped you with understanding on the level of material wealth or spiritual growth, remember all of them and offer them your gratitude.

Ultimately, give gratitude to the divine energy, Parabrahma Kṛṣṇa, who gave this intelligence and understanding to us in our life.

Just drop yourself and become one with the cosmic energy. May you become part of the whole Universe, part of the energy that is moving the sun, moon and planet Earth.

Oṁ śānti, śānti, śāntihi...

Relax. Now open your eyes. Continue to spend at least the next few hours in this mood of surrender. Drop yourself. You will see this experience works miracles in your being. It can transform you.

Forget about yourself. Drop yourself and let the Divine, let this cosmic energy prevail. Let Him be. Let the Divine be. This surrender mood can transform your whole consciousness. It can make you experience the ultimate truth that Kṛṣṇa explains here: His glories, His vibhūti, His divine glory. When you are blissful, whatever you see looks divine and glorious. May you reach that bliss.

Let us pray to Parabrahma Kṛṣṇa, the universal energy, Existence, to guide us all and to give us all the experience of eternal bliss, nityānanda.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १०॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde vibhūtiyogo nāma daśamo'dhyāyaḥ || 10 ||

Thus ends the tenth chapter named Vibhūti Yogaḥ, 'The Yoga of Divine Manifestations,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 11
Viśvarupa Darśan Yogaḥ

Krsna - The Cosmic Window

In this chapter, Kṛṣṇa shows His Cosmic and divine form to Arjuna. Kṛṣṇa gives Arjuna the experience of Universal consciousness. For the first time, Arjuna is about to experience Kṛṣṇa's divine form. Of all the chapters in Bhagavad Gītā, this chapter, Viśvarūpa Darśan Yogaḥ, Vision of the Cosmic form, has a very special significance. It is in this chapter that Kṛṣṇa reveals His divine Self, that of Parabrahma Kṛṣṇa. Elsewhere He speaks with the authority of Parabrahma Kṛṣṇa, but He is still present as the mortal human Kṛṣṇa form. Now, at Arjuna's request, He reveals His true Cosmic Self to Arjuna.

In this sense, this is the most important of all the chapters in Bhagavad Gītā, not for its philosophical or spiritual importance, but because of the direct revelation of the Divine. When the Cosmic form is revealed to Arjuna, if one is immersed in this chapter's content as he was, nothing more needs to be said to be experienced.

Divine or Delusion?

No great Master believed in spreading his words through fear and greed. All great Masters spread their words through unconditional love and compassion. That is the only way truth can spread. How to find out whether a person is an enlightened Master, an Incarnation? How to establish whether a person is enlightened or just egoistic? This is the scale: If he can give the experience, then whatever comes from him is the truth. Here Kṛṣṇa shows clearly that He is everything. He demonstrates His divinity to Arjuna. Kṛṣṇa walks His talk in this chapter.

In the Bhāgavatam (ancient Hindu epic) there is a beautiful verse that the gopī (cowherdess of Briṇdāvan), sings to Kṛṣṇa, who is everything to her:

tava kathāmṛtaṁ tapta jīvanaṁ kavibhirīritam kalmaṣāpahaṁ
śravaṇamaṇgalam śrīmadātatam bhuvi grhṇanti te bhūritā janāḥ

'O Kṛṣṇa, tava kathāmṛtaṁ tapta jīvanaṁ…Your words and the words uttered about You are kathāmṛtaṁ, words of immortality, words of nectar, words both on You and by You. Just by listening to these words, You create auspiciousness in us. These words are worshipped and expressed as the highest truth by the great Ṛṣis. We who have experienced You, feel the joy again and

again by speaking about You. You rejuvenate our whole being. Just by listening to these words about You and by You, we are transported to a different plane.'

If you have fallen in love with Kṛṣṇa, this is the chapter to know Him and enjoy Him. Here in this chapter He does not give any teachings. All intellectual teachings are over. He gives the experience directly: 'I am Everything.' He gives the experience of the ultimate Universal consciousness and the realization that He is present in everything. Arjuna experiences the Universal consciousness. This whole chapter is pure experience.

The first thing we need to understand is whether it is possible to have the experience of the Universal consciousness. Secondly, what is the basic qualification to experience it? Thirdly, what really happens inside our being during such an experience? These three things we shall understand from this chapter and explore the wonderful possibility of experiencing Kṛṣṇa as the Cosmic window.

Love Kṛṣṇa to Experience Kṛṣṇa

In the previous chapter, Kṛṣṇa gave the intellectual explanation that He is the Ultimate. More than an intellectual expression, this is an expression given to a person who is deeply in love. Kṛṣṇa can be God only when a person achieves the maturity of Arjuna. The truth should be declared only when a person is qualified and mature. Only when you reach the maturity of Arjuna can you experience the divinity of Kṛṣṇa. When you feel deeply connected to a person, he looks divine even though he may be quite ordinary in reality.

Śiva says in Tantra that when one drops one's fantasies, he becomes Śiva and his wife becomes Uma. He reaches the state of Śivatva, the state of Śiva, and she reaches the state of Devi. Truth can only be expressed when the listener is ready.

Kṛṣṇa rules by love. Though He was the king of the Yādava clan, He ruled not by authority and power, but by personal example of love and compassion. Those who lived with Kṛṣṇa identified with Him and loved Him beyond their own selves.

How does one attain enlightenment living a normal life?

In the Śiva Sūtra, Śiva says there is nothing wrong with a husband and wife living a normal conjugal life, but they need to drop their fantasies about one another. When we live without fantasies, the other person looks like God. Only then the other person is real.

Please understand that everybody is God, including you. But each of us carries our own idea of God and tries to put everyone else into that frame. When they do not fit into the frame, we throw the person out instead of throwing the frame. Just understand. When you are deeply connected with the other person as they are, when you can be complete and accept anybody as he or she is, you establish a divine relationship. However, to do so, you must first learn to do self-completion and accept your own self as you are. Listen, when you try to chisel each other constantly, you will only cause unhappiness and incompletions in your life. But when you do completion with yourself and completion with others, and accept everyone as they are, the whole world appears as God.

This can be achieved in two ways. Firstly, by your own tapas, your spiritual penance, you acquire maturity by undergoing this experience repeatedly. You need to keep dropping your fantasies about other people. Secondly, a Master can also give you this experience by infusing tremendous energy in you, by bringing you to his own frequency. But even to retain the energy of the Master, you need a certain level of maturity. This is what happens here in this chapter. The frequency of Kṛṣṇa's Cosmic form is too much for Arjuna to bear and he cries out to Kṛṣṇa to resume his normal form. Please understand, each one of you is divine. You are all cast in the mold of the Divine. All you need is this awareness that you too are divine and just start powerfully living and radiating the Divine.

Let us now go into the verses and examine three questions: Can Universal consciousness be experienced? What is the basic qualification for this experience? What happens when one experiences it?

These three questions are explained beautifully by Śrī Kṛṣṇa in this chapter.

I Wish To See Your Divine Form

अर्जुन उवाच ।
मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१॥

arjuna uvāca
madanugrahāya paramaṃ guhyamadhyātmasaṃjñitam
yattvayoktaṃ vacastena moho'yaṃ vigato mama || 11.1 ||

11.1 Arjuna says: O Lord! By listening to Your wisdom on the supreme secret of Existence and Your glory, I feel that my delusion has disappeared.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२॥
bhavāpyayau hi bhūtānāṃ śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa māhātmyamapi cāvyayam || 11.2 ||

11.2 O Kṛṣṇa! I have heard from You about the creation and destruction of all beings, also Your inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३॥
evametadyathāttha tvamātmānaṃ parameśvara
draṣṭumicchāmi te rūpamaiśvaraṃ puruṣottama || 11.3 ||

11.3 Puruṣottama, You have declared what You are, O Lord supreme, I wish to see the divine form of Yours.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४॥
manyase yadi tacchakyaṃ mayā draṣṭumiti prabho
yogeśvara tato me tvaṃ darśayātmānamavyayam || 11.4 ||

11.4 If You think it is possible for me to see it, then please, O Lord of Yoga and all mystic power, Show me Your form of eternal Universal Self.

In the minds of many, Kṛṣṇa is considered an Incarnation. It is in this chapter that Kṛṣṇa reveals Himself as not just an Incarnation but as also the very source from which everything flows. He is the Source of all sources, the Cause of all causes, the source of all the worlds and Universes.

Arjuna has already listened from Kṛṣṇa about everything that he needs to do. Arjuna's questions have all disappeared; his doubts, his incompletions and delusions have dissolved. In the previous chapter, Kṛṣṇa explains to Arjuna who He really is.

It is not that Arjuna is not aware of the greatness of Kṛṣṇa and His divinity. It is based on his deep faith in Kṛṣṇa that Arjuna chose to have the Master assist him unarmed as his charioteer, while Duryodhana chose Kṛṣṇa's vast Yādava army.

Despite the faith that Arjuna has in Kṛṣṇa, he has self-doubts too. Doubts and faith are two sides of the same coin. You cannot have one without the other. At the intellectual level, Arjuna had shed his doubts. At the emotional level he had shed his doubts. But at the being level, at the very core of his being, Arjuna had self-doubts. He was still troubled by what he was about to do.

Arjuna has no one else to ask but Kṛṣṇa. Intuitively Arjuna sees his own Self in Kṛṣṇa. Nara, the man, meets Nārāyaṇa, the Divine. Arjuna knows at the depths of his being that Kṛṣṇa and Kṛṣṇa alone can provide the answers to the self-doubts that have risen within him.

Can Universal Consciousness be Experienced?

Step by step, Kṛṣṇa clears Arjuna's self-doubts. First, Kṛṣṇa addresses Arjuna's doubts of the intellect. Kṛṣṇa explains to him the misconceptions that Arjuna has from the literal reading of the scriptures and what he has understood to be right and wrong. 'All the people in front of you are already dead,' says the Lord, 'I eliminated them long ago; why are you then worried? Do what you need to do.'

Kṛṣṇa then clears any lingering emotional doubts that Arjuna may have by explaining to him what He, the master of the Universe, is all about. He tells Arjuna who He really is. After detailing all His glories, Kṛṣṇa says that there is no end to His divine manifestations, His vibhūti. Wherever there is something glorious, powerful and prosperous, Kṛṣṇa is in

existence. Kṛṣṇa concludes, saying that there is no need for detailed knowledge, as He supports all of Existence within just a fragment of His divine Self. And now, finally, the time has come for Arjuna to see Kṛṣṇa as He truly is. Arjuna is standing on the last step. He beseeches, 'My delusion has been dispelled and I am now aware of Your divinity. Please show me now who You really are.'

mad anugrahāya paramaṁ guhyam adhyātma saṁjñitam | yat tvayokaṁ vacas tena moho 'yam vigato mam || 11.1 ||

And yet, Arjuna still hesitates. He wants to know, but he is not sure if he can bear to experience the truth. He says one phrase clearly, 'If you think I can behold Your form,' which indicates that there is already some fear in him. He also has self-doubts. Yes, Kṛṣṇa said that He had already destroyed all of Arjuna's enemies. But physically they are in front of Arjuna. He believes what Kṛṣṇa says. But his senses tell him a different story.

Here Arjuna says, 'If you think I can behold your Cosmic form, My Lord, show me Your unmasked, manifested Universal Self.' Please understand, before entering into the experience you must have the courage to take whatever comes.

With divine energy, the effect is always positive, never negative. You cannot die in the amṛtasāgara, the ocean of nectar. When it comes to the Divine, all you need to do is jump into It with your whole being. All you need to do is to relax into It for transformation.

Arjuna says:

manyase yadi tacchakhyaṁ mayā draṣṭum iti prabho | yogeśvara tato me tvaṁ darśayātmānam avyayam || 11.4 ||

'If You think I am able to behold, O My Lord, Yogeśvara, master of all mystic power, please show me Your Cosmic form.'

Many of you are like Arjuna. In fact, all of you are like Arjuna. You do not wish to take any risks. The Master has to calculate all the risks for you. You want the Master to make the experience risk-free, safe and pleasant. Unfortunately, it does not work that way. Yes, the experience is bliss, it is liberating, but that blissful experience destroys your identity, kills the ego and recreates the Divine in you.

If you wish to be as you were, do not ask for the experience. The Master's job is to transform. The Master is a surgeon, the surgeon of egos. Once you come to Him, it is a point of no return. There is no such thing as partial surrender to a Master. There is no such thing as, 'Please give me what I can take. Let me take a sip and see if I like it. If I do, I shall ask You for more. If not, I shall not take anymore.' Of course, the Master knows your readiness far better than you do. That is why He works on you in stages. As long as you are not ready, what He gives you is brain and eye candy, that's all. You can gaze in happiness and go away. The form is all that you can take. It is only when your seriousness of purpose is established that He can start working on you without fear that you will run away from the operating table. Till then you only behave under the delusion that you have surrendered. It is one more fantasy, that is all.

Arjuna is an evolved disciple. What he says only seems to reflect what an ordinary person would have said. In fact, what Arjuna implies here is far more. 'Please give me Your Cosmic vision,' Arjuna pleads, 'if it may please You. I am keen to have it, but the decision is Yours. Let what happens be decided by You,' he says to Kṛṣṇa. What he implies is this: 'I have listened all that You have said. My questions have disappeared and my delusions have evaporated. I truly understand Your greatness. May I see You in Your true form?

'I have no right to ask all this of You. It is not any penance I may have done that makes me deserve this. It is not that I have reached a level of intellectual understanding of You that makes me deserve this. It is not that I have reached the peak of devotion that makes me deserve Your vision. I have no right to demand. However, in all humility, as Your devotee, as one who surrenders to You, I ask of You to show me who You really are. Please show me Your entire splendor, Your valor, Your wisdom, Your truth and all that You really are!'

Let Me Give You The Divine Eye

श्रीभगवानुवाच ।
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११-५॥
śrībhagavānuvāca
paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ

nānāvidhāni divyāni nānāvarṇākṛtīni ca || 11.5 ||

11.5 Bhagavān says: O Pārtha, behold My hundreds and thousands of forms, Of different divine sorts, of various colors and shapes.

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११-६॥
paśyādityānvasūnrudrānaśvinau marutastathā
bahūnyadṛṣṭapūrvāṇi paśyāścaryāṇi bhārata || 11.6 ||

11.6 O Bhārata, see the Āditya, the Vasu, the Rudra, the Aśvin, the Mārut and Many wonders you have never seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७॥
ihaikasthaṃ jagatkṛtsnaṃ paśyādya sacarācaram
mama dehe guḍākeśa yaccānyad draṣṭumicchasi || 11.7 ||

11.7 O Arjuna, see now in My body, all the moving and the unmoving, whatever else you wish to see, everything integrated into this body.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८॥
na tu māṃ śakyase draṣṭumanenaiva svacakṣuṣā
divyaṃ dadāmi te cakṣuḥ paśya me yogamaiśvaram || 11.8 ||

11.8 But you cannot see Me with these your physical eyes. Let Me give you the divine eye; behold My divine power.

In this verse, Kṛṣṇa summarizes the entire chapter as He explains the whole darśan (Vision). It needs to be read and understood as one verse.

Kṛṣṇa says, 'O Pārtha, behold the hundreds and thousands of my divine forms. These are diverse divine forms, of diverse colors, shapes and sizes. O Bhārata, see the different manifestations of Āditya, Vasu, Rudra, Aśvini Kumār, Mārut and many wonderful beings whom no one has ever seen before.'

But before He gives darśan of the Universal form, He makes an important and beautiful statement, 'O Arjuna! You cannot see my form with ordinary eyes. To behold this form, you would need divya netra, the third eye or the divine eye.

na tu māṁ śakyase draṣṭum anenaiva sva-cakṣuṣā | divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram || 11.8 ||

'divyaṁ dadāmi te cakṣuḥ' Let me give you the divine eye to enable you to see and experience Me.' From this verse He starts giving the Viśvarūpa darśan, vision of His Cosmic Form.

Kṛṣṇa says, 'O Arjuna, may you start seeing whatever exists, the sthāvara and the jaṅgama (immovable and movable), the Universe that no ordinary man can see. Even the great sages have not seen this sight and are not aware of it.' Here is a wonderful phenomenon. Now Kṛṣṇa gives Arjuna the power to see what is happening in the whole Universe, not only in the present, but in the past and the future also.

Darśan - Seeing the Divine Form - is Possible

Here again are the three questions that are the essence of the whole chapter.

Can the divine form be seen?

What is the qualification to see the divine form?

What really happens when you see the divine form?

It is possible to see the divine form. There are many enlightened Masters who have experienced this consciousness.

Here is a deep instance from the life of THE SUPREME PONTIFF OF HINDUISM BHAGAVAN SRI NITHYANANDA PARAMASHIVAM: After nine long years of penance, He was completely frustrated at one point. He wondered if He was wasting His whole life reading books, following what the earlier masters said and applying

them in His life. He wondered, was there really something called enlightenment or was it a waste of His whole life? At one point He began to fear that He had wasted the very essence of His life, His youth, by pouring all of it into tapas or penance. Was it really worth the sacrifice?

All of a sudden at one point in time, He felt Himself going into deep depression. Actually, He later realized that this was not depression. It was a desperate situation, a deep personal quest and an urge to do or die. One needs to reach this stage before one can realize the truth. Whatever had to be done as spiritual penance, He had done and had not left even an inch untried. For example, at one point in time, He created a wall of fire six feet in diameter, sat inside it and chanted continuously so that He would not fall asleep. In this way, He had tried hundreds of techniques to the best of His ability. Since nothing was still happening to Him, He concluded that there was either no such thing as enlightenment or it was something He could not achieve.

He strongly began to think that enlightenment was simply something that some people were cheating humanity with, for their own ego-fulfillment. He began to doubt and lose faith in the whole system. The photo of Ramakrishna, who had all along been His inspiration, the photo He used to worship everyday, He threw away in disgust, depression and anger and with such force that the glass frame broke.

At that time He was staying in Omkareshwar, in a forest in Madhya Pradesh, on the banks of the holy river Narmadā. He had His rosary, with which He used to say His prayers and do His penance for hours together. It was His constant companion and was something to which He had given utmost respect, almost like His life-line.

In His anger and depression, He threw the rudrākṣa (sacred energy beads) into the river Narmada and cast the mantra out of His mind.

He decided, 'No more meditation, no more spirituality. Enough!' He had had enough of the game being played by the so-called enlightened Masters. He simply threw everything away, dropped everything.

He then walked into the river Narmada with His eyes closed. The river was at least sixty feet deep at that point. He just kept walking with His eyes closed. Fear gripped Him but He continued. When He opened my eyes, He was on the opposite bank of the river. Till date He has no idea what happened. He has no idea whether there were rocks all along the path He walked on the river, or whether He floated or whether the river parted. But He did not have the resolve to walk back through the river again, that much He knew! To return to the point He started from, He had to walk to the nearest bridge, many miles away.

The seventh day after this incident, He joined the Masters in their game! The experience of enlightenment and Cosmic consciousness simply happened to Bhagavān and it never left Him afterwards.

So to answer this question, 'Can this be experienced?', the definitive answer is yes. This is the solid truth; a promise that this can be experienced. It is definitely possible to experience this truth, this Cosmic form, in our lives. Never think, 'This is not for me.' It is for everybody. However, unless you are sure of the possibility of having this beautiful, intense experience, listening to all this is a waste of time. If you think this is one more story, do not waste your time here.

The first thing that you need to know is that it is possible. Only then what Kṛṣṇa says will work on our being. If these words of Kṛṣṇa are to work on you, you must first be convinced of the possibility of it happening to you and know that these are not just words. These words of Kṛṣṇa are not mere words; they are not mere scriptural words. These words are techniques that go deep inside you and work on you with amazing results. All that you need is complete trust in the Master that what He says will happen.

Who Can See the Divine Form?

Next, what is the qualification?

Basically, by giving this experience to Arjuna, Kṛṣṇa proves that there is no need for any qualification because Arjuna himself has no qualification. In fact, you are the Arjuna who missed Kṛṣṇa in an earlier form. You are here now, listening or reading, not by any mere accident or divine coincidence. You are here now for a reason. That is qualification enough. Make sure that you do not miss Kṛṣṇa again this time.

One of the problems is that even if you are qualified, you do not have the trust or belief that you are qualified. This is because society and religious preachers have blamed you continuously for many things and created a kind of guilt and self-doubt in you.

Allowing the Master to enrich you is the best way of enriching yourself. You are fortunate to fall in tune with the great thought of Śrī Kṛṣṇa. After understanding the verse, we will enter into a meditation to have at least a glimpse of what the Cosmic Kṛṣṇa gave Arjuna. Arjuna had no qualification to receive what he got from Kṛṣṇa. When He could give it to Arjuna, why not to us?

First, we acknowledge the possibility of having the experience. We have all understood that it is possible to have it. Next, the qualification: we have all understood that simply by being here we are qualified for the experience. Somebody once asked Bhagavān Ramaṇa Maharishi, enlightened Master from Bharat, what was the qualification for enlightenment. Bhagavān replied that merely being alive, simply existing, was the only qualification required. At the most, the only qualification can be said to be openness. You are qualified by your very presence here.

The Divine Eye - Divya Cakṣu

Next, what happens when you have the experience? Kṛṣṇa's words:

na tu māṁ śakyase draṣṭum anenaiva sva-cakṣuṣā | divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram || 11.8 ||

'Arjuna, you cannot see Me with these ordinary eyes. You need the divine eye, the third eye, divyacakṣu. To see My Cosmic form, I give you the divine eye.'

What is this divine eye? A beautiful incident from the life of THE SUPREME PONTIFF OF HINDUISM BHAGAVAN SRI NITHYANANDA PARAMASHIVAM when He was twelve years old.

During that age, He used to do a particular meditation, or rather He used to play with a technique given to Him by a Master. When He was about ten years old the great master Annāmalai Swamigal, disciple of Rāmaṇa Maharṣi, first taught Him the technique of exploring to see where thoughts originated.

Once when He visited Annāmalai Swamigal with His parents, he was addressing a group of seekers and was saying, 'We are not the body, we are ātman, the spirit. No pain or suffering touches us.' Bhagavān wondered how this could be, for if His mother beat Him, He could feel the pain. To experiment, He went home and cut His thigh with a knife to see if He had pain or not. He bled profusely.

Naturally, it not only hurt Him, but He had to be taken to the hospital for the wound to be stitched, with more scolding from His mother. He had both pain and suffering. He wondered why this Swami had taught us such a thing as 'no suffering or pain'. Experimenting on others was easy.

Bhagavān approached the Swami and related what had happened to Him. First Annāmalai Swamigal asked Bhagavān, 'Did I ask you to go and cut yourself?' He then made a profound statement that transformed Bhagavān's life. He said, 'You may have pain and suffering now, but do not worry. Your attitude of analyzing and searching for the truth, your courage to experiment with truth, will liberate you from all pains, so go ahead.' Annāmalai Swamigal then advised Bhagavān to start searching for the source of His thoughts. Of course, at that age Bhagavān was only irritated by his comments and His attention was on the fruits and sweets that devotees had brought him. He was hoping Annāmalai Swamigal would give Him some in consolation!.

However, after a few days Bhagavān began to playfully and casually try out the technique of trying to see the origin of His thoughts. He did not do this with any expectation or idea. All He knew was what the Swami had told Him that He would go beyond pain or suffering if He did this technique. He had no concept of God, Brahman, ātman or jñāna.

One evening, at the foothills of the sacred Arunachala hill, Bhagavān was sitting on a rock known locally as Pavalakundru, the Coral Rock, trying out the same technique with eyes closed. He had fallen into deep meditation.

After some time, suddenly something opened, something seemed to happen inside His being, a feeling of being pulled or sucked inside.

The next moment it was as if a door had opened inside Him and He had complete 360-degree vision, both laterally and vertically. He could see on all four sides – the temple that was behind Him, the hill that was in front of Him, and the city that was on His left and right. He could see vertically too – the sky, the rock on which He was sitting, again the temple behind Him.

For normal people who have only a maximum of 120-degree vision, this is very difficult to comprehend. Not only was Bhagavān able to see all around, He was also able to feel that whatever He was seeing was Him. Whether they were plants or rocks or the city or the hill, whatever He could see, He felt they were all just Him. The experience was

so intense and ecstatic that it was more than three or four hours before He opened His eyes. He felt feverish with bliss and this mood continued for three days.

But after this Bhagavān was overtaken by a fear that there was something wrong with Him. He thought a ghost had possessed Him and He decided never to go to that rock again. He even began to avoid that route which He normally took.

Bhagavān related His experience to his guru, Mata Vibhudānanda Devi (Kuppammal). She held Bhagavān's hand and seeing the energy, exclaimed, 'You are not possessed by any ghost. You are possessed by God!' She encouraged Bhagavān to continue with meditation but He never dared to do so for the next six months and was even afraid to close His eyes.

Bhagavān also related His experience to a close friend of His. He told him about His 360-degree vision and His not knowing what was happening to Him, etc. Bhagavān's friend did not believe Him until He proved it to him by telling him about an ant climbing up the tree behind him, and correctly telling which side of the coin that he hid in his hand was exposed. The friend ran away from Bhagavān in terror. But despite the fear that Bhagavān experienced, the whole body was bubbling with joy and ecstasy.

So welcome was the feeling, that He had a small temptation to go to the rock again. He never really understood what had happened. A year later another enlightened person gave Him the explanation; the seeking, however, started after this experience. Nine years of penance followed. All this penance was in order to have this experience again. When it did come the next time, both body and mind were ready and the experience stayed within Bhagavān's being.

The vision of 360 degrees is what Kṛṣṇa means by divyacakṣu, trinetra, divine eye or third eye, also called ājñā cakra. When this eye opens you will see 360 degrees not only in the horizontal but in the vertical dimension too. You will see the whole Existence as You and experience it as You. This experience is what Kṛṣṇa calls Cosmic consciousness.

Bhagavān felt that everything He saw around Him was living, just as how we feel our living bodies, expanding the body consciousness to the Universal consciousness. When you feel the whole Universe as you would your own body, it can be called a cosmic experience. Unfortunately, we do not feel alive even within our own bodies.

Just as Bhagavān was frightened when He had His first experience, Arjuna too was frightened when he started seeing Kṛṣṇa's cosmic form. In such instances, a living Master is required for help and guidance.

'Let me give you the third eye, to enable you to experience the Universal consciousness.' You need to understand that after this verse, neither Kṛṣṇa nor Arjuna speaks. Suddenly, it is Sañjaya who is speaking. After the first chapter in Bhagavad Gītā until now, there is no word from Sañjaya. But here it is he who is speaking. This is a symbolic representation. Arjuna is unable to speak because he is in the ecstatic experience. Kṛṣṇa does not speak because his voice is beyond audibility. His voice is in the Cosmic frequency, which is not audible to us. So Sañjaya interprets.

A Thousand Blazing Suns

सञ्जय उवाच ।
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९॥
sañjaya uvāca
evamuktvā tato rājanmahāyogeśvaro hariḥ
darśayāmāsa pārthāya paramaṃ rūpamaiśvaram || 11.9 ||

11.9 Sañjaya said: O King, having spoken thus, the great Lord of Yoga, Mahā Yogeśvara Hari (Kṛṣṇa), showed to Arjuna His supreme Cosmic form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१०॥
anekavaktranayanamanekādbhutadarśanam
anekadivyābharaṇaṃ divyānekodyatāyudham || 11.10 ||

11.10 Numerous mouths and eyes, with numerous wonderful sights, numerous divine ornaments, with numerous divine weapons uplifted

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११॥
divyamālyāmbaradharaṃ divyagandhānulepanam
sarvāścaryamayaṃ devamanantaṃ viśvatomukham || 11.11 ||

11.11 Arjuna saw this Universal form wearing divine garlands and clothing, anointed with celestial fragrances, wonderful, resplendent, endless, with faces on all sides.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२॥
divi sūryasahasrasya bhavedyugapadutthitā
yadi bhāḥ sadṛśī sā syādbhāsastasya mahātmanaḥ || 11.12 ||

11.12 If the splendor of a thousand suns were to blaze all together in the sky, it would be like the splendor of that mighty being.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११-१३॥
tatraikasthaṃ jagatkṛtsnaṃ pravibhaktamanekadhā
apaśyaddevadevasya śarīre pāṇḍavastadā || 11.13 ||

11.13 There, in the body of the God of gods, the Pāṇḍava then saw the whole Universe resting in One, with all its infinite parts.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४॥
tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanañjayaḥ
praṇamya śirasā devaṃ kṛtāñjalirabhāṣata || 11.14 ||

11.14 Dhanañjaya, filled with wonder, his hair standing on end, then bowed his head to the God and spoke with joined palms.

These verses show the unlimited, never-ending, wonderful, all-pervading nature of the Lord. Anyone who has had this experience is reborn. At one level this experience is one of boundarilessness. The body expands to fill everything. The entire Universe is part of the body. There is no separation of the individual and the whole. The whole is part and the part is whole. At another level the whole Universe exists within you. You are everything that you see around you. The grass outside the hut, the dog in the distance, the tree beyond, every single entity, animate and inanimate, resonates within you, as a part of you.

In that mood, plucking a flower hurts. A wild animal responds peacefully to your presence. There is no violence in Cosmic consciousness. There is only completion and inclusion.

This is what Arjuna saw in the Universal form, an unlimited number of mouths, eyes and wonderful visions. The form was decorated with many celestial ornaments and bore many divine upraised weapons. He wore celestial garlands and garments. Many divine scents were smeared all over His body. All was wondrous, brilliant, unlimited, all-expanding.

Here he sees an unlimited number of mouths and eyes in Kṛṣṇa. Now Arjuna sees 360 degrees in both horizontal and vertical dimensions. He sees the whole universe, all the people on the battlefield; all of them inside Kṛṣṇa, as the Universal consciousness. He sees the Whole as his own being.

There is no boundary to Kṛṣṇa's universal form. The word Viṣṇu, which is his real form, means one who expands infinitely. The splendor that Sañjaya talks about is beyond anything the mind can comprehend, because it is the source of all splendor.

Notice, it is Sañjaya speaking these words, not Arjuna. Sañjaya is far from the battlefield and has been given the power to see what happens on the battlefield so that he can describe the events to his king Dhṛitarāṣṭra. Though Kṛṣṇa says that this form is being shown only to Arjuna, by default Sañjaya has the great fortune to witness and participate in this vision.

Arjuna is awestruck and is in silence. He is yet to speak. What he has witnessed is beyond anything that he could have imagined or asked for. But the silence is a very active silence. It is a silence in which he experiences the truth of

Kṛṣṇa. It is a silence in which he is actively participating in the process and is being immersed. Those who experience do not talk. Those who talk have not experienced.

Sañjaya then summarizes Arjuna's reaction to the divine form of Kṛṣṇa in the last few verses. Arjuna is still silent and it is Sañjaya who describes what happens. What Arjuna saw was beyond his understanding. Wherever he looked was Kṛṣṇa; Kṛṣṇa in many forms, many shapes, many non-forms and non-shapes. There are no words to describe what Arjuna saw. How does one describe what is beyond the mind, beyond logic, beyond words, beyond all comprehension?

In the body of the supreme Lord, Arjuna saw the whole Universe divided in different ways and at the same time united in one form. The Universe is divided into many parts such as the sun, moon, earth, planets and other bodies in space. Here he sees all of them as one form. You need to understand this description, which is so beautiful. Later we shall enter into a meditation and pray to the Parabrahma Kṛṣṇa to give us all a glimpse of what Arjuna received.

Arjuna is able to see the whole and at the same time all the parts. Even the word hologram that we now so commonly use to describe the totality of something preserved in a fragment does no justice to Arjuna's vision. In a hologram, one needs to make the effort to see the whole in the fragment. In this divine vision granted to Arjuna, the whole existed with the part, with no separation, no discontinuity. The whole was part and the part was whole.

Of all the people on the battlefield of Kurukṣetra, only Arjuna had this great fortune to behold the Cosmic Vision of Kṛṣṇa. Only he was granted the boon of divine vision to see the entire Universe within Kṛṣṇa. The vision that Arjuna beheld enveloped him completely. He was, in fact, part of that vision. In addition, he was the experience of that vision as well.

Hands trembling, hair on end, tears in his eyes, unable to comprehend what he was witnessing, Arjuna bowed down deep in front of his erstwhile friend and started speaking in deep ecstasy.

Arjuna was not afraid of Kṛṣṇa. What he now felt towards Kṛṣṇa did not arise from his mind. It was involuntary. It was intuitive. You cannot make your hair stand on end even if you try the whole night and day. Ecstasy cannot be willed. Arjuna is in adoration. He is in awe. He realizes that he is in the presence of an energy that has no equal. Nothing he has ever experienced before comes close to this. His being opens while his mind rests.

In fact, Arjuna at this moment is beyond the five defined bhāvas. He is in the state of mahā bhava - the state beyond the five bhāvas.

Worlds Tremble with Fear

अर्जुन उवाच ।
पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५॥

arjuna uvāca
paśyāmi devāṃstava deva dehe sarvāṃstathā bhūtaviśeṣasaṅghān
brahmāṇamīśaṃ kamalāsanasthamṛṣīṃśca sarvānuragāṃśca divyān || 11.15 ||

11.15 Arjuna says: O God, I see all the gods in Your body and many types of beings too. Brahma, the Lord of creation, seated on the lotus, all the sages and celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६॥

anekabāhūdaravaktranetraṃ paśyāmi tvāṃ sarvato'nantarūpam
nāntaṃ na madhyaṃ na punastavādiṃ paśyāmi viśveśvara viśvarūpa || 11.16 ||

11.16 I see Your infinite form on every side, with many arms, stomachs, mouths and eyes; neither the end, nor the middle nor the beginning do I see, O Lord of the Universe, O Viśveśvara (O Cosmic form).

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७॥

kirīṭinaṃ gadinaṃ cakriṇaṃ ca tejorāśiṃ sarvato dīptimantam
paśyāmi tvāṃ durnirīkṣyaṃ samantād dīptānalārkadyutimaprameyam || 11.17 ||

11.17 I see You with crown, club and discus; a mass of radiance shining everywhere, difficult to look at, blazing all round like the burning fire and Sun in infinite brilliance.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८॥
tvamakṣaraṃ paramaṃ veditavyaṃ tvamasya viśvasya paraṃ nidhānam
tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṃ puruṣo mato me || 11.18 ||

11.18 You are the imperishable; the supreme being worthy to be known. You are the great treasure house of this Universe. You are the imperishable Protector of the eternal order. I believe You are the eternal being.

अनादिमध्यान्तम् अनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९॥
anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram
paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvamidaṃ tapantam || 11.19 ||

11.19 I see You without a beginning, middle or end, infinite in power and with many arms, the sun and the moon being Your eyes, the blazing fire your mouth, the whole Universe scorched by Your radiance.

द्यावापृथिव्योरिदमन्तरं हिव्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२०॥
dyāvāpṛthivyoridamantaraṃ hivyāptaṃ tvayaikena diśaśca sarvāḥ
dṛṣṭvādbhutaṃ rūpamugraṃ tavedaṃ lokatrayaṃ pravyathitaṃ mahātman || 11.20 ||

11.20 This space between earth and the heavens and everything is filled by You alone. O Great being, having seen Your wonderful and terrible form, the three worlds tremble with fear.

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१॥
amī hi tvāṃ surasaṅghā viśanti kecidbhītāḥ prāñjalayo gṛṇanti
svastītyuktvā maharṣisiddhasaṅghāḥ stuvanti tvāṃ stutibhiḥ puṣkalābhiḥ || 11.21 ||

11.21 Many celestials enter into You; some praise You in fear with folded hands; many great masters and sages hail and adore You.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२॥
rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca
gandharvayakṣā surasiddhasaṅghā vīkṣante tvāṃ vismitāścaiva sarve || 11.22 ||

11.22 The Rudra, Āditya, Vasu, Sadhya, Viśvadeva, Ashvin, Marut, Uśmapa and a host of Gandharva, Yakṣa, Asura and Siddha are all looking at You in amazement.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३॥
rūpaṃ mahatte bahuvaktranetraṃ mahābāho bahubāhūrupādam
bahūdaraṃ bahudaṃṣṭrākarālaṃ dṛṣṭvā lokāḥ pravyathitāstathāham || 11.23 ||

11.23 Having seen Your immeasurable form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and frightening tusks, O Mahābāho, Mighty-armed, the worlds are terrified and so am I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४॥
nabhaḥspṛśaṃ dīptamanekavarṇaṃ vyāttānanaṃ dīptaviśālanetram
dṛṣṭvā hi tvāṃ pravyathitāntarātmā dhṛtiṃ na vindāmi śamaṃ ca viṣṇo || 11.24 ||

11.24 Seeing You, Your form touching the sky, flaming in many colors, mouths wide open, large fiery eyes, O Viṣṇu, I find neither courage nor peace; I am frightened.

As Arjuna is in the same consciousness as the Lord, this verse should actually start with 'Bhagavān uvāca' meaning 'the Lord says!' These statements are said to come from Him for us to record.

These are such beautiful ways that he describes the form. You may wonder why he does so. Please understand, he does so to inspire us to work to achieve this form and this experience, to move in this path. Arjuna is showing us the way.

He says, 'O Lord! I can see all the gods and deities in Your body. I can see the special union of living entities. I can see Brahma seated on the lotus flower. I can see all the sages and divine serpents. O Viśveśvara, Lord of the Universe, I see many arms, stomachs, faces, eyes and your limitless form. O Viśvarūpa, Universal form, I cannot see your beginning, middle or end.'

aneka-bahūdara vaktra netraṁ paśyāmi tvāṁ sarvato 'nanta-rūpaṁ | nāntaṁ na madhyam na punas tavādiṁ paśyāṃi visveśvara viśvarūpa || 11.16 ||

As a matter of fact, when you begin to see 360 degrees in both horizontal and vertical dimensions, there really is no beginning, middle or end to see. It is a continuum. It is like seeing one of these special movies on a circular screen. It is an infinite circle. The Divine is an infinite circle, with no beginning, no end and therefore no middle. Without a beginning and an end, to talk about the middle makes no sense.

The form is difficult to see in its sheer glowing radiance, spreading on all sides like blazing fire or the immeasurable brightness of the sun. Yet Arjuna sees this glowing form everywhere adorned with various crowns and discs. He sees Kṛṣṇa wearing the diadem, holding the mace and discus.

Arjuna says, 'Your magnificence is shining everywhere, from all sides, difficult to see. You are blazing from all sides with the luster of the sun, limitless.'

Part of what Arjuna sees here is the traditional representation of Lord Viṣṇu. Viṣṇu is always depicted with His weapons of mace and discus, the gada and cakra, and wearing the jewel-studded crown. Viṣṇu is also depicted resting on the ocean of milk upon the giant serpent Adiseśa, with Brahma rising from Viṣṇu's navel upon a lotus flower.

Some of what he sees is formless energy. He perceives radiance more powerful than a thousand suns, blazing and dazzling, impossible to look at even with his newly endowed divine eye. What Arjuna sees is beyond any sensory perception, something that could be experienced in that moment in time, impossible to express.

Suddenly the scene changes in these verses. Arjuna is terrified. What he is seeing now is quite different from what he expected when he asked to see Kṛṣṇa's divine form.

Arjuna is now incoherent. What he keeps saying is neither logical nor well thought out. What he sees he reproduces to the best of his mental abilities. Arjuna is convinced, seeing the Universal form of Kṛṣṇa, that what he sees is the supreme being, the puruṣa, the imperishable, the very origin of all, the Eternal.

He says, 'You are without origin, middle or end with unlimited power. You spread throughout the heavens and through all other directions. O supreme soul, Paramātman, after having seen your wonderful form, all the worlds and the whole universe is trembling with fear. All the celestial beings are shuddering before this form and entering into this formless form, some of them afraid, offering prayers with folded hands, along with hosts of realized sages praising this form in silent acceptance and wonderment.'

There is no other record so clear about the Cosmic frequency of the Universal form as in the Gītā. What Arjuna perceives is what is always present, but which he normally has no capability to see. Now he sees Kṛṣṇa in all His manifestations, from the highest to the lowest frequency levels of energy with nothing filtered.

But suddenly the form seems to change from the magnificent, comforting and expanded form, to one that is now disturbing. It is still not clear to Arjuna what is happening, but he can anticipate that something he is about to see is not going to be as pleasant as what he had seen so far.

What Arjuna sees disturbs him, 'O All pervading Viṣṇu! I see You with your many radiating colors, burning fire in your gaping mouth, heating up the entire Universe with radiance, touching the sky, and Your form unnerves me. My heart trembles in fear and I have no courage or peace to behold You.'

Until now Arjuna was saying there was no beginning, middle or end. Now he says the form is touching the sky; an indication that he is settling, coming down from the experience. 'Seeing your gaping mouth, your great glowing eyes, overcome by fear, I can no longer maintain my mental steadiness or equilibrium.'

Please understand, as long as you want to maintain the equilibrium of your mind, you will be in this mad world. There is no such thing as equilibrium. What we think of as equilibrium is not so.

Arjuna says he wants equilibrium, meaning that he wants his mind to be under his intellectual control. He wants to know the cause and effect and feel that they are in his control. As long as these are under your control, you feel as if you are a leader; your ego is strong. But the moment these are taken away from you, you feel at a loss and no more a leader. You are just a drop in the ocean. He is afraid of that and is not able to stay in that same state.

The wave in the ocean is part of the ocean. As long as it feels itself to be part of the ocean, there is no separation. However, when the wave experiences its own identity, creates its own identity, it no longer feels itself a part of the ocean. It feels itself to be a separate entity. When it is time to merge back into that ocean, it is afraid. When it looks back at the ocean with a feeling of separation, it feels afraid.

When Arjuna had his first glimpse of the Cosmic Vision of Kṛṣṇa, he identified with the vision. There was no separation. Now, suddenly there is separation. Along with separation there is fear.

Tell Me Who You Are

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११-२५॥
daṃṣṭrākarālāni ca te mukhāni dṛṣṭvaiva kālānalasannibhāni
diśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa || 11.25 ||

11.25 Having seen your fearsome mouths with blazing tusks like the fire of the end of the Universe, I know not the four directions nor do I find peace. O Lord of the Deva, O Refuge of the Universe, be gracious.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवा वनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६॥
amī ca tvāṃ dhṛtarāṣṭrasya putrāḥ sarve sahaivā vanipālasaṅghaiḥ
bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadīyairapi yodhamukhyaiḥ || 11.26 ||

11.26 All the sons of Dhṛitarāṣṭra with many kings of the earth, Bhīṣma, Droṇa, the son of the charioteer, Karṇa, with our warrior chieftains

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७॥
vaktrāṇi te tvaramāṇā viśanti daṃṣṭrākarālāni bhayānakāni
kecidvilagnā daśanāntareṣu sandṛśyante cūrṇitairuttamāṅgaiḥ || 11.27 ||

11.27 Into Your mouths with terrible tusks, fearful to behold, they enter. Some are seen caught in the gaps between the tusks and their heads crushed.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११-२८॥
yathā nadīnāṃ bahavo'mbuvegāḥ samudramevābhimukhā dravanti
tathā tavāmī naralokavīrā viśanti vaktrāṇyabhivijvalanti || 11.28 ||

11.28 Even as many torrents of rivers flow towards the ocean, so too these warriors in the world of men enter Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९॥
yathā pradīptaṃ jvalanaṃ pataṅgā viśanti nāśāya samṛddhavegāḥ
tathaiva nāśāya viśanti lokāstavāpi vaktrāṇi samṛddhavegāḥ || 11.29 ||

11.29 Just as moths hurriedly rush into the fire for their own destruction, so too these creatures rush hastily into Your mouths of destruction.

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३०॥

11.30 Swallowing all worlds on every side with Your flaming mouths, You lick in enjoyment. O Viṣṇu, Your fierce rays are burning, filling the whole world with radiance.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१॥
ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda
vijñātumicchāmi bhavantamādyaṃ na hi prajānāmi tava pravṛttim || 11.31 ||

11.31 Tell me who You are, so fierce in form; salutations to You, O supreme; have mercy. Indeed I know not Your purpose, but I desire to know You, the Original being.

In these verses Arjuna expresses his discomfort. Arjuna says earlier: 'I see O Lord! All the manifestations of Śiva, Āditya, Vāsu and Viśvadeva, Aśvin, Mārut, Gandharva, the forefathers, Yakṣa, Asura and all the celestial beings and demi-gods, all rolled in You in wonder, all part of Your Cosmic consciousness. Whatever You are is divine energy. O Mighty Armed One, all the planets with all the demi-gods are disturbed, shaken by Your form with many faces, eyes, arms, legs, thighs and bellies and Your many terrible teeth. As they are disturbed, so am I.'

Now he slowly comes down. From this verse we should say, 'Arjuna uvāca' meaning 'Arjuna says'. It is no longer the divine state that Arjuna talks from. The moment he started feeling fear, he descended to his normal state. You should understand that it is only your fear that separates you from Cosmic consciousness.

When Arjuna says, 'So am I, pravyathitās tathāham (11.23)', that he is frightened, he becomes Arjuna, the man.

Fear - The Destroyer of Ecstasy

There are two things that make you a human - the instinct to possess and the instinct to survive. The instinct to survive arises out of fear, from the svādiṣṭhāna cakra (fear energy center in your body), and the instinct to possess comes out of greed, from the mūlādhāra cakra (greed energy center in your body). This sums it up. Here the instinct to survive has appeared and he has become Arjuna, the man. We do not understand that when we drop the instinct to survive, we become Kṛṣṇa; we exist forever. We become Bhagavān, the Universal consciousness. But most often, we hold onto the instinct to survive. Now Arjuna slowly comes down and becomes Arjuna, the man.

Arjuna exclaims, 'I see all the sons of Dhṛitarāṣṭra, along with their allied kings, Bhīṣma, Droṇa, Karṇa and other chief soldiers rushing into Your fearful mouths. I see some trapped with their heads smashed between Your teeth, ground into nothing.'

He describes the whole scene. He sees the heavy losses on both sides; his own side, his warriors and generals, but even heavier losses on the other side, including Bhīṣma who is invincible, Droṇa and Karṇa who are unconquerable. By inference he sees his own victory in the end.

In the beginning Arjuna sees what he wished to see. He sees what he believes to be the Cosmic form of the great Viṣṇu in His traditional attire and weapons, surrounded by Gods and sages. The form changed suddenly into a terrifying one of death, all-consuming and terror-inspiring, to which the entire Universe bowed down in fear.

From this macro perspective, Arjuna comes down to see the same destruction being played out at the level of the battlefield at Kurukṣetra. His enemies, the great warriors arrayed against him in battle, fly into the gaping mouth of destruction like moths into fire. Arjuna sees with convincing reality, the destruction of all the great warriors who would have been expected to give him trouble. However, this scene does not fill him with peace and comfort. Arjuna is terrified at this vision of destruction. The destruction of those whom he perceives as his mortal enemies leaves him with no comfort. The truth is that Arjuna is not in control. He has no clue about what is happening to him and around him. He is in the presence of a primal force before which all that is obvious is his own insignificance. Victory and defeat seem to make no difference. The vision of destruction implies that he too is mortal. Arjuna is terrified.

'Who are You?', asks Arjuna plaintively. 'What are You here for? What are You doing? You are so fierce. You are not the form I asked for. There seems to be some mistake!'

'I see men disappearing into You as rivers rush into the mighty oceans. Like moths rushing into fire, I see creatures speed into destruction within You.'

'You are not the compassionate Lord whose glories I heard from You. You are not who I thought You were. I needed You to comfort

me. Instead, You terrify me.'

'Have mercy upon me.'

ākhyāhi me ko bhāvan ugra-rūpo namo 'stu te deva-vara prasādi | vijñātum icchāmi bhavantam ādyaṁ na hi prajānāmi tava pravṛt-tim || 11.31 ||

Death is the ultimate fear. Even the great warrior Arjuna trembles when faced with death. It is not that Arjuna is not aware of the inevitability of death or the nature of death. For a long time now Kṛṣṇa has been educating Arjuna on the perishability of the body-mind and the imperishability of the spirit. Arjuna has fully understood. Yet, Arjuna is petrified. What is Arjuna so afraid of?

One thing, Arjuna does not expect the Cosmic form of Kṛṣṇa to be anything but loving and compassionate. Kṛṣṇa can be the friend, the master, the beloved, the child, the mother and all combined. In every one of these moods, in each bhāva, Kṛṣṇa is still lovable, still reachable. However, in the form that Kṛṣṇa has presented now, the all-devouring monster as it were, Arjuna is unable to comprehend any aspect of Kṛṣṇa that he has known.

For the first time, Arjuna realizes that the Master cannot be predicted. He now knows that the Master cannot be put in a frame. The primal energy that the Master is has to be experienced in whatever manner it is presented, without expectations and fears.

Nature and Existence are neither cruel nor kind. The very term 'compassion' has a different meaning in the Cosmic dictionary. It is not the sympathy offered by each of us to another with or without any real feeling. It is not kindness. It is not the desire to be doing 'good,' whatever that looks like to us. True compassion is the result of experiencing that we are one with all of Existence. There is no 'other'.

It is so easy to fall in love with a handsome Master. Kṛṣṇa is the most beautiful of all the gods. He is so easy to fall in love with. To fall in love with a terrifying Kāli or an impassive Śiva is far more difficult. When you do, you expect the form to be different too. You need to be a Ramakrishna to accept and love Mother Kāli who dances on dead bodies. You need to be a Śaṅkara to fall in tune with Śiva who is forever in silent contemplation.

But anyone can love Kṛṣṇa, and everyone does. No one expects Kṛṣṇa to be terrifying. So when Kṛṣṇa presents another form to Arjuna, the ground literally slips from under Arjuna's feet. He has no support. He does not know where to turn for help.

So Arjuna pleads, 'Please have mercy upon me. Tell me who You are - vijñātum icchāmi bhavantam ādyaṁ. Tell me why You are here. I would like to know. I bow down to You - namo 'stu te deva-vara prasādi.'

Get Up And Gain Glory, Be Not Afraid

श्रीभगवानुवाच ।
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२॥

śrībhagavānuvāca
kālo'smi lokakṣayakṛtpravṛddho lokānsamāhartumiha pravṛttaḥ
ṛte'pi tvāṃ na bhaviṣyanti sarve ye'vasthitāḥ pratyanīkeṣu yodhāḥ || 11.32 ||

11.32 Śrī Bhagavān says: I am the mighty world-destroying time. I am now destroying the worlds. Even without you, none of the warriors standing in the hostile armies shall live.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३॥

tasmāttvamuttiṣṭha yaśo labhasva jitvā śatrūn bhuṅkṣva rājyaṃ samṛddham
mayaivaite nihatāḥ pūrvameva nimittamātraṃ bhava savyasācin || 11.33 ||

11.33 Get up and gain glory. Conquer the enemies and enjoy the prosperous kingdom. I have slain all these warriors; you are a mere instrument, O Savyasācī (Arjuna).

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४॥

11.34 Droṇa, Bhīṣma, Jayādṛta, Karṇa, and other brave warriors have already been slain by Me; destroy them. Do not be afraid; fight and you shall conquer your enemies in battle.

Kṛṣṇa explains in these verses what He really is. 'I am time, kālosmi' says Kṛṣṇa. 'I devour and destroy the world, loka-kṣaya-kṛt.'

kālosmi loka-kṣaya-kṛt pravṛddho lokān samāhartum iha pravṛttaḥ | ṛte 'pi tvāṁ na bhaviṣyanti sarve ye' vasthitaḥ pratyanīkeṣu yodhāḥ || 11.32 ||

This is one of the most potent truths uttered by Kṛṣṇa in Gītā. He has earlier talked to Arjuna about ātman, about rebirth, about the nature of karma, about doing work without getting attached to the result of work and about His glories.

For the first time, He takes off His mask and says matter-of-factly, 'I am the Destroyer.' He pulls no punches in responding to Arjuna's query, 'Who are you, and what is your purpose?'

'I am kāla, time,' says the Lord, 'and I destroy.' Time never stands still. It moves on. Nothing can stop the flow of time. Nothing can bring back time. Nothing can move time forward. Time destroys.

The future constantly moves into the present, and then into the past. At the frequency of our life, we can only see the present and remember what we can of the past. The sad part is that though we can only experience the present, we constantly try to escape the present. We are forever caught in the fantasies of a future we know nothing about and the regrets of a past we never really lived when it was our present.

Our entire story is one of missed time. We destroy time. We allow time to destroy us. We miss and kill the present, which is the only facet of time that is available to us. Instead of being where the present is and shaping our future, we fantasize and let the present as well as the future be destroyed.

The only certainty in our life is that when time moves on, it is forever lost. However much we may regret and repent, nothing will change what has happened. But we do have the power at the moment of the present to rewrite our future. Every human being has the freedom and freewill to choose his action at the present moment. He can let go by default and claim that whatever happened was predestined. Predestination is simply the choice that we did not exercise.

Only when we are aware and complete in the present moment can we rewrite our future. Not when it is still the future and not when it slips into the past. The first is impossible and the latter is too late. By being grounded in the present state of completion, one can become aware of the future and one can shape one's future. We need to use all our intelligence, energy and creativity to live blissfully in this moment, not in the incomplete thoughts about the future or regrets about the past.

Kṛṣṇa is stating a simple fact here. 'With or without you,' He says, 'all these warriors will be dead. As Time, I shall devour them. It is not you who are the cause. You can be the superficial reason. By being the instrument of their destruction, be the gainer of fame, wealth and power.'

tasmāt tvam uttiṣṭha yaśo labhasva jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham | mayaivaite nihatāḥ pūrvam eva nimitta-mātraṁ bhava savya-sācin || 11.33 ||

It is easy to interpret these words of Kṛṣṇa to mean that the future is predestined, since He says all these enemies of Arjuna will be destroyed. From this we can even interpret that His role is to protect the good and destroy the evil.

As Mahākāla, time personified, Kṛṣṇa destroys all, the good and the bad. Time does not differentiate. Time does not keep accounts of whether you did good deeds or bad. Time moves on and destroys the present into past, future into present and past. As time, Kṛṣṇa is neutral. He just is. He knows what will happen in the future and yet He does not influence it. As time, He lets happen what happens. He is the supreme energy that just flows.

When one is in completion with Kṛṣṇa, when one surrenders to Him, to His Will, things happen as they should. There is no interference on our part. We do what we ought to, what we need to, without worrying about what ought to happen and how. We then are in the flow of time; we are in the flow of Kṛṣṇa's energy.

When we resist and try to have things the way we wish them to be, rather than the way they would be, we get in the way. Like the rock that gets pounded by the river and eventually gets reduced to fine dust, we too get reduced to nothing by time. By imitating the reed in the river that bends offering no resistance, we can flow with time.

When Kṛṣṇa speaks of destroying and wiping out the world, He is talking about the destruction of the illusory physical and material world. He is the destroyer of fantasies, He is the destroyer of identities, He is the destroyer of egos and He is the destroyer of all that is unreal. As He has said earlier on, what gets destroyed is the shell, the perishable

body-mind, not the imperishable ātman. What the Mahākāla, time, destroys, is the psychodrama that is being played out on the battlefield.

It is important to understand what Kṛṣṇa means in these words. As the supreme consciousness, He too is the energy of Śiva, the Rejuvenator. Śiva is not the Destroyer as He is made out to be. He recreates by destroying. There can be no creation if there is no destruction. There can be no life without death. Śiva's aspect of Kālabhairava is the time that Kṛṣṇa refers to. He is the controller of past, present and future and all that happens in these time zones.

When one surrenders to this supreme consciousness, one loses all fear of time. One completes with time. One flows with time. Whatever one does is the right thing at the right time. When one loses fear of time, one also loses fear of death. All that dies is recreated.

Arjuna expressed his dilemma earlier as one of having to destroy his elders, his teachers and his relatives. He wondered whether he was causing the destruction of his entire lineage by doing this. In truth, Arjuna was fighting against the destruction of his own root thought patterns, his saṁskāras, past memories of parental, teacher related and other conditionings that were difficult to destroy. This great war is really the fight between Arjuna and his root thought patterns, saṁskāras.

You Are Everything and Everywhere

सञ्जय उवाच ।
एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५॥

sañjaya uvāca
etacchrutvā vacanaṃ keśavasya kṛtāñjalirvepamānaḥ kirīṭī
namaskṛtvā bhūya evāha kṛṣṇaṃ sagadgadaṃ bhītabhītaḥ praṇamya 11-35

11.35 Sañjaya said: Having heard this speech of Keśava, the crowned Arjuna with joined palms, trembling, prostrating himself, again addressed Kṛṣṇa, voice choking, bowing down, overwhelmed with fear.

अर्जुन उवाच ।
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६॥

arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā jagatprahṛṣyat yanurajyate ca
rakṣāṃsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ || 11.36 ||

11.36 Arjuna says: O Hriṣikeśa, it is but right that the world delights and rejoices in Your praise. Rākṣasas fly in fear in all directions and all hosts of sages bow to You.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥

kasmācca te na nameranmahātman garīyase brahmaṇo'pyādikartre
ananta deveśa jagannivāsa tvamakṣaraṃ sadasattatparaṃ yat || 11.37 ||

11.37 And why should they not bow to Thee, O Great Soul, greater than all else, the Creator of even Brahma the Creator? O Lord of Lords, O Infinite being, O Abode of the Universe, You are the imperishable, that which is beyond both the seen and the unseen.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११-३८॥

tvamādidevaḥ puruṣaḥ purāṇastvamasya viśvasya paraṃ nidhānam
vettāsi vedyaṃ ca paraṃ ca dhāma tvayā tataṃ viśvamanantarūpa || 11.38 ||

11.38 You are the primal God, the ancient being, the supreme Refuge of the Universe. You are the Knower and the One to be known. You are the supreme Abode, O being of Infinite forms, by You alone is the Universe pervaded.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९॥
vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ prajāpatistvaṃ prapitāmahaśca
namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste || 11.39 ||

11.39 You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati and the great-grandfather of all. Salutations unto You a thousand times, and again salutations unto You!

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११-४०॥
namaḥ purastādatha pṛṣṭhataste namo'stu te sarvata eva sarva
anantavīryāmitavikramastvaṃ sarvaṃ samāpnoṣi tato'si sarvaḥ || 11.40 ||

11.40 Salutations to You, before and behind. Salutations to You on every side! O All! Infinite in power and Infinite in prowess, You are everything and everywhere.

Arjuna now reaches the third stage of his perception of Kṛṣṇa's Cosmic form. In the first stage, Arjuna's expectations of the glorious Universal form of Kṛṣṇa were fulfilled. He saw Kṛṣṇa the way He expected: with His crown, discus and mace,

with Brahma rising on a lotus flower from Viṣṇu's navel.

Even as he was getting used to the enormity of the vision that he beheld, Arjuna found this form replaced by a terrible, all-devouring form of Kṛṣṇa that filled Arjuna with fear. Arjuna cries out: 'Who are you? Why are you here?'

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ११-४१॥
sakheti matvā prasabhaṃ yaduktaṃ he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṃ tavedaṃ mayā pramādātpraṇayena vāpi || 11.41 ||

11.41 Arjuna says: Whatever I have rashly said from carelessness or love, addressing You as Kṛṣṇa, Yadava, my friend; regarding You merely as a friend, unaware of this greatness of Yours.

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२॥
yaccāvahāsārthamasatkṛto'si vihāraśayyāsanabhojaneṣu
eko'thavāpyacyuta tatsamakṣaṃ tatkṣāmaye tvāmahamaprameyam || 11.42 ||

11.42 In whatever way I may have insulted You in fun, while at play, resting, sitting, or at meals, when alone with You or in company, O Achuta, O Immeasurable One, I implore You to forgive me.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३॥
pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān
na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratimaprabhāva || 11.43 ||

11.43 You are the Father of this world, moving and unmoving. You are to be adored by this world. You are the greatest Guru; there is none who exists equal to You. O Being of unequalled power, how then can there be another, superior to You in the three worlds?

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४॥
tasmātpraṇamya praṇidhāya kāyaṃ prasādaye tvāmahamīśamīḍyam
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum || 11.44 ||

11.44 Therefore, bowing down, I prostrate my body before You and crave Your forgiveness, adorable Lord.

Even as a father forgives his son, a friend his friend, a lover his beloved, You should, O Deva, forgive me. Arjuna is afraid again. Having seen what he has seen and understanding the unlimitedness of Kṛṣṇa's form, he remembers that all this while he had treated Kṛṣṇa like a friend, so casually. Remorse fills his being.

Arjuna's worry is not fear of any reprisal, now that he knows who Kṛṣṇa is. It is guilt that bothers him. 'I called You by Your caste name, Yādava,' Arjuna cries out, 'I called You, 'Hey friend, Hey Kṛṣṇa'. I knew not Whom I was addressing, Whom I was dealing with. Please forgive me.' 'How could I have done this? Please forgive me for the love I had for You that made me careless in addressing You. Bear with me; forgive me as a father would a son, a lover his beloved and a friend, his mate.

Completion with Master is Enlightenment

As his friend, Kṛṣṇa was the reality to Arjuna. He took liberties with his friend because He was so real to him. But his updated intelligence of Kṛṣṇa's Cosmic form shook him up so badly that he was now consumed by guilt. It was because of the intense devotion that Arjuna had for Kṛṣṇa, that Kṛṣṇa gave him the invaluable gift of His divine form. Had Kṛṣṇa not considered him worthy, Arjuna would not have seen his Cosmic form.

All our life, guilt rules us from our past. Whatever we do, we do with the intelligence available to us at that point in time. Often, what we did before seems wrong to us and we feel guilty. We start doubting our self and doubting others. There is no greater sin than carrying such guilt and self-doubt. What we did was not sinful; to carry the guilt with us is sinful. When we complete with the guilt pattern, we drop the guilt and self-doubt. With the power of completion, a deep imprint is made within our self which is far more powerful than carrying the guilt and doubt.

Arjuna is demonstrating to the rest of us the power of completion with the Master, the ultimate relationship; in this case his incompletion is the guilt that seems to arise from the deepest of love.

One of the important complications you carry in your life is doubt about yourself and doubt about your Master. You will project that self-doubt on your Master. Complete with that self-doubt. Only then you will have complete relation with the Master.

In one sense, Arjuna does not wish to carry that self-doubt and guilt with Kṛṣṇa. With integrity and authenticity, he completes with his guilt, his self-doubt and drops it in front of his friend, Lord and Master saying, 'Forgive me.'

Fear concerns the future. We can never be afraid of the past; it is dead and gone. Guilt and remorse plague us from the past. We need not have done it or we could have done it differently are the incompletions that we carry in the present. One by one these negativities pour out of Arjuna and he is getting cleansed and complete in the presence of the Master.

Completion with Master is enlightenment. If you just have completion with the Master, nothing else is required. His space will just gush into you. His space will just raise your inner space.

From Friendship to Enlightened Relationship

Arjuna is one of the greatest examples of sakha bhāva, friendship relationship between master and disciple. It is the immediate effect of realizing the true nature of Kṛṣṇa, especially in His destructive form, that terrifies Arjuna, that makes him afraid.

Sakha bhāva is not a relationship of equals. A disciple cannot be equal to the Master. Even when a disciple becomes enlightened and in that sense at the same level as the Master, the mood of the disciple would be one of sheer gratitude. It is after enlightenment that a disciple realizes the true nature of the Master and the real master-disciple relationship flowers. The disciple imbibes the nature of his Master, he communes with the Master and this is how the lineage of great Masters is sustained.

In true sakha bhāva, everyone is a friend, not just the Master. One turns non-judgmental and respects everyone around as an expression of divinity. In one sense this is the problem that Arjuna has in waging war with his clansmen, who are his enemies. As an extension of his sakha bhāva relationship with Kṛṣṇa, he finds it difficult to hate his clansmen enough to fight and kill them. He gives many reasons but these reasons are only excuses. He has moved from sakha

bhāva, friendship, to mahā bhāva, an enlightened relationship. It is this transition that brings out the residual guilt in him.

Your Familiar Form

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११-४५॥
adṛṣṭapūrvaṃ hṛṣito'smi dṛṣṭvā bhayena ca pravyathitaṃ mano me
tadeva me darśaya deva rūpaṃ prasīda deveśa jagannivāsa || 11.45 ||

11.45 After seeing this form which I have never seen before, I am filled with gladness but at the same time I am disturbed by fear. Please bestow Your grace upon me and show me Your form as the supreme Personality, O Lord of Lords, O Refuge of the Universe.

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११-४६॥
kirīṭinaṃ gadinaṃ cakrahastaṃ icchāmi tvāṃ draṣṭumahaṃ tathaiva
tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte || 11.46 ||

11.46 O thousand armed Universal form! I wish to see Your form with crown, four-armed with mace and disc in Your hand. I yearn to see You in that form.

Arjuna now makes his final plea in these verses. 'Show me Your form that I am familiar with,' he says, 'the One that I am comfortable with. I am grateful and overwhelmed by the Visions that You have shown me, but what I am comfortable with is Your four-handed form holding the discus and mace, as the Protector of the universe. I am not comfortable, I am indeed fearful of the terrifying form of You as the Destroyer, however real it may be.'

kirīṭinaṁ gadinaṁ cakrahastam icchāmi tvāṁ draṣṭumahaṁ tathaiva | tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte || 11.46 ||

All of us are in the same situation as Arjuna. We all have fixed ideas of what divinity is, what motherhood is, what love is and what friendship is. Divinity is benign, comforting, protecting, nurturing, forgiving and all that is sweet and nice. So are motherhood, love and friendship. Existence does not work that way. Existence does not differentiate between good and bad, between beautiful and ugly. It is we who make judgments and create emotions within us to promote those judgments.

In the Viṣṇu Sahasraṇāma, which is recited by Bhīṣma as he was awaiting his liberation, he describes Viṣṇu as 'śāntākāraṁ bhujaga śayanaṁ padmanābhaṁ sureśaṁ'. 'Peaceful, emanating bliss' is how Viṣṇu, whose incarnation Kṛṣṇa is, is described. Just the very words bring to us so much peace and calmness. If instead, Bhīṣma had used words to describe the fearsome attributes of Viṣṇu such as: 'Frightful destroyer, with burning mouths' and so on, how many would recite the Sahasraṇāma? If you do understand what the words mean, and if you are not in equilibrium, you will be disturbed. These words, understood to be negative by your logical mind, will create severe emotional turbulence within you.

A yogi is one who has passed beyond these turbulences. He understands that the Divine is without attributes, neither peaceful and comforting, nor fearful and terrifying. These manifestations are also illusions. Beyond and behind these apparent manifestations, Divinity just is. It is beyond the three guṇas.

Arjuna at this point in time is yet to reach this stage. He still seeks the safety and comfort of the four-handed divine Protector that he is used to, rather than the terrifying Mahākāla. When we realize that both are masks of the Divine, that neither is His true Self and that both are His true Self, then and only then are we rid of illusions, and are liberated.

Only You Have Seen This Form

श्रीभगवानुवाच ।
मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७॥

11.47 Bhagavān says: Dear Arjuna, I have favoured you with this Transcendental form within the material world of My internal power. No one before you has seen this unlimited, brilliant form.

न वेदयज्ञाध्ययनैर्न दानै र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८॥
na vedayajñādhyayanairna dānairna ca kriyābhirna tapobhirugraiḥ
evaṃrūpaḥ śakya ahaṃ nṛloke draṣṭuṃ tvadanyena kurupravīra || 11.48 ||

11.48 O best among Kuru warriors, no one has ever before seen this Universal form of Mine, for neither by studying the Vedas nor by performing sacrifices or charities, can this form be seen. Only you have seen this form.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ११-४९॥
mā te vyathā mā ca vimūḍhabhāvo dṛṣṭvā rūpaṃ ghoramīdṛṅmamedam
vyapetabhīḥ prītamanāḥ punastvaṃ tadeva me rūpamidaṃ prapaśya || 11.49 ||

11.49 Do not be disturbed any longer by seeing this terrible form of Mine. Dear devotee, be free from all disturbances. With a peaceful mind, you can now see the form you wish to see.

Kṛṣṇa consoles Arjuna in these verses. He is again His compassionate Self to His disturbed disciple.

He tells Arjuna that no one, but no one, has had this great privilege of seeing His Cosmic form that He had just displayed to Arjuna. No penances, no rituals, no amount of scriptural reading and no other charities would gain this Vision for anyone. 'However, you are terrified. That is ok. See Me now in My normal form that you are used to worshipping.'

Kṛṣṇa is clear on this point. It is He who decides how He reveals Himself to His devotees and disciples. It is a gift from the Master, from the Divine. It is not earned through effort. Of course, effort prepares one for the receipt of this great gift, but it is not the only necessary condition for the gift to be showered.

Of course, in this chapter Arjuna seeks Kṛṣṇa's Vision and it happens. It could have also happened without his seeking. The favor is for the Divine to give, not because we ask. It does not matter to Kṛṣṇa that Arjuna seemingly spurns this gift and would like to see Him as He normally does. What Kṛṣṇa offered was an unconditional gift that required neither acceptance nor appreciation.

A Mother's love for her child does not happen as a result of any effort on the child's part. The presence of the child spontaneously evokes the deep unconditional love of the Mother for the child.

It is ultimately the surrender of the devotee to the Master, like the surrender of the infant to the mother that evokes this unconditional love. In the case of an infant, it is a reflex action. The nature of an infant is to be defenseless and in absolute surrender to the caregiver. In the case of a devotee, the root thought patterns of mental behavior need to be given up. This is far more difficult.

The devotee has to return to his original and natural state of surrender to experience unconditional love. To achieve this he has to drop his mind. He has to give up all the root thoughts patterns, both conscious and unconscious. When the mind is wiped clean of its templates of comparison, it makes no difference if the Divine appears to be loving or terrifying. In both aspects one accepts divinity.

Kṛṣṇa leads His disciple in stages through this path of Self-Realization, which is no different from the realization of the Divine.

Only In This Way Can You Reach Me

सञ्जय उवाच ।
इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५०॥
sañjaya uvāca
ityarjunaṃ vāsudevastathoktvā svakaṃ rūpaṃ darśayāmāsa bhūyaḥ
āśvāsayāmāsa ca bhītamenaṃ bhūtvā punaḥ saumyavapurmahātmā || 11.50 ||

11.50 Sanjaya said: Having thus spoken to Arjuna, Vaasudeva again showed His own Form, and, the Great-souled One, assuming His gentle Form, consoled him who was so terrified.

अर्जुन उवाच ।
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११-५१॥
arjuna uvāca
dṛṣṭvedaṃ mānuṣaṃ rūpaṃ tava saumyaṃ janārdana
idānīmasmi saṃvṛttaḥ sacetāḥ prakṛtiṃ gataḥ || 11.51 ||
11.51 Arjuna says: Seeing this wonderful human form, My mind is now calm and I am restored to my original nature.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२॥
śrībhagavānuvāca
sudurdarśamidaṃ rūpaṃ dṛṣṭavānasi yanmama
devā apyasya rūpasya nityaṃ darśanakāṅkṣiṇaḥ || 11.52 ||
11.52 Bhagavān says: The form that you have seen is rare to behold. Even the celestials are forever aspiring to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३॥
nāhaṃ vedairna tapasā na dānena na cejyayā
śakya evaṃvidho draṣṭuṃ dṛṣṭavānasi māṃ yathā || 11.53 ||
11.53 The form that you have seen with your transcendental eyes cannot be understood simply by study of the Vedas, nor by undergoing penances or charity or worship; one cannot see Me as I am by these means.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४॥
bhaktyā tvananyayā śakya ahamevaṃvidho'rjuna
jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca parantapa || 11.54 ||
11.54 My dear Arjuna, only by undivided devotional service can you understand Me as I am, standing before you, being seen directly. Only in this way can you reach Me.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५॥
matkarmakṛnmatparamo madbhaktaḥ saṅgavarjitaḥ
nirvairaḥ sarvabhūteṣu yaḥ sa māmeti pāṇḍava || 11.55 ||
11.55 My dear Arjuna, one who is engaged entirely in My devotional service, who surrenders to Me as the supreme, free from attachment, full of love for every entity, surely comes to Me.

This statement coming from the mouth of Kṛṣṇa may be taken as the simple, direct truth. Kṛṣṇa now appears in front of Arjuna first in His four-handed beautiful divine form that Arjuna is comfortable with, and finally as Vāsudeva Kṛṣṇa, in His gentle human form that Arjuna is so familiar with. But the familiarity ends there. Having seen what Kṛṣṇa really is through His divine form of Nārāyaṇa, with four arms bearing the discus and mace, and also in His terrifying Cosmic form as Mahākāla, Arjuna now has an understanding of the unlimited magnitude of the personality in front of him.

In whatever form Kṛṣṇa now appears, this understanding would remain with Arjuna. It is said that when Kṛṣṇa was born to Devaki, He presented to her and Vāsudeva, His father, His form with four hands to comfort them in their captivity, and later changed it to the human form.

Arjuna has now seen Kṛṣṇa in all His forms. The true Universal form of Virāṭa rūpa or Viśvarūpa, that Arjuna found fearsome; the beautiful, much gentler, adorable form with four hands (bearing mace and discus in two hands, and the other two hands signifying protection and the giving of boons), and finally back to the human form that Arjuna has always known.

Kṛṣṇa says even the great sages, the enlightened Masters have not seen the sights that Arjuna has seen. That is very true. Enlightened masters cannot see visions. When an enlightened being sees another enlightened being, it is in the

energy form. To be able to see the gross physical form, both need to readjust their frequencies. For other people, no amount of spiritual practices and knowledge can make this happen. This is the space of bhakti, pure devotion. Śrī Ramakrishna says about one's relationship to a Master: 'The love of a chaste wife for her husband, the attachment of a miser to his hoarded wealth, the craving of a pleasure seeker for sensual pleasures, all these rolled into one and directed towards the master is true bhakti, devotion.'

Experience You As Universe and Universe As You

Kṛṣṇa concludes this chapter with a clear direction of what a devotee should do to reach Him. It is as simple as 1, 2, 3.

'Work for Me,' He says, 'work for My mission, mat karma kṛn. Surrender to Me as the supreme with no reservations, mat paramo mad bhaktaḥ. Have no attachment to whatever you do, leave the results to Me, surrender the fruits of your action to Me, sanga varjitaḥ. Look upon everyone as your own Self, without dislike and hatred, nirvairaḥ sarva bhūteṣu.'

mat karma kṛn mat paramo mad bhaktaḥ sanga varjitaḥ | nirvairaḥ sarva bhūteṣu yah sa mām eti pāṇḍava || 11.55 ||

What Kṛṣṇa says here is very significant. 'Work for Me. Enrich for Me - mat karma kṛn,' He says. 'He who works for Me comes to Me - yah sa mām eti pāṇḍavaḥ' Devotion is not about keeping a statue or a photo and praying to it. You can be a gazer all your life and nothing will come out of it. What is really needed is authenticity in action and your effort to enrich others and yourself, which is in tune with what the Master teaches. Rūpa means the parts of you which you remember and associate yourself with, and make others experience as you, is rūpa. Viśvarūpa means cognizing the whole viśva (universe) as you and making the the whole viśva cognize you as viśva. Enriching is the direct process to cognize you as viśva or viśva (universe) as you.

Enriching is directly successful in life because with more and more enriching, you will less and less cognize yourself as this six-feet body and you will more and more cognize yourself with the people who carry the completion space you are living. See, when you enrich others with the space you are living, whoever starts carrying the same space, you will feel connected with all of them. You will feel the strength of all of them. They will feel your strength, you will feel their strength. This is the way enriching becomes of practical use.

Your cognition about your success or failure has nothing to do with your body, it is to do with your ideology. Whoever has cognized inside their heart, in the space of completion, integrity, authenticity, responsibility and enriching, the Divine lives in all of them. Bring enriching as your strength. You will win in any war. Hinduism has always survived in all wars by using enriching as the weapon. Śāstra is our śastra; the knowledge was our weapon. It is by śāstra, the right cognition and the strength of enriching that we won all the wars, all over the world.

Take up enriching yourself and others again and again as your cognition. Suddenly you will realize, not only you are rūpa, the center of your life, you are Viśvarūpa, the center of the Cosmic life.

You are not just center of your life, you are centre of the whole Cosmic life. If you associate yourself with the six-feet body you are rūpa, just form. If you associate yourself with the ideology and cognize yourself as sacred truths, whoever practices that, you expand; and you cognize all of them as part of you, so you become Viśvarūpa. Enriching is the direct process to transform you from rūpa to Viśvarūpa.

Meditation

The meditation will take at least 20 minutes. If you feel you cannot or do not want to sit for 20 minutes, you are free to leave. If you can do so, we shall enter into the meditation. Please don't leave in between. Please sit straight and close your eyes. Pray intensely to the Parabrahma Kṛṣṇa, Universal consciousness, in whatever name you know, in whatever form you know. Pray to that energy to give a glimpse of His being to you, a glimpse of the experience that Arjuna received and which all the enlightened masters experienced. Pray to the Universal energy. It responds to your thoughts. Don't think your prayers are dead words. They are living communication.

Inhale and exhale as slowly as possible and as deeply as possible. Concentrate and bring your attention between your eyebrows, on your ājña cakra. Slowly, but very deeply concentrate on your ājña cakra. Without forcing yourself, put your awareness naturally on your ājña cakra. Slowly start visualizing the whole Universe moving inside your head. Feel this clearly inside your head. The space that is in front of you, in your inner space, the whole Universe is

moving. See the sun, moon and all the planets. Visualize this clearly, intensely. Slowly relax the body, be one with the Universal consciousness. Feel the experience of being one with the Universe. You are seeing clearly the sun, moon, stars and planets. Just disappear into the Universal consciousness. Forget your name, your form, all the conditionings, your profession, your gender and your country, everything about yourself. Forget your identity and see the whole Universe intensely. Just see the moving Universe intensely, all the planets, the stars, all the suns, moons. Disappear into the Universal consciousness. Lose the identity, the root cause of all the thoughts; let it disappear into the Universal consciousness. Experience the bliss, the fulfilling bliss of the whole Universe. Expand and disappear into that Universe. Dissolve into the Universal consciousness. Be in Nityānanda, eternal bliss!

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ ११॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde viśvarūpadarśanayogo nāmaikādaśo'dhyāyaḥ ||11||

Thus ends the eleventh chapter named Viśvarūpa Darśan Yogaḥ, 'The Yoga of Cosmic Vision,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 12
Bhakti Yogaḥ

Love Is Your Very Life

In the previous chapter, Arjuna asks for and receives the viśvarūpa darśan, the vision of the Universal form of Kṛṣṇa. Kṛṣṇa very patiently resolves Arjuna's doubts and answers all his questions. Arjuna then wishes to see the true reality of Kṛṣṇa, the form behind the formless, the Imperishable, the Eternal. Kṛṣṇa obliges his friend and disciple, Arjuna, the true representative of the human being, Nara.

Seeing this cosmic form of Kṛṣṇa, and unable to withstand the energy, Arjuna begs Kṛṣṇa to show him the benevolent four-armed form of Viṣṇu that he is used to worshipping with devotion. Finally, Kṛṣṇa reverts to His normal human form as Arjuna's charioteer, and the King of Yadāvas. After showing His cosmic form and having given the experience of cosmic consciousness to Arjuna, Kṛṣṇa now speaks about bhakti, devotional love.

Kṛṣṇa's Universal form, as displayed to Arjuna, is His cosmic consciousness, which is our collective consciousness. Arjuna understands from Kṛṣṇa that he too is a part of this cosmic consciousness, and at the same time he is aware that what he could see of Kṛṣṇa is a mere fraction of His eternal cosmic Self. Arjuna's experience of the divine form of Kṛṣṇa raises further questions in his mind. Is this form that he just witnessed the glorious reality of the Cosmos? Is this the true reality that he should focus on? Or is the formless Self that Kṛṣṇa had talked to him about earlier more important?

Understanding Bhakti and Love

Usually people think a spiritual experience happens only after bhakti, devotional love. However, bhakti happens only after a spiritual experience. Real bhakti cannot happen to you before a spiritual experience. Only when a person experiences every being as part of the cosmic consciousness can he radiate love. Only such a person knows what love is. Nobody else knows what love is. Others think that they love, or act as if they love. Be very clear, so many people act as if they love. Sometimes by acting, they think that they love. Never can we love by acting. Love must flow from our

being. Love happens when we experience cosmic consciousness, when we have a spiritual experience, when our ego disappears. Kṛṣṇa lays out the whole technique for us, step-by-step.

After a spiritual experience so much gratitude flows from our being, so much love overflows from our being that we start radiating it. We need not make an effort, it just flows. We cannot stop it. No one can show or experience love unless they have had a spiritual experience. Our inner transformation, our completion must happen before we enrich others to transform. Unless we feel that we are part of the Whole, unless we feel that every other person is irretrievably linked to us, it is impossible for us to contribute and enrich with true love. We will only be hypocrites. We are part of the cosmic ocean. Each of us is a mere drop. As long as we remain droplets and do not understand the reality of being part of the same ocean, we remain separate; our feelings will be driven by 'I' and 'mine'. As long as this separation remains, there can be no true love. There can be no expression of complete love.

Whatever an enlightened being does, even if he kills someone, it will only do that person good. This is because an enlightened being is established in the space of completion driven by cosmic consciousness. Therefore it will always be good for everyone. However, whatever an unenlightened man does, even if he does great service, it may or may not do good to him and society. Good or bad is not decided by doing. It is decided by the being. When an enlightened man acts, even small things lead to great results in the world. When an unenlightened person acts, even great truths may lead to misery and destruction at times.

Deeds or words by themselves don't do good or bad. They do good or bad based upon the consciousness from which they are expressed. This consciousness, this awareness is related to the feeling one has for others. The quality of our awareness decides whether the end result benefits or destroys humanity. Only after a spiritual experience do we feel gratitude at the being level. If it is our solid experience that every living being is God, we radiate love and our being becomes love. Bhakti and love are expressions that flow from that spiritual experience.

Kṛṣṇa's discourse on Bhakti Yogaḥ starts after Viśvarūpa Darśan Yogaḥ. After the experience of completion, He talks about the expression of enriching, Bhakti Yogaḥ. He talks about the expression of devotional love.

Who Is Perfect?

अर्जुन उवाच ।
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥
arjuna uvāca
evaṃ satatayuktā ye bhaktāstvāṃ paryupāsate
ye cāpyakṣaramavyaktaṃ teṣāṃ ke yogavittamāḥ 12-1

12.1 Arjuna asks, 'Who are considered perfect, those who are always engaged sincerely in Your worship in form or those who worship the imperishable, the invisible formless You?'

Arjuna now speaks in a totally different manner. His thought trend is different now. He asks, 'Which of these two types of people are considered to be better: those who are always engaged in your bhakti, devotional love towards You or those who merge in the Brahman, the unmanifest, formless, Cosmic consciousness?'

arjuna uvāca
evaṁ satata yuktā ye bhaktās tvāṁ paryupāsate | ye cāpy akṣaram avyaktaṁ teṣāṁ ke yoga-vittamāḥ || 12.1 ||

Please be clear, Arjuna is not asking for himself. From here, the discourse becomes a simple discussion. It is more like trying to record the truth for future generations.

The questions from here onward are neither doubts nor enquiries. Arjuna tries to put the whole thing down in the expression form, so that it will be a useful reference for future generations. A flow of Arjuna's love for humanity, an expression of his divine experience, prompts him to seek answers to these vexing questions and record the answers from the Godhead Himself.

Arjuna asks, 'Who will be established in You totally? Will it be a devotee or a person who is enlightened?'

Experience Or Expression? Completion Or Enriching?

Arjuna asks, 'Is it good to be established in the experience of the divine consciousness, just to stay in it and enjoy the eternal bliss that flows from that experience? Or is it better to express that love and gratitude created by the conscious experience towards the whole world and every living being? Which is correct? Which one is preferred?'

See, when we have a spiritual experience, some people stay in that experience with closed eyes, that's all. Only with eyes closed can they see God. They do not seek to use their senses, since the bliss within is so great and beautiful that

absolutely no sensory input remotely matches that bliss. However, there are others who are impelled to open their eyes, by the Universe to communicate that blissful experience through their expression to enrich others.

The so-called scholars enter into endless debates on savikalpa samādhi and nirvikalpa samādhi. Savikalpa samādhi is the state where the experience of samādhi continues. Nirvikalpa samādhi is when the expression of samādhi starts. Savikalpa samādhi is supposed to be a lower state, and one is supposed to work towards the second and higher state of nirvikalpa samādhi. But it is not an ironclad rule.

Please understand that this is not a choice that people make. An option is not presented to those who have such experiences. Those who experience the Divine transcend that point of freewill. They are driven wholly, in each step that they take, by Parāśakti, the Universal energy; by Kṛṣṇa, the super conscious Divine.

Arjuna understands that he and others who have had an experience of the Divine, face the choicelessness. He knows that Kṛṣṇa decides what he should do. Yet, he asks because he wants everyone to understand. Arjuna asks, 'What type of a person is greater? Is it a person who closes his eyes and sees God within himself or a person who opens his eyes and sees God in every being? Who is greater?'

Please understand, he is not asking whether worshiping the form or worshiping the formless is greater. Yet so-called religious people have interpreted it that way, and created problems between the teachings of the great masters, Ādī Śaṅkarācārya and Rāmānuja.

Śaṅkara followed jñāna, the path of knowledge, and Rāmānuja followed bhakti, the path of devotion. Jñāna, focuses on the formless through intellectual queries. Bhakti focuses on the form, sheer devotion, as if the Divine were alive as It indeed is. However, those who have studied Śaṅkara and Rāmānuja in depth know that there was much devotion in Śaṅkara's approach and much knowledge in Rāmānuja's approach. Both approaches converge. One without the other never works.

Expressing the gratitude that happens because of the experience is devotion. Having that experience and rejoicing, staying in that experience is knowledge; that's all.

Vicious circle leads to low energy or lower level of consciousness. Virtuous circle leads to high energy, a higher level of consciousness. Bliss leading to devotion and gratitude, devotion and gratitude leading to bliss: these two form the virtuous circle that lead us to higher consciousness.

Bliss means the experience of completion that leads us to the expression of gratitude and enriching. Again, the expression, the gratitude of enriching, leads us to bliss, and bliss leads us to deeper completion. One leads to the other and therefore it is a virtuous circle. Usually we are caught in the vicious circle. Fear leads to greed and greed leads to fear. More fear leads to more greed, and more greed leads to more fear. This is the vicious circle. Here Kṛṣṇa introduces the virtuous circle. Virtuous circle is what He calls dharma, righteousness, that which must be followed in the path of truth.

Dharma means virtuous circle, that which leads us to live and express higher and higher levels of consciousness. That in turn leads us to higher and higher levels of blissful experience. Consciousness and bliss lead to expression of that consciousness and bliss, which in turn lead to higher level experiences.

Fix Your Mind On Me

श्रीभगवानुवाच ।
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२॥

śrībhagavānuvāca
mayyāveśya mano ye māṃ nityayuktā upāsate
śraddhayā parayopetāḥ te me yuktatamā matāḥ || 12.2 ||

12.2 Bhagavān Kṛṣṇa says, Those who fix their mind on Me eternally and those who are steadfast in worshipping Me with supreme faith, I consider them to be perfect in yoga, ready to be united with Me.

Bhagavān says, 'Those who are established in their consciousness that expresses devotional gratitude, bhakti, are always engaged in Me. Those who focus on the transcendental faith, meaning the experience that they undergo at the time of cosmic experience, they are engaged in Me. Both are ultimate. Both are united in Me.

Sanskrit is a beautiful language. We can make any meaning out of any word. That is why thousands of commentaries on the Gītā are possible, yet the Gītā is still new. No book has been commented upon by so many masters, as much as the Gītā has been. Each master gives his own meaning.

If a person who has not had a spiritual experience starts expressing and lecturing, he will naturally be in trouble and create trouble for others as well. In the same way that the blind leads the blind, both end up in trouble. A person without any spiritual experience, when he translates or talks, he automatically does only 'text torturing.'

Only a person who has had a true spiritual experience and one who is free from inner chatter is true to himself and others. Only then can a person transparently and authentically expose himself to others without thinking what they might say of him. Until he brings responsibility, there is inner chatter and an effort to filter within him. There is an effort to rehearse. We fear that what may spill out will expose our inauthenticity and will be unacceptable, so we filter and replace what we feel inside us with lies that will be sociably acceptable. We make our lives into lies and hypocrisy.

Real Completion Expresses as Enriching with Love

The Bhagavad Gītā is a transcription of the audio recording. If the Gītā were an audio recording, at least you would comprehend a bit more from the voice modulation. However, the voice modulation is not there. It is a transcription of an audio recording. How much can you translate or interpret?

Intellectual understanding is not experiencing. Understanding is a phenomenon of the mind. It is a byproduct of our ego. The filters of our mind and ego color our understanding. Experience is the truth felt by the being. Spiritual experience transcends mind and ego. It is pure, uncolored and permanent. By expressing an understanding of someone's experience, one may express a fact or an opinion at best, but never the truth. Truth must be experienced to be expressed.

Here Bhagavān says,

mayyāveśya mano ye māṁ nitya yuktā upāsate | śraddhayā parayopetās te me yuktatamā matāḥ || 12.2 ||

Those who express their experience as devotion, see the world - upāsate. The word upāssana can be translated in many ways. When we see the Divine in everybody, when we express the truth of the spiritual experience, whatever we do is upāsana. Please be very clear, when we can't see the Divine in people around us, we can't see the Divine in any statue or any Master either. If we don't see the Divine in living beings, we cannot see the Divine in a God or a Guru.

If it were not for the great master Rāmānuja, South India would have completely lost its spirituality. Śankara settled in the North even though he was born and brought up in the south. He spent most of his time in North India. Because of Rāmānuja, devotion and spirituality thrived in South India. Until his end, Rāmānuja stayed in South India. Not only that, Śankara lived only until the age of thirty-two. Rāmānuja lived on planet Earth for a long time and inspired thousands of people in the path of spirituality and meditation.

Loving the whole world is easy. Loving your wife is difficult. Loving the whole world is easy because we don't need to do anything to substantiate it. All we must do is to say, 'I love the whole world.' But when we love our wife, we must change our inner space to that of completion. We must change our mind, our words, our feeling and our very living. We must bring integrity to our words. We must bring authenticity to our thinking and our actions; responsibility in our feeling, and enriching in our living. There starts the problem.

You need to know that relationships are not something external. It is an expression of yourself, how you feel about you. The relationship you carry with you is projected as the relationship with the world. I tell you, when you bring integrity in your relationship with others, honoring the words you gave or completing the words you gave, the way others look at you will be transformed immediately.

To truly love and enrich someone whom we spend our life with, to prevent familiarity from breeding contempt, we need to complete with others and our self, and drop our 'I' and 'mine'. As long as we consider our spouse as a possession, what arises in our mind and heart is violence, not love. We will feel we must control the other being and

we will feel we must prove that we are the owner. To even comprehend the meaning of true love, we need to drop the feeling that we possess.

Being established in that consciousness of completion or expressing it towards enriching the Universe is the same. When a person is merged, when a person is established, he automatically radiates. If the love is not happening, if the expression is not happening, the person has not experienced. When the real experience of completion happens, it automatically expresses as enriching. Experience is not something we can possess and keep in our cupboard. No! Experience will possess us and it will radiate as enriching through us.

This is because we cannot possess an experience. Only the experience can possess us. When experiences possess us, whatever we do will be a song. Any word that comes out will be a song. Our being will be so light. We will simply float. Our body language will radiate grace. All our expressions will be a great enriching service to humanity.

An enlightened man never keeps quiet nor does he talk, he just sings. That is why the Gītā is given in the form of a song. The Gītā is not prose. It is poetry. Great truths can never be expressed in logic. They can only be expressed through poetry. Prose is logic. It is bound. It is rigid. But poetry is emotion. It is love and it flows.

Kṛṣṇa says that a person established in the consciousness of completion is great; however, the person who expresses, who shares, who automatically radiates the power of living by enriching is as great as the one who is established. The truth is that if a man is established in consciousness, he will radiate, he will enrich, and he will sing.

They Too Attain Me

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ १२-३॥
ye tvakṣaramanirdeśyam avyaktaṃ paryupāsate
sarvatragamacintyañca kūṭasthamacalandhruvam || 12.3 ||

12.3 But those who worship the imperishable, the unmanifest, that which lies beyond the perception of senses, the all pervading, inconceivable, unchanging, the non-moving and permanent

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४॥
sanniyamyendriyagrāmaṃ sarvatra samabuddhayaḥ
te prāpnuvanti māmeva sarvabhūtahite ratāḥ || 12.4 ||

12.4 Those who worship by restraining their senses, and are working with even mind for the enrichment of mankind, they too attain Me.

Kṛṣṇa is saguṅa brahman, the physical Cosmos, who showed Himself in this form to Arjuna, in His viśvarūpa, Cosmic form. Kṛṣṇa is nirguṇa brahman as well, the formless consciousness. In both the form and the formless, He is Kṛṣṇa, the divine consciousness who has all the attributes that He talks about here.

The Divine is imperishable. It is akṣaram. Everything else in this material Universe may come and go, appear and disappear, while the Divine remains forever. It is unique and incomparable and cannot be benchmarked against anything, as it is supreme. It is avyaktam, unmanifest and acinytam, inconceivable, and therefore cannot be comprehended by the senses.

It cannot be grasped by thoughts and mind, which is why one's mind-body needs to be transcended to glimpse the Divine. The Divine resides everywhere and is omnipresent.

The true devotee, who follows either path with completion, with his senses focused on the Lord, experiences Him and also experiences the bliss of enriching humanity. The devotee sees the Lord in everyone he meets. His experience of His Lord becomes His expression of love to all.

Kṛṣṇa's beloved Radhā tells the gopīkās (cowherdress who were around Kṛṣṇa), 'I don't know what has happened to me. I see Kṛṣṇa in everybody. I feel that everybody is Kṛṣṇa. I don't know what is happening.' One of the gopikās answers, 'You have devotion as the very black eyeliner in your eyes!'

It is like this: When you wear dark glasses everything appears dark; when you wear green- tinted glasses, everything appears green. In the same way, when you have devotion as your very eyeliner, whomsoever you see appears as Kṛṣṇa,

appears divine. Here, Kṛṣṇa says, the person established in super consciousness space of completion and the person who radiates devotion and lives for enriching are the same. They are not two different groups.

Formless or Form?

Kṛṣṇa does not create two groups. Arjuna presents two groups as the reality that he sees: those who are established and those who are radiating. Kṛṣṇa says both are the same. He does not divide them into two groups, those who are established and those who radiate, or those who are complete and those who enrich. Kṛṣṇa says, a person who is established always radiates and the person who radiates is always established.

Once again, Kṛṣṇa makes the point here. When one has realized the formless nature of the Divine, its imperishability and its unmanifest nature with controlled senses, one works for the enrichment of mankind. Once the experience of the formless divine happens, it is no different from the experience of the form. Both lead to the truth that one is a part of collective consciousness. The expression of this realization is one of deep humility and compassion. It is manifested as deep gratitude and surrender. One learns to flow with the energy of this Universe. One no longer struggles against the currents of life.

When we are full of ego we tend to control. We believe we can bring order to an otherwise chaotic world. It takes only a moment to realize that this entire Universe and planet Earth function not because of us, but in spite of us. Millions and millions of stars and planets in this Universe function in apparent chaos. But understand, the Universe is always in order.

We want to be in order but we are truly chaotic. Only when we surrender to the will of the Universe, we fall into the cosmic order. Things go well for us. When we give up wanting, we get what we want. When we get what we truly want, it enriches mankind. Because when we surrender, Kṛṣṇa takes care. Kṛṣṇa is not the Kṛṣṇa whom you think He is. He is not the single form you are used to. He is the super conscious energy, the cosmic energy, Parāśakti.

Formless Is Difficult

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५॥

kleśo'dhikatarasteṣām avyaktāsaktacetasām
avyaktā hi gatirduḥkhaṃ dehavadbhiravāpyate || 12.5 ||

12.5 For those whose minds are set on the unmanifest, the formless, it is more difficult to advance; attaining the formless unmanifest is difficult for the embodied.

Kṛṣṇa says here what many of us know to be true. He says, intellectuals find it more difficult to comprehend the Divine. In one's search for the truth, the Divine, the unmanifest, avyakta, which is what the intellectual seeker is focusing on, the intellect, the mind or ego will be the block that makes the path difficult to traverse. The individual carries not only the body but the mind as well. And with the mind, it carries the ego. As Kṛṣṇa points out - avyaktā hi gatir duḥkhaṁ (12.5). Unless the mind-body is transcended by the process of completion and surrender, spiritual advancement is difficult.

Shedding the ego and restoring completion is the most difficult thing for the mind-body system. Ego provides the mind-body with its identity, with its existence. Till then, Mahādeva, the embodiment of completion and responsibility, has to appear again and again in your life to remind you to take responsibility.

Whether now or in Kṛṣṇa's time, the world revolved around the power of thought, the power that seems to provide knowledge and skills. It was essential for one's recognition and status in life. Dropping the ego and taking responsibility to restore authenticity is the most difficult thing for the body-mind, especially for one who is focused on the intellect.

Whenever you look at any destruction as a reminder of your inauthenticity and irresponsibility, it is no more a destruction in your life. You have learnt how to make anything negative into something positive, to strengthen your

life. If you are able to make anything negative into positive, the moment it enters into your life, you are Śiva, Causeless Auspiciousness.

Liberation From Birth And Death

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६॥
ye tu sarvāṇi karmāṇi mayi saṃnyasya matparāḥ
ananyenaiva yogena māṃ dhyāyanta upāsate || 12.6 ||
12.6 But those who worship me with single-minded devotion, renouncing all activities unto Me, regarding Me as their supreme goal
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७॥
teṣāmahaṃ samuddhartā mṛtyusaṃsārasāgarāt
bhavāmi nacirātpārtha mayyāveśitacetasām || 12.7 ||
12.7 Whose minds are set in Me, O Pārtha, I shall deliver them soon from the ocean of the birth and death cycle.

Kṛṣṇa makes a promise here. Kṛṣṇa says unequivocally, 'I shall deliver them from their material existence, the ocean of saṁsāra, the cycle of life and death, mṛtyu-saṁsāra- sāgarāt. All that the Lord asks is that the devotee be devoted to Him.

ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ | ananyenaiva yogena māṁ dhyāyanta upāsate || 12.6 ||

teśāṁ ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt | bhavāmi na cirāt pārtha mayy āveśita cetasām || 12.7 ||

Kṛṣṇa says, 'If you surrender to Me, surrender all your actions and the fruits of those actions to Me, do my service - ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ, meditate upon Me, remain single-minded upon My consciousness - ananyenaiva yogena māṁ dhyāyanta upāsate, I shall then liberate you. I shall make sure you never need to be born again - teśāṁ ahaṁ samuddhartā.' It is the roar of a lion. It is the roar of the King of this Universe. 'Surrender to Me and I shall liberate you. Serve Me and I shall liberate you.'

We do not realize that often God does not answer our prayers out of sheer compassion, out of sheer love for us. From time to time, God in His infinite wisdom turns down our requests such as wanting to become rich, wanting to be well, wanting to have children, and so on. We then move away from Him.

Surrendering to the Divine is not conditional. It must be total. There can be no 'ifs', 'ands', or 'buts'. It cannot be, 'If you grant my prayers, I shall be devoted to you.' That is business. Most of our relationship with God is business.

There are three kinds of surrender. First, there is surrender of one's intellect. For many, this is possible. Once we understand that there is a universal energy far greater than us, most of us can accept and surrender intellectually to that supreme power. At least we can say, 'I surrender.' That's how many of us prostrate in a temple or before a master. The entire body touches the ground signifying our surrender. For that moment, our ego takes a vacation.

Surrender at the next level is emotional. One can melt at the thought of God or master. There is love, there is gratitude pouring out of our hearts and we feel tears streaming down. We become bhaktas, devotees. Ramakrishna said, 'If you have tears in your eyes when you think of God or your Master, be very clear, this is your last birth! You are ready for liberation.' We are ready but not liberated until we reach the last and third step. This step of surrender is the surrender of one's senses. Our surrender is total at this stage: complete, spontaneous, instant and natural.

Kṛṣṇa says, 'When you surrender to Me, I shall liberate you.' To reach Him, we must surrender totally without deviation. Our senses must be surrendered to Him. Our entire consciousness, our complete awareness must only be of Him and nothing else. Nothing else needs to be done. The technique is so simple. 'Surrender and I shall save you,' says

the Master. 'I shall save you without delay, immediately - bhavāmi na cirāt pārtha mayy āveśita cetasām (12.7).' The Lord has made it so simple. Yet, we find it so difficult to believe Him.

Live In Me Always

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८॥
mayyeva mana ādhatsva mayi buddhiṃ niveśaya
nivasiṣyasi mayyeva ata ūrdhvaṃ na saṃśayaḥ || 12.8 ||
12.8 You fix your mind on Me alone, establish your mind in Me. You will live in Me always. There is no doubt in it.

Just fix your mind upon Me, the supreme personality of the Divine and engage all your mind, body and senses in Me and you will thus live in Me always, without a doubt, assures Kṛṣṇa.

mayy eva mana ādhatsva mayi buddhiṁ niveśaya | nivasiṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ || 12.8 ||

'Na samśayaḥ, without a doubt,' He says. Now He comes to the technique. At one point the virtuous circle must begin. First, He explains the virtuous circle of the ultimate experience and expression. Now He comes to the technique.

Please understand that love is not a mood. It is not a mere emotion. It is our very Existence. As long as it is our mood, it will come and go.

There are two kinds of love, horizontal love and vertical love. Horizontal love is like a horizontal line, flat. It is related to time: it starts and ends. Anything that starts must end. If it takes more time to end, don't think it is permanent. Anything that starts must end. It may take a few years or a few months, but it ends. It is impermanent and time bound. This is horizontal love. Horizontal love is related to time.

Vertical love is related to consciousness. Vertical love neither starts nor ends. It does not discriminate. It is our very quality. It flows. If we discriminate and love, it cannot be love. It is an infatuation. As long as the other person fits into our frame, our love grows. The moment the other person doesn't fit into our frame, our love disappears.

All your love is for some reason. For economical benefit or psychological support, you hang onto these relationships. The next reason we love is to receive good certificates, positive recognition. Sometimes we share love and show love. We may not do so for economical benefits or psychological support, but we may expect a good certificate or attention for being loving and kind. Some need for attention is always present. There is always some dependent need in us that motivates us to express love. It is never unconditional or complete love.

We love our next generation as long as they are extensions of our life. We fulfill our desires through them. Whatever we couldn't accomplish, we try to accomplish through them. As long as they act and live as an extension of our life, the relationship is beautiful. But the moment they start deciding on their own, the moment they feel we are suffocating them, the moment they stand up and say 'no,' the relationship takes a different turn.

This is horizontal love. That is why it ends with some reason. Vertical love never ends because it never starts. Suddenly, at some point we realize, we are living inside everybody just as we live inside our own body.

Real Renunciation Is Completion with The Whole

When we experience ecstasy and bliss within, we don't feel we are missing anything from the outside world. Real renunciation is not about our renouncing the world. It is about the world renouncing us. When we have that completion, joy, ecstasy and bliss, we automatically radiate that bliss. We never feel that we miss anything or that we have lost something.

Do not renounce the world unless you feel completion and ecstasy inside. Never renounce. Work towards completion and ecstasy. When that happens, renunciation automatically happens. If you renounce the outer world without having established the inner world with completion, you will fall into depression.

When you are complete with you, the world will be complete with you. When you are incomplete with you, the world will be incomplete with you. When you have had the experience, you don't need to renounce. Automatically renunciation happens. All these things will drop you. Instead of you dropping them, they will drop you. You dropping

these things always creates problems. When they drop you, it is the right thing. When you start experiencing the joy in you, nothing needs to be renounced, automatically renunciation happens.

Establish Your Intelligence On Me

Here, Kṛṣṇa gives techniques to start the virtuous circle. 'Fix your mind on Me, mayy eva mana ādhatsva. Establish your intelligence in Me, mayi buddhiṁ niveśaya. In this way, after acquiring the boundary-less consciousness, you will live in Me always, nivasiṣyasi mayy eva.'

How should we establish our intelligence in Him? Continuously try to enrich yourself and others with these thoughts and ideas that Kṛṣṇa teaches. Ramakrishna says that what we belch depends upon what we eat. For instance, if we eat some kind of vegetable or fruit, the smell of that comes out when we belch.

In the same way, if we add these ideas continuously to our mind and consciousness, we naturally radiate them. They start shining through our being. When He tells you to let your intelligence be established in Him, it means that when we are in trouble, the solution should automatically come to us based upon these ideas. As of now we run and refer to a book, which means we have a Guru only in the outer world. If we digest and enrich ourselves with these ideas, even when we don't have problems, they will lodge themselves in us and take us to higher and higher levels of completion. When we have problems, they will guide and enrich us. If you read books only when you are in trouble or when you are seeking a solution, you will not digest the ideas because your mind will be confused. How will you receive them? How can you digest them when you are troubled and confused? It can't happen this way.

I tell you: dharmo rakśati rakśitāḥ. When you protect dharma, it protects you. When you excite dharma, it excites you. When you enrich dharma, it enriches you. When you are integrated to it, it is integrated into you. When you are authentic with it, it is authentic with you. When you take responsibility for it, it takes responsibility for you. Only when you enrich it, will it enrich you. Dharma means the natural law of the Cosmos. It is an independent intelligence.

When your mind is in the normal state, receive these ideas and enrich yourself and others constantly as a regular habit. Let it become your normal life style. Just as you eat and bathe everyday, in the same way, absorb these ideas regularly.

In his commentary on the Chandogya Upaniṣad, Śankara has written beautifully about purification of food.

āhāra śuddho satva śiddho dhruvā smṛtiḥ

When our āhāra, food, is purified, our memory is purified.

Please understand that āhāra doesn't mean just the food that we eat. It refers to whatever we take in through the five senses. Television programs that we watch are āhāra. Music that we listen to is āhāra. The food that we eat is āhāra. The odours that we smell are āhāra. The touch that we enjoy is āhāra.

So, all that we take in through the five senses should be pure. Only then can we radiate purity, can we radiate bliss, can we radiate divine intelligence. Unless we purify the āhāras that is ingested through the other senses as well, we cannot expect purification of our memories.

Look into your life. When you start taking responsibility, you can decide the way your heart beats; you can decide the way your lungs function; you can even control the automated organs of your body and you can decide the functioning of non-mechanical parts of your brain. Each one of us have mechanical parts and non mechanical parts of the brain. Mechanical parts of the brain are responsible for the functioning of your body like the heart, lungs, liver, kidney, intestine, the functioning of your nervous system, experiencing touch, taste, seeing etc. The non-mechanical parts of your brain are responsible for the extraordinary powers like telepathy, teleporting, vāk siddhi (the power of words, wherein any blessing given becomes a reality).

Only when you take the responsibility, will you find the solution. In every situation take the responsibility. You will have leadership consciousness happening in you, īśvaratva. Our brains are hardwired to experience higher possibilities and higher consciousness. These are the non-mechanical parts of your brain. Whether you accept it or not, understand it or not, your body carries at least seventy times more energy and power than what you use in your day-to-day life.

Science has proved this through various methods and ways. Just one small alteration in your brain can make you live without food, for months.

Purify Your Senses, Without A Doubt Reach Me

Never allow these horrible things that cause suffering, into your consciousness. If you don't allow these things into your consciousness, your intelligence will automatically be established in the Divine. The thoughts that you take in, play a major role in the expression of your consciousness. Just take in this one truth that Kṛṣṇa speaks of, 'Establishing your intelligence in Me.' Please understand that whatever you take in as your inputs, you establish your mind only on that. So let your inputs be purified. Let purification of your sensory inputs, happen to you. Your consciousness will automatically be established in the Divine.

Again and again, try to absorb these ideas. Let these ideas penetrate you. Don't go behind ideas that make you feel low and that put you into depression. Kṛṣṇa says, 'Immerse your mind completely in Me. Focus your entire attention upon Me. Without a doubt you will reach the blissful state.'

Practice To Perfection

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२-९॥
atha cittaṃ samādhātuṃ na śaknoṣi mayi sthiram
abhyāsayogena tato māmicchāptuṃ dhanañjaya || 12.9 ||

12.9 If you are not able to fix your mind upon Me, then O Dhanañjaya (Arjuna), with the constant practice of yoga you try to attain Me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१०॥

12.10 If you are not able to practice even this yoga, then performing your duties and surrendering all your actions to Me, you will attain perfection.

Here Kṛṣṇa talks about Abhyāsa Yoga. What is Abhyāsa Yoga? Abhyāsa Yoga is the practice or method of yoga of holding the mind constantly in a state of union with Divinity. It is the state of complete immersion in the consciousness of Kṛṣṇa.

Why does Kṛṣṇa speak about Abhyāsa Yoga? In the last chapter, Kṛṣṇa gives Arjuna a glimpse of the universal consciousness, Viśvarūpa darśan. However, Arjuna is unable to stay in that state permanently. Arjuna comes out of the experience because of fear or old saṁskāras, root thought patterns of past desires. He slips from that state of consciousness. Therefore, Kṛṣṇa speaks about Abhyāsa Yoga, how to establish oneself in that consciousness. That's why He speaks about abhyāsa, which means practice.

A Path For Everyone

He gives a solid path, or a solid solution to take care of our whole life, to establish ourselves in that consciousness. Continuously, again and again, in our daily life, let us receive these ideas, intranalyze these ideas in our consciousness and let our inner space be filled with these ideas. Let us not waste a few moments. Let our whole inner space be filled with these great thoughts. That is the way to establish us in that super consciousness.

Kṛṣṇa continues to give more tips for establishing ourselves in that consciousness and radiating devotion. Kṛṣṇa instructs continuously over the next four verses. He gives various options, step-by-step. He says: If we can't do this, do that. If we can't do that, do this.

The first thing He says is, 'Oh Dhanañjaya (winner of wealth), fix your mind upon Me. With constant practice, try to attain Me. If you are not able to practice, then perform actions for Me. In this way, develop the desire to attain Me.'

atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram | abhyāsa-yogena tato mām icchāptuṁ dhanañjaya || 12.9 ||

Kṛṣṇa refers to completing with the mind through constant practice of meditation, which is part of the yogic path. Meditation is not about sitting down with eyes closed for half an hour every day or every other day or when we get time. Meditation is incessant and obsessive focus upon the Divine. Meditation is a way of life.

Since He knows that we may not be able to lose ourselves in devotion to Him, He offers this as an alternative. 'If the mind cannot be focused on Me,' says the Lord, 'try this. Practice again and again uniting with Me through meditation.' When neither seems possible, Kṛṣṇa offers one more way. 'Do whatever you must. Do your duty as you need to and are able to. But then, surrender what you do to Me. Do what you do for My sake, mat-karma-paramo bhava.' By performing whatever we do with total faith in Him, and with a deep feeling of surrender to Him, we reach Him.

abhyāse 'pi asamartho 'si mat-karma-paramo bhava | mad-artham api karmāṇi kurvan siddhim avāpsyasi || 12.10 ||

Kṛṣṇa implies two things through His statement. First, the results of whatever is done with an attitude of surrender to Him, belong to Him. Our responsibility is to do, and do it well. We have the right to 'doer-ship' not 'owner-ship'. The Lord is the owner of the fruits of actions that we perform on His behalf.

When we learn to do this, we automatically imbibe the concept of non-attachment to the end result. What happens is in His hands, not ours. We then start focusing on the path, not the goal. We focus on the process, not the product. And when we do this, our performance gets better because we no longer are stressed by what the end result might be. We are no longer worried since the outcome is in safe hands. If we travel with this awareness, whatever path we take is the right path. Whatever destination we reach through this right path is the right destination.

When worship becomes a way of life, when spirituality becomes a part of daily life, there is an attitude of surrender to the Divine. One feels intuitively that whatever happens will be for common good and good for oneself. It does not matter if our neighbor has more than what we have. In fact, we rejoice that the neighbor has more than we have. We no longer have expectations of what we hope to get. When surrender happens, there is no end-point that one strives for. Wherever the path leads is the right destination. With focus only on the path and not on the goal, expectations of what may happen drop. Whatever happens is good. This nonattachment and lack of expectations is the hallmark of a karma yogi, one who has surrendered his actions to the Divine.

Kṛṣṇa implies one more thing. He wants us to do His service. He wants us to work on and enrich His mission. He says, 'Engage yourself in activities on My behalf, and you will attain Me, mad-artham api karmāṇi kurvan siddhim avāpsyasi.'

I tell people, 'Do not worry about whether I am here physically with you or not. If you chase Me, you will never be one with Me. Work to enrich My mission. In whatever way you can, work on activities that enrich humanity. Work on My behalf. Then, instead of you chasing Me, I shall chase you. I shall always be with you.'

Working on the mission of the Divine is a sure guarantee to reach Divinity.

Work For Me

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११॥

athaitadapyaśakto'si kartuṃ madyogamāśritaḥ
sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān 12-11

12.11 If you are not able to work even this way, surrendering unto Me, give up all the results of your actions to Me without ego.

Kṛṣṇa gives various possibilities to Arjuna, one after another. His compassion for Arjuna's spiritual evolution knows no limits. He never gives up on Arjuna. 'If you cannot do this, do that. And if you cannot do that, at least do this,' Kṛṣṇa continues. In the last four verses, He continuously gives options to Arjuna.

Kṛṣṇa says, 'Fix your mind upon Me alone. Live in Me.' Then He felt that He had to give Arjuna an option, in case Arjuna could not succeed. 'If you cannot fix your mind upon Me, steadily practice and practice again,' He advised. He relented further, 'If you cannot do this repetitive practice, if this is too much for you, then work on My mission. Whatever you do, do it for Me.'

Kṛṣṇa now says, 'If you are unable to do even this, which is work for My sake, then just abandon your ego and turn over the results of your actions to Me, sarva-karma-phala tyāgaṁ tataḥ kuru yatātmavān (12.11).' Kṛṣṇa relents from

His standpoint that Arjuna should work only on those activities that are Kṛṣṇa's. He feels that there may be conditions that may prevent Arjuna from devoting all his time only to those activities that are Kṛṣṇa's.

Kṛṣṇa brings in the core concept of the Gītā, that of 'renunciation'. He says, 'Do what you must do with an attitude of surrender to Me and sacrifice the results of your actions to Me, with complete control over your self, your ego.'

We feel responsible for the results of our actions. Whether we succeed or fail in what we do, either proud and happy, or guilty and sad, our ego makes us feel responsible. We identify ourselves with what we do and the results of what we do.

Kṛṣṇa says, 'If you cannot do whatever else I have told you to do, do this. Drop your ego. Drop the fruits of your actions and renounce them to Me.' The freedom that results from what Kṛṣṇa advises is true liberation. Once we realize that we no longer are the masters of our destiny, decision makers of the results of our actions, we feel a weight lifting off our shoulders. It is He who is now responsible for the results of our action. We still are the 'doers', but no longer the 'owners.'

We just need to let the Universe, Kṛṣṇa, the Divine, decide what is best for the rest of humanity and us. Let us surrender the results of all that we do to this sacred power. Whatever then happens to us is for the good, for our good and the good of everyone in this Universe. We are surrendering to the cosmic power that surrounds us. Without Its grace we cannot live or take our next breath. Say, 'Do what you think is best for me' with deep completion and see what happens. Not merely does the end goal materialize, but an immense spiritual relief will overtake you.

'Renounce unto Me,' says Kṛṣṇa, 'surrender yourself to Me, and I shall liberate you.'

Attain Peace

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥
śreyo hi jñānamabhyāsāj jñānāddhyānaṃ viśiṣyate
dhyānātkarmaphalatyāgas tyāgācchāntiranantaram || 12.12 ||

12.12 Knowledge is better than mere practice. Meditation is superior to knowledge. Renouncing the fruit of actions is better than meditation. After renunciation of fruits of actions, one immediately attains peace.

Kṛṣṇa gives so many possibilities. Step-by-step, He gives options. Actually, these are not only for Arjuna's mind. These are for all kinds of minds.

Masters do not want to close the doors for anybody. They do not give up on anybody. Please understand, they give possibilities for everybody. Here, in these verses, Kṛṣṇa deeply enriches giving options to everyone.

We need to have tremendous spontaneity to understand this. Only with spontaneity will we be able to handle these instructions. For example, if you don't feel like meditating and are in a low mood, don't try sitting in a room with closed doors, forcing yourself to meditate. Just go out, go to the temple. Spend some time freely walking and moving around. It will relax you. Then you can enter into meditation. And if you are not able to do that also, do something else. Do something that helps to keep you in a relaxed mood that makes you feel relaxed. Then, you can enter into meditation.

Do Something Enriching

Here, Kṛṣṇa gives step-by-step instructions up to the ultimate and last step. The last step is being in the consciousness, being in bliss. But just because you can't do that, don't stop trying altogether. Don't give up on you. Do something enriching at least.

Spontaneity is a spiritual quality. Only a man who is not caught in his past, who is able to slip away from his past, can be spontaneous. We can only be spontaneous if we are complete with our past and we don't have a vested interest in our past decisions. This means that we are open to understanding and completing with the mistakes we have made in the past and we are ready to update and improve ourselves.

If we have vested interests in the past, we may think, 'No, all these years I have lived believing this idea, and understanding things this way. Today just because something is said to me I will not change. I cannot! I am not going to change.' Then we can never be spontaneous and complete. We will miss life and miss it miserably.

The quality of life updates itself. It can be called intelligence only as long as it updates itself. When it stops updating itself, it is intel-

lect. It can no longer be called intelligence. Intelligence is living energy.

The Sanskrit word dhī means 'that which is alive'. In Sanskrit, the word for intelligence is dhī. Dhī is energy that is alive, which continuously updates itself. In the Gāyatrī mantra (the sacred chant) that is central to Hindu worship, we seek to enhance this intelligence-energy when we pray to the Divine.

Only if we don't have a vested interest in our past, in the decisions of our past, or the way in which our past was lived, the way in which we lived our past life (not a different birth, but our life before this moment), will we be spontaneous. Spontaneity is a great spiritual quality.

Here Kṛṣṇa gives four different instructions. Either you can establish yourself in Bhakti Yoga, path of Devotion, or live a regular life of spiritual routine, or sacrifice all the fruits of action to God, or live in consciousness and act. You can do whatever you want. He says, 'If not this, do this. If not these, then that…' Now all that we need to understand is that we should not limit ourselves at one of the lower levels of Kṛṣṇa's teachings. We should bring authenticity, the space of possibility and always try to move or expand to a higher level. When you can't reach a higher level of authenticity, at least stay at the lower level and keep trying without renouncing all efforts completely. Keep at it. You will be surprised at what happens when you put in your sincere authentic effort.

Ultimate Freedom

The scriptures mention 330 million devatas, demigods or gods. That was probably the size of the population at that time! They wanted each person to have his own customized god. That is why they say 330 million gods. If the scriptures were to be written now, they would say six billion gods. Each one has the freedom to choose their path and one's own god. Each one has the freedom to consider himself as god as he realizes the divinity in himself.

People have inner freedom, which is why the East has grown so much spiritually. In the West, you can't have your own god. In the East, anyone can declare himself to be a saint overnight. In the freedom of the East, many good things happen. Tremendous research happened in the inner world because of that freedom. Much research has been done in the inner world and many truths related to the inner world have been brought to light, brought to humanity, because so many people have entered into it. There will always be a few fakes. When so many millions of people take the path, and so many millions of things are expressed, one or two superstitions come about as well.

You may think superstitions exist only in relationship to spirituality. A lot more superstitions exist in science. At least in spirituality the masters do not have any vested interests in declaring something. Nothing significant will be added to their personal lives. They are still going to eat only that much and are going to wear only those few pieces of clothing.

But when it concerns scientists, whatever they declare is going to give them name and fame, money, and additional comfort in their lives. So naturally they have vested interests. With spiritual people, the more they renounce and the less they enjoy the outer world comforts, the more they are respected. So naturally, whatever truths they declare, whatever research they do will not add anything new to their personal lives. The respect they are given is based upon their lives, not their words. With scientists, it is based on their words. So in science, there is a greater possibility for superstitions than in spirituality. And when more and more people take to this spiritual life, there will always be one or two superstitions that result. Just because of this, we can't say that religious freedom is wrong, or that spiritual freedom is wrong. There is a lot of good in it also.

The West has social freedom. You can marry as many times as you want to. You can change your house to your taste. You can change your profession any number of times. You can dress as you wish. Nobody will mind. In the East, they don't have social freedom. They have spiritual freedom. In the West, they have social freedom but not spiritual freedom. For any growth to happen freedom is a basic necessity.

Here, with these four options, Kṛṣṇa is expressing spiritual freedom for us. He says that there are so many paths, and tells us to choose whichever one suits our mentality, and to practice at least one option. It is not so important which option that we choose. It is essential only that we choose something.

Eastern traditions offer many choices. If you are an intellectual person, then Śiva could be your choice and you can continuously sit and meditate. If you are inclined towards devotion, then Viṣṇu could be your choice. The path includes singing and dancing like the great masters Caitanya. Just sing the glory of the Lord like the Alwars, devotional saints

of Tamil Nadu, related with Viṣṇu. If you are inclined towards yoga, if you are a yogi, then Devi is the one for you. Meditate on Her, offer worship and tantric practices.

There are many different kinds of techniques, and the options are many. You have customized ways, customized paths for your personal growth. Thus, naturally wherever one is, one can grow and reach the level one is supposed to reach. You are continuously given choices, given options. Naturally, one tends to take up something or the other.

The East has explored and done much research on the inner space because of spiritual freedom. The West has achieved so much at a social level because of social freedom. Of course, the East has struggled because of the lack of social freedom, but it has gained tremendously because of spiritual freedom. Here Kṛṣṇa gives many choices in spiritual freedom. One cannot expect any master, other than the Eastern masters to be so compassionate, concerned, caring, and generous as to give so many enriching possibilities. In the West, the law is compassionate as it gives a lot of options. In the East, the spiritual system is compassionate as it gives a lot of enriching options.

In Bharat, spiritual freedom is given more importance. These four enriching options are representative of the spiritual freedom given to society. Here Kṛṣṇa gives Arjuna the spiritual freedom to choose and of course, not only to Arjuna, but through Arjuna, to all of us.

If you cannot practice the regulations of Bhakti Yoga, try to work for Me because by working for Me - mat-karma paramo bhava - you will enrich yourself and come to the perfect stage - kurvan siddhiṁ avāpsyasi (12.10).

Surrender - The Best Enriching Option

Then one by one He gives all enriching options and finally says,

śreyo hi jñānaṁ abhyāsāj jñānād dhyānaṁ viśiṣyate | dhyānāt karma phala tyāgaḥ tyāgāc chāntir anantaram || 12.12 ||

'If you can't follow these practices to enrich yourself, engage yourself in the cultivation of knowledge.'

He says, 'At least collect all these life solutions.' Cultivation of knowledge means collecting solutions to life's mysteries, such as how to avoid depression, how to be more courageous, how to be strong, how to avoid unwanted desires and how to prevent emotional blocks. This kind of knowledge that you can collect as life solutions can help and protect you.

The inevitability of each moment must be understood. Understanding the inevitability of life and collecting knowledge, collecting the tools to support us at those moments, collecting the ideas to balance ourselves at those moments, is jñāna, knowledge. We need to prepare 'earthquake kits' for our lives. Otherwise we will be unable to recover. The aftermath will be terrible.

The Eastern system continuously prepares people for inner hurricanes, inner tornadoes and inner earthquakes. Jñāna or knowledge is the earthquake kit for the inner space. People are prepared. They do not have to choose between inner and outer spaces. Have an outer earthquake kit in your car, and an inner earthquake kit in your heart.

Now we can have everything in the inner world and the outer world. We can have an earthquake kit in our cars and an inner earthquake kit in our hearts or inner space. Never take inner earthquakes lightly. Taking inner earthquakes lightly means we are acting out of ignorance. When quakes come in the outer world, we can blame somebody and be rid of the responsibility. But when it comes to the inner world, we can't blame anybody. Each of us must take responsibility for everything happening in and around us.

As Kṛṣṇa says in an earlier chapter:

uddharet ātmanā ātmānaṁ ātmānaṁ avasādhayet | ātmaiva hyātmano bandhuḥ atmaiva ripurātmanaḥ || 6.5 ||

You must help yourself ascend. You must raise yourself by yourself. If you can help yourself ascend, then you are your best friend. Otherwise you are your worst enemy. He gives enriching possibilities, among the different paths like practicing, cultivation of knowledge, meditation or renunciation of the fruits of actions, karma phala tyāga.

Among these paths, one is better than the other. First, He mentions that the path of meditation, dhyāna is better than knowledge, Jñāna - jñānād dhyānaṁ viśiṣyate. Better than meditation is offering everything at the feet of God - dhyānāt karma phala tyāgaḥ. He says that by renunciation of the fruits of action one can immediately achieve peace - tyāgāc chāntir anantaram (12.12). As long as we think that 'everything is mine,' we suffer. The moment we surrender,

the moment we hand the whole thing over to the Divine, inner healing happens. Our inner space experiences the breeze of divine healing.

Often people think that surrender is some sort of loss of control; giving up is an expression of weakness; letting go is irresponsibility. Understand that control is an expression of ego. All control arises out of the need for 'I' and 'mine'. Control seeks power. Power corrupts.

Surrender is liberation. Surrender is the expression of choicelessness, of leaving the decision to the Divine after doing what one can do. Unless we let go of our expectations and our attachment to the results of our actions, we will continue to build unproductive stress and incompletions within us that will not raise us to our peak possibility.

When we learn to focus totally on what we need to do and work on the process, walk the path without worrying about the destination, whatever we do is done better, faster and more effectively. Kṛṣṇa's teaching is not merely spiritual. It is highly practical. It is not only after-life enhancing, but it is present-life enabling.

He says that for the person who renounces the fruits of action, eternal peace is the immediate result, yāgāc chāntir anantaram (12.12). When we renounce ownership to what we do and hand over the ownership to the Divine, peace and bliss descend upon us. There is true liberation in giving up attachment to the results of what we do. This liberation comes from not having expectations of any kind. We are detached from the results of our actions. That allows us to focus totally on what we have in hand, in the present moment of completion. Staying in the space of completion is peace, bliss, liberation, or mokṣa.

He Is Very Dear to Me

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३॥
adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12.13 ||

12.13 One who has no dislike or envy for any being, who is friendly and compassionate to everyone, free from the sense of I and mine, the ego, maintains equanimity of mind both in joy and sorrow, forgiving

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४॥
santuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ
mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ || 12.14 ||

12.14 Ever satisfied, united with Yoga, has a strong commitment to Me and has fixed his mind and intellect upon Me, such a devotee of Mine is very dear to Me.

In all the previous verses, Kṛṣṇa tells Arjuna to do this or do that. Now, He is not saying do this or do that. He says, 'Those who do all these things are very dear to Me. If you don't do these, that too is okay. However, if you do them, you will be very dear to Me - yo mad-bhaktaḥ sa me priyaḥ.' In other words, it is emotional black mail, not directly but indirectly, but all for a good cause!

'One who is not envious, but is a kind friend to all living entities, who does not think of himself as a proprietor, and who is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, with intelligence fixed on Me, such a devotee of Mine is very dear to Me.'

adveṣṭā sarva bhūtānāṁ maitraḥ karuṇa eva ca | nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī || 12.13 ||

santuṣṭaḥ satataṁ yogī yatātma dṛḍha-niścayaḥ | mayy arpita mano-buddhir yo mad bhaktaḥ sa me priyaḥ || 12.14 ||

Important Qualities of Enriching

Understand here, He says, 'Who is not envious and a kind friend to every living entity.' These are important qualities. Let us analyze our minds. When we honestly analyze our mind, we realize that if somebody came to you and told you he loved you, you wouldn't believe it. The first thing you would do is figure out what he wants from you. You don't believe you are worthy of being loved. Next, you don't believe that somebody can honestly love you, because you don't

love anybody honestly. Because you are calculative, you expect the other person also to be calculating. All our love is skin deep and you know how deep skin is.

Here, He says, 'A person who is a kind friend of everyone, who honestly serves, feels the friendliness in everybody and is free from false ego.'

Now we should understand the term 'false ego, ahaṁkāra'. Ego not only means showing what you don't have, but also hiding what you have.

There are two types of ego: active ego and passive ego. Active ego is showing what you have and passive ego is characterized by these kinds of thoughts, 'Oh, what can I do, I am a simple person, I cannot achieve anything, and I cannot do anything.' Hiding oneself is an outcome of the passive ego. An inferiority complex is a manifestation of the passive ego.

At least there is one positive point regarding the superiority complex. With a feeling of superiority, wherever one goes, one gets a big beating from society. But with inferiority complex, society does not attempt to correct you. It is a cunning way of hiding yourself from life. You will not even know that you have a problem. A person who looks for name and fame, and a person who doesn't want name and fame are both egoistic. If you ask for name, you are egoistic. And if you don't, it shows passive ego. Whereas a person who lets things happen and a person who allows things to flow, lives in reality.

Kṛṣṇa makes a comment, 'After all, who is going to know who you are? Why do you think you are a big person and your name is so great and that everybody knows your name? You think you are great, that is why you don't want name and fame. Nobody knows your name, relax.' Kṛṣṇa says clearly. Nobody knows our name. Asking for name and fame and saying, 'I don't want name and fame,' are different aspects of ego, different varieties of ego. The inferior ego is also ego, which is why he says 'false ego'. You are not only supposed to be free from ego, you are supposed to be free from false ego as well. You shouldn't hide yourself in inferiority complexes.

The moment you understand the futility of your goal and wealth, that nothing is going to be with you forever, all of these divine qualities radiate through your being. You will be transformed into a person who is established in forgivingness, who maintains equanimity of mind, who is satisfied and united with yoga. Actually, when you are blissful inside, you radiate these qualities. A man who is totally blissful inside radiates pleasantness for absolutely no reason.

We continuously carry a sense of slight irritation in our being; we are waiting to pounce on people. We don't know what we are doing. We jump and bite people at the slightest provocation, because we carry some irritation pattern within us. We continuously vomit upon others the suffering and misery that we feel. This irritation pattern arises within us out of constant worry, inner chatter because of incompletions. We feel we may not get what we are planning for and what we want. Worry arises as a result of the gap between what we expect and what we think we are capable of getting.

Worry is futile because there are many factors other than our capability that determine the outcome of what we do. We cannot control even our own breath. We cannot say with certainty whether we will take the next breath. What arrogance it is then to think that we can determine our future or the outcome of our actions!

Worry and irritation are pointless and make you powerless. Worry, anxiety and irritation dissolve once we settle into the present, the space of completion. Only in the present are we in a position to influence our actions and the immediate outcome of those actions. When we settle into the present, thoughts cease and worry and irritation disappear. We realize how irrelevant, unproductive and inauthentic worry is. Only how consciously you live, with what consciousness you choose to live remains with you. Only the consciousness of completion remains with you. When you understand the importance of your state of being, you automatically start radiating pleasantness and joy.

Meditation For Devotion

Just practice the technique of radiating pleasantness and friendliness. How does one do it? From morning till night whenever you remember, inhale, inhale, and inhale only the pleasant qualities of bliss. Visualize you are inhaling bliss and exhaling bliss. Your whole being will be filled with joy. In the beginning you will be visualizing, imagining. But in a few days you will realize it is your quality.

One more thing you should know is that imagination and visualization are two different things. Imagination translates into kalpanā in Sanskrit, while visualization translates into bhāvanā. Bhāvanā is different from kalpanā. Kalpanā means imagining things that are not there. For example, if you think of an elephant with ten trunks, that is

imagination, kalpanā, that which is not there. But bhāvanā means visualizing that which is present but maybe eluding you.

If you sit during the day and visualize stars in the sky, that is not imagination. It is visualization. Because stars are in the sky even though you are unable to see them. So visualizing stars is not imagination. Perceiving what is there but what you are unable to see at this moment is visualization. Trying to perceive what can never exist is imagination.

So understand that meditating on gods and goddesses is not imagination. It is visualization. They are there. You cannot see them; that is all. You are supposed to fall in tune with them, like tuning your television. Similarly, visualization is tuning yourself.

Just continuously visualize inhaling and exhaling bliss. Visualise prāṇa, the life giving energy, going inside and coming out. Prāṇa is energy and bliss. Prāṇa is not merely air. Prāṇa is the energy that goes through air. For example, a truck comes up to your house and unloads luggage and leaves. The truck is air and the luggage is prāṇa. Using air as a medium, prāṇa enters. Prāṇa-śakti is the subtle part of air. Prāṇa-śakti is bliss energy, ānanda-śakti.

So whenever you inhale, visualize yourself inhaling bliss. When you exhale, visualize yourself exhaling bliss. Inhale light and exhale light. Think that your whole body is a beanbag filled with light. Imagine your body is a beanbag filled with bliss and light. You will automatically start radiating bliss instead of irritation. Instead of vomiting the poison of anger and jealousy on others, you will radiate love and bliss.

'Such a devotee of mine is very dear to Me, yo mad-bhaktaḥ sa me priyaḥ.' Kṛṣṇa says that if somebody lives in this manner, that devotee is close to Him. He doesn't say 'Do or don't do.' He does not want to make more rules. He is tired of making rules. He has reached a point where his attitude is, 'If you can, do it, otherwise, what can be done?' He is in a relaxed mood.

You are not ready to trust the Master. You keep resisting Him. When the Master says drop 'I and mine,' people are afraid that the Master may pick them up and take it with him! People are suspicious. That is why Masters sometimes say, 'This is the right way, but do as you want to do.'

'One who has fixed his mind and intellect upon me, mayy arpita mano buddhir (12.14),' says Kṛṣṇa. It is difficult for the devotee and disciple to have this attitude of surrender to the Master or the Universe. As long as things go the way the person wants, as long as the Master allows the devotee to do what he wishes, the Master is a great master and worthy of celebration. But once the Master turns serious and takes up his responsibility of spiritual surgery on the disciple, he wants to run away. A Master takes his responsibilities seriously. His major responsibility is surgery; it is the surgery of the cancer of ego. Once the disciple makes a commitment, the Master makes his commitment too. It is dangerous to run away from the operating table. You lose your whole life by running away. You may have to wait many births before you get another chance.

Here, Kṛṣṇa is in the same mood and He says, 'Such a devotee of Mine is dear to Me,' that's all. He is talking about the commitment that the devotee makes to Him. He says, 'One who makes that commitment to Me and fixes his mind and intellect upon Me, he is dear to Me and will be liberated.' So says the great Master of the Universe.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५॥

yasmānnodvijate loko lokānnodvijate ca yaḥ
harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ || 12.15 ||

12.15 He, by whom the world is not affected adversely, and who in turn does not affect the world adversely, and he, who is free from joy, anger and anxiety, he is dear to Me.

Kṛṣṇa says, 'He who is not affected adversely or agitated by the world and who in turn does not affect or cause agitation in this world, is dear to Him.'

yasmān nodvijate loko lokān nodvijate ca yaḥ | harṣāmarṣa bhayodvegair mukto yaḥ sa ca me priyaḥ || 12.15 ||

Only the person who is centered on his being, centered on the ultimate consciousness, does not create havoc in the world. Just by being in the presence of an enlightened person, our minds calm down. We become steady. Not only is the world not adversely affected by such persons, the world is blessed by their presence.

Once a person realizes that they are one with the Divine and all of Existence, how can there be any fight? How can there be any drama? There can't be! There is only the experience of intense love and compassion on its own and towards

all beings. How can there be any small enjoyments or agitations when someone is continuously experiencing eternal bliss? It is impossible. For the enlightened one, it has all become a divine play, a līlā. And He sees that the play exists in Him and not that He exists in the play.

From Incompletions to Core of Completion

Here Kṛṣṇa is saying that the persons who are expressing from their core, unaffected by the happenings around them, are dear to Him because they are centered on Him - mukto yaḥ sa ca me priyaḥ.

For most of us, that isn't the case. We live on the periphery of our incomplete personalities and make a mess of things creating more and more incompletions wherever we go. To most of us, joy is a period between experiences of sorrow and unhappiness. It is like a period of quiet between two battles that we call peace, just as impermanent and just as unreal.

Joy and temporal pleasure from sensory experiences invariably lead to sorrow. Joy is the byproduct of fulfillment, of an expectation. When the expectation is fulfilled the first time, we feel happy. Most likely, this may not happen the next time around. So instead of joy, sorrow follows.

Joy can only be experienced internally if it is to be long lasting. Such joy is more accurately called bliss. Bliss is eternal, unlike joy, which is transient. Bliss is eternal. It arises when we drop expectation, when we stay centered on our being, when we are in the space of completion, the mood and mode of non-attachment.

When Kṛṣṇa refers to a state of not being in joy, He refers to this temporary transient joy, which is a by-product of our desires, the joy that comes and goes. It is powered by our illusions and fantasies. Only when one goes beyond this joy with its peaks and valleys can one truly reach a blissful state. Both joy and sorrow must be transcended for us to experience bliss.

If we close our eyes and try to focus on an object or event, after a few seconds we see that we can't continue. No thought or idea can control our inner space eternally. Always there is another thought that comes along to replace the last thought. This is the inner chatter of our mind. Buddha refers to it as the 'monkey mind.'

This chatter is the constant jumping of our mind between past and future. It is the journey that our mind undertakes between what it has experienced and stored as incomplete memories and the unknown, which is full of expectations and speculations, also based upon the past. This jumping, this journey, is what we call thoughts.

Anxiety builds as our ego realizes that what it desires may not happen. This loss of something that has not even happened, the product of pure speculation, causes intense emotions within us. Anxiety lives and breeds in thoughts about the future. Its source is our ego. Ego creates expectations. Expectations related to 'I' and 'mine', 'identity' and 'possession' create the fear that what is expected may not happen. To move out of anxiety, we must move into the present moment of completion. That is the only point at which our inner chatter stops and anxiety disappears.

When Kṛṣṇa says, 'He who is without anxiety will reach Me,' He says that he who is in the present moment will reach Me. In the present moment our thoughts cease and we are in the space of completion, and we can see with clarity the truth of our Existence, Kṛṣṇa consciousness, and then we are one with Him.

'Let go of anger,' says Kṛṣṇa. 'He who is without anger shall reach Me.' By the literal understanding of this verse, none of us can reach Kṛṣṇa. All of us express anger at one time or another. Anger is a positive energy. Expressing anger can be positive, both for the person expressing the anger and the one receiving it. This may sound strange but it is true.

Anger is often the product of guilt. We move into a defensive position. We feel guilty when we realize we did wrong. But instead of completing with that action, we become angry. In a sense, this anger is also directed at ourselves. The guilt we feel is the result of the internal rage against our own weakness. Guilt is the biggest sin we commit. Whatever we do at a point in time, we do with the knowledge and awareness we possess at that time. Once we have done what we have done, there is nothing within our power to change it.

When we let go of guilt, then we can let go of our suppressed emotions of anger, regret, defensiveness and the internal fury. People who appear calm on the surface, controlling the anger that they feel without expressing it, are sitting on a time bomb. Either it can explode unexpectedly causing grave danger to themselves and others, or it can lead to self-destruction through cancer. It is perfectly possible.

We should learn to direct anger at issues and take responsibility for the issue rather than directing anger at people. When anger rises against people, divert it to issues instead of towards a person. The person is only the perceived

cause as you see it. Anger breeds anger. It is a vicious cycle. If however, we express anger and express it fully against the incident, event, or issue, without personalizing it, we can let go of that anger without harm to others and us. It is possible. You need to practice, that's all. When the emotive memory of that anger is expressed, the memory dissolves and we experience completion with that emotion. Over a period of time, the anger disappears even before it rises. Kṛṣṇa says that one must reach this 'state beyond anger' in order to be able to reach Him.

Selfless In Action

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६॥
anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ
sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ || 12.16 ||

12.16 He, by whom the world is not affected adversely, and who in turn does not affect the world adversely, and he, who is free from joy, anger and anxiety, he is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७॥
yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ || 12.17 ||

12.17 He who is free from wants, who is pure and skilled, unconcerned, untroubled, who is selfless in whatever he does, he who is devoted to Me, he is dear to Me.

Kṛṣṇa now moves into higher gear. Once you let go of joy, anxiety and anger, once you transcend these emotions, you reach a state of calmness that takes you close to Him. Now, He moves from 'nissaṇgatvaṁ' to 'nirmohatvaṁ,' from emotional nonattachment to non-attachment to desires.

We need to understand the difference between 'wants' and 'needs'. Needs are necessary for us to survive on planet Earth, like the basic needs of food, shelter, etc. The great Jain master Māhāvira says, 'The moment you are born on this planet, the Universe sends everything with you that you need.' We just need to trust the Universe and we shall get what we need to live. We shall not want anything else.

However, we end up seeking more. Basic needs are no longer enough. Everything we have is a match for what others have. It is a constant cycle of 'What next? What next?' Even before we start enjoying what we have got, we make a plan to get more. There is no joy in having, the joy is in chasing. There is no end point to this chase. It is like a fast replay of all that has happened, every incident that is stored on the hard disk of our memory.

When our desires are our own true desires, when they reflect our real needs, when they express themselves in our inner energy, we don't feel any desperation about trying to achieve them. The realization comes that, as a matter of the natural course of events, these desires will be fulfilled. We are not driven and we are not troubled. We accept that these will happen.

Therefore, Kṛṣṇa counsels Arjuna, 'Become free from wants, be selfless and you shall be untroubled, liberated and you will reach Me.'

Beyond Love and Hate

Kṛṣṇa now goes into another level of controlling the mind. He now refers to one who does not love or hate - yo na haṛṣyati na dveṣṭi. He is not talking about not loving anyone. When we love the way we do, with conditionality and expectations, it works well as long as these expectations are fulfilled. When something does not work the way we wish it to, the love disappears like a dewdrop in the sun. In its place, hate appears.

Hatred and love are opposite sides of the same coin as long as love is conditional. Love can flip into hatred in a moment, the moment we feel that our expectations are threatened. In love of this type, there is external rejoicing, sharing of joy and happiness and public expression of happiness as long as the emotion remains.

Often, love or what we believe is love is related to time and space. So long as the distance is large and the time of contact is minimal we see a few defects in those we profess to love. Once we get closer and spend more time, we see the real picture. It can also convert love into hatred. To transcend love and hatred which are two different expressions

of the same perceived reality, we need to drop expectations. We need to develop a sense of non-attachment. We need to be complete in our love.

We all go through several stages of relationships in our lifetime. As children, we are totally dependent upon parents. Our parents influence us and our love for our parents is conditional. We love them only because there is no option. To survive, a child must depend upon its parents. As we grow into adolescence, we question many things we took for granted as an infant or a child; therefore, teenagers rebel. They wish to be independent. They break rules.

In adulthood, we learn that to survive and coexist, we need to follow societal rules and regulations. We develop skills to get along with others. We learn to work and relate with others. Otherwise, we may become misfits in society. The single most important lesson that people learn in adulthood is that it is important to relate with people meaningfully.

As we grow and mature, and the spirit and its development become important, we seek guidance. We look for a Master. With the Master, the relationship is the reverse of what we started with as a child. We are once again concerned about survival, but it is the survival of the spirit and not the mind or body. To help in this survival of the spirit, the relationship that we need with the Master is one of absolute dependence once again, but with a difference. For the relationship to work, it now needs to be totally unconditional and based upon deep trust.

The only relationship that will work with the Master is total and unconditional love out of completion. It is absolute surrender. Surrender transcends love and hate. When one is in a mood of total surrender to the Master or the Divine, both being one and the same, the concept of good and evil, sin and merit disappear.

In a spiritual sense, there is nothing that is a sin. No one is sitting up there with a notebook and pencil and deciding whether we should go to hell or heaven by measuring our sins. There is no hell or heaven. Hell and heaven are not geographical. They are psychological, within our mind and attitude. We commit sins because we are already in our own hell. We do well to others when we are in our space of heaven or bliss.

Kṛṣṇa breaks the mold. He tells us, 'Go beyond good and evil, śubhāśubha parītyāgī (12.17).' He says this because there is no such thing as good and evil. It is all in our mind. When we understand this truth we are in His realm. That's His promise.

This Is Whom I Love

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८॥
samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ || 12.18 ||

12.18 One who treats friends and enemies the same, who faces in the same manner honor and dishonor, heat and cold, happiness and sorrow

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९॥
tulyanindāstutirmaunī santuṣṭo yena kenacit
aniketaḥ sthiramatir bhaktimānme priyo naraḥ || 12.19 ||

12.19 To one for whom censure and praise are equal, one who is always silent and satisfied with anything, without a fixed home, who is fixed in mind and who is devoted to Me, such a person is very dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥
ye tu dharmyāmṛtamidaṃ yathoktaṃ paryupāsate
śraddadhānā matparamā bhaktāste'tīva me priyāḥ || 12.20 ||

12.20 Those who truly follow this imperishable path of righteousness with great faith, making Me the supreme goal, are very dear to Me.

Again Kṛṣṇa says, 'Such a person, full of devotion is dear to Me - bhaktimān me priyo naraḥ (12.19).' He is not ready to put down any more rules, which means He is almost ending His instructions. He is almost saying, 'This is the way, if somebody is like this then I love him, that's all. I am not interested in anything else.' He says, 'One who is neutral towards friends and enemies, who is the same in honor and dishonor, heat and cold, joy and pain, free from attachment to the fruits of action, who remains the same in criticism and praise; who is thoughtful, who is content with whatever he gets, who does not care for any house and is resolute in mind, such a man, full of devotion is very dear to Me.'

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ | śitośṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ || 12.18 ||
tulya nindā-stutir maunī santuṣṭo yena kenacit | aniketah sthira matir bhaktimān me priyo naraḥ || 12.19 ||

Here is a beautiful phrase, 'One who does not care for any house and who doesn't bother to build a house for himself, aniketah sthira matir.'

Rāvaṇa lived for one kalpa (many thousands of years). Śrī Vyāsa lived for four kalpas. Rāvaṇa was building Lankāpuri, his capital in Śrī Lanka. He got Lankāpuri as a gift from Śiva and he was developing it. When Vyāsa came to the city, Rāvaṇa asked him, 'Oh Vyāsa, did you see my palace, and my country? How grand they look!' Vyāsa replied, 'Yes, I have seen them.' Rāvaṇa showed him everything with pride and asked, 'Why don't you build a house for yourself?' Vyāsa smiled and said, 'My life is just four kalpas. I have no time to waste building houses. After all, I am going to live here for only four kalpas, why should I waste time building houses?' Rāvaṇa lived for only one kalpa, for which he built such a big house. Śrī Vyāsa whose life was four times as long, thought it was unnecessary to waste part of his life building houses!

'One who is not concerned about owning a house is full of devotion and he is near to Me, dear to Me.' Kṛṣṇa concludes this chapter on Bhakti Yoga, Union through Devotion, saying that one who lives in dharma, righteousness is devoted to Him.

ye tu dhamāmṛtam idaṁ yathoktaṁ paryupāsate | śraddhadhānā mat-paramā bhaktās te 'tīva me priyāḥ || 12.20 ||

Dharma is spiritual righteousness. It is not and has nothing to do with rules and regulations laid down by society and religion. Human tendency is always to break rules. Societal rules seem to restrict one's freedom of expression and movement. Let us pray to the ultimate energy, Parabrahma Kṛṣṇa, to make us all experience the truths of Bhakti Yoga, that love is our very life. Let us pray to Him to give us the conscious experience of bhakti, devotional love, and make us experience and radiate eternal bliss, nityānanda.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde bhaktiyogo nāma dvādaśo'dhyāyaḥ || 12 ||

Thus ends the twelfth chapter named Bhakti Yogaḥ, 'Union through Devotional Love,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 13
Kṣetra Kṣetrajña Vibhāga Yogaḥ

In this chapter, Kṛṣṇa speaks to enrich Arjuna about kṣetra (Field) and kṣetrajña (Knower of the Field). This chapter is known as the Kṣetra Kṣetrajña Vibhāga Yoga, or the yoga of discrimination of the kṣetra, the field, and kṣetrajña, the knower of the field.

Kṛṣṇa clearly talks about the physical matter in which we exist, as well as the consciousness that stays in the matter. In some way or other all of us are related to this whole universe, whether we understand it or not, whether we experience it or not. The consciousness is the root cause. It is not only the origin, but also the cause. It is the source from which we come and in which we stay. The whole universe, the universal consciousness, is the space in which we all happen.

Kṛṣṇa uses the wave and the ocean as an analogy. The ocean is the universal consciousness or god, ātma or whatever we may call it. Buddhists use the word nirvāṇa, Vedantis say Brahman. Kṛṣṇa reveals the secret that we are like the waves, and the whole is the ocean. He explains how we can experience completion and infinity with the ocean.

Our only problem in life is that somehow we have forgotten that we are a part of the ocean. We forgot that we belong to the kṣetrajña. The word kṣetrajña means consciousness, which is the cause for the field to function. Kṣetra means field and kṣetrajña means knower of the field. Kṣetra means body and kṣetrajña means the consciousness that knows it has a body. Our consciousness is kṣetrajña and our body or matter is kṣetra.

In this chapter, Kṛṣṇa reveals the secrets of kṣetra and kṣetrajñya. If we don't know the secrets of kṣetrajña, the kṣetra acts as if it is the owner.

Getting Into the Body and Mind

A small example: You buy a new car. You sit in the car and start driving. Suddenly, after ten minutes you realize that you do not know how to stop it. If you don't know how to stop the car, you are not driving the car, the car is driving you.

In the same way, we get into this mind and into this body and start living. Suddenly at one point, we find that we are unable to stop the body or mind. It goes on as it wants and it is uncontrollable.

Bring the body and mind under your conscious awareness. The body and mind are good servants but not good masters. As servants, they are great. Of course, without the body and mind you cannot live life, you cannot enjoy life. They are needed. But, unless they are under your control, they will become your masters.

Until we experience the kṣetrajña, the knower of the field, the real life never begins. This is why the Hindu system considers a person to be born only when his individual consciousness is awakened. Until then his physical birth is not accepted, nor is he considered a human being or a manuṣya. According to the Vedas, when someone's inner consciousness is awakened he is considered a human being or a person who has taken birth. Until then he is one among the animals.

The first thing that our Ṛṣis or ancient Hindu enlightened masters want us to do is to bring our body and mind under our control with the power of completion. They want us to learn how to live in completion with our body and mind. If we have a car, an owner's manual is a basic need. Without reading the owner's manual, if we start driving a car, then whose mistake is it?

Only at around the age of seven do we start to handle our body. After the age of seven the intellect starts working and we start making decisions. The moment we start making decisions, we should first know how to bring the body and mind under control. That is why the Hindu masters teach the completion technique to awaken the inner intelligence and to master the consciousness. It is similar to reading the owner's manual before using the car.

What You Know Is Not You

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१॥
arjuna uvāca
prakṛtiṃ puruṣaṃ caiva kṣetraṃ kṣetrajñameva ca
etadveditumicchāmi jñānaṃ jñeyaṃ ca keśava || 13.1 ||

13.1 Arjuna says: O Kṛṣṇa, I wish to know and understand about prakṛti and puruṣa, passive and active energies, the field and the knower of the field, and of knowledge.

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥
śrībhagavānuvāca
idaṃ śarīraṃ kaunteya kṣetramityabhidhīyate
etadyo vetti taṃ prāhuḥ kṣetrajña iti tadvidaḥ || 13.2 ||

13.2 Bhagavān Kṛṣṇa replies: This body, O Kaunteya, is called the field; anyone who knows this body is called the knower of the field.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥
kṣetrajñaṃ cāpi māṃ viddhi sarvakṣetreṣu bhārata
kṣetrakṣetrajñayorjñānaṃ yattajjñānaṃ mataṃ mama || 13.3 ||

13.3 O Bhārata, we should understand that I am the Knower in all bodies, the Creator. In my opinion knowledge means to understand this body or the field of creation as well as the Creator, one who knows this field.

Kṛṣṇa explains, 'O Kaunteya (son of Kuntī), O Arjuna, this body is called the field, kṣetra; the person who knows this body is called the knower of the field or kṣetrajña.'

śrī bhagavān uvāca
idaṁ śarīraṁ kaunteya kṣetram ity adhidhīyate | etad yo vetti taṁ prāhuḥ kṣetrajña iti tad-vidaḥ || 13.1 ||

Whatever you know is not you. If you know something, it is not you. For instance, you can read this book because it is separate and apart from you. Similarly, if you can know your body, then it is not you. If you can know your mind, then it is not you. If you can know your thoughts, then they are not you. Whatever you know is not you. You are separate from that or above that. That is why you are able to know it. Whether it is the body, thoughts or emotions, whatever you know is not you.

Now we need to separate these two, the field from the knower of the field. Once we separate these two, the body will be complete, blissful and joyful. Consciousness will be liberated. When these two join, that is where the problem starts.

All we need to do is understand and create the right cognition about the field and the knower, that is, what we are and what we are not. The problem in our lives is that when we identify ourselves with something, we believe we are that. Instead of understanding that we possess a mind, we believe we are the mind. The mind then becomes 'I'.

As long as we think that our body and mind are ours, there is no problem. But the problem appears the moment we identify with them. Kṛṣṇa says, 'We must understand that whatever we know is not us.' Inch by inch He starts to explain the difference between kṣetra and kṣetrajña.

When we understand that something is separate from us, we never feel that we must renounce it. We simply need to renounce the inadequate cognition that we are that particular thing, that's all. We will simply know that there is nothing to renounce just by being aware of the way in which our body or mind works. Neither will we feel tortured by them, nor will we feel like torturing them. The people who are tortured by the body and mind are caught in this world and its troubles. Another group of people continuously torture the body and mind in the name of tapas, penance.

A person who knows how to handle his body and mind enjoys the whole thing. He is totally at ease with himself. He feels completely relaxed with his body and mind. He intensely enjoys all pleasures and comforts and he never abuses the body.

Enjoying and abusing are two different things. Enjoying is when the mind and the body are in tune with each other. We feel ease, comfort, a deep sense of relaxation and a feeling of being at home with ourselves. Another category of people tortures the body for the sake of the mind, in the name of penance or tapas. These people are in search of peace and bliss. They go on disrespecting and torturing the body: going without food for months together, standing on one leg, or walking on fire. They continuously abuse the body or mind in one way or the other.

Torturing others happens when we torture ourselves. If we torture ourselves, naturally we will torture others. Please understand that we torture others when we do not feel comfortable and complete within ourselves. Torturing others is directly related to torturing ourselves. If we think that we are the mind, we torture our body; and if we think we are the body, we torture our mind. The person who knows the secrets of the body and mind neither tortures nor abuses them. He knows how to use and enrich them and live blissfully in completion with them. His inner space overflows with bliss, and his outer space enjoys comforts and real pleasures.

Kṛṣṇa reveals the sacred secrets of how to enrich the body and mind in beautiful and blissful energy, and how to create the inner space of completion, flowing in blissful consciousness.

Kṛṣṇa says further, 'O Bhārata, I am also the Knower in all bodies - kṣetrajñaṁ cāpi māṁ. To understand this body and the knower is called knowledge.'

Here, He makes two statements. He says, 'I am the Knower in all the bodies, and to understand the knower and the body is knowledge - kṣetra kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama.' He says that understanding the field or the body-mind and the consciousness is knowledge. He says, 'I myself reside as the consciousness inside the beings - sarva kṣetreṣu bhārata.'

kṣetrajñaṁ cāpi māṁ viddhi sarva kṣetreṣu bhārata | kṣetra kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama || 13.3 ||

Our consciousness is God and there is no separate thing as God. The problem arises when we start carrying an inadequate cognition thinking that we are the body and the mind. A person who carries the right cognition and understands that he is consciousness liberates himself. He is enlightened. He becomes the Buddha. Consciousness is God.

The Equation is: God + body-mind = man

Man – body-mind = God

You Are Consciousness, Kṣetrajña

Whether we believe it or not, we are consciousness. Let us see how we miss it, how we miss and mess our life. Here is a beautiful story about knowing the body and the mind and how we miss realizing that we are consciousness.

A pregnant lioness was hunting for food one day when she came across a flock of sheep. She tried to attack the flock but the effort was too much for her. She fell on the ground, giving birth to a cub and also died due to the pressure she exerted.

The flock of sheep saw the newborn lion cub. They started playing with him. They felt that they should take care of this cub, as one species often does for a newborn of another species. They just took pity on him and adopted him. The sheep started taking care of the cub in the same way they care for their young ones, feeding him with goat milk and grass.

The cub started behaving like a sheep and grew up along with the sheep. He lived happily amongst them, not knowing that they were different from him.

After some time the problem started slowly. The mother sheep started receiving complaints about the behavior of the cub, 'He is too arrogant,' 'He is too strong and rough,' 'He is not playing properly with us.' Naturally the cub was sidelined. Whenever any argument arose, they decided to punish him.

After a few days, the lion cub started to wonder, 'What is this? I don't feel that I am really living. Is this all a lie? Is this all that there is to life - eating grass, jumping around and bleating, just going around the grasslands? I don't feel I am leading a full life.' He felt that he was unlike the others, that somehow he was different. He did not feel that he was being himself.

Whenever he saw a forest, he was tempted to go and explore the forest. But his sheep mother had warned him that it was the one thing he should not do. She forbade him from straying away from the flock, obviously now considering him to be one of the sheep. She cautioned him that if he did so, the lions inside the forest would kill him.

This whole story is actually about the spiritual seeker. It is about how a person takes birth, starts seeking and how he achieves fulfillment.

The mother sheep said, 'You cannot go there, there are lions out there.' The cub somehow managed to suppress his search or feeling of emptiness even though he felt drawn in and was tempted to go into the forest to explore. After some time he decided, 'I think this life is not for me.' But somehow the mother sheep managed to pressurize and control him. She played a big drama - weeping, crying, convincing, and finally she got this lion married. The lion cub got married and a few years passed by. After some years he again started thinking and analyzing, 'What is going on? I am leading the same old life, eating, bleating and jumping around. I feel something is seriously missing. I have found whatever best one can get - a good mother, good wife, nice life - but deep inside me, there is only emptiness. I don't feel fulfilled. What is happening to me?'

Again he started searching. The seeking started. Then suddenly one day, a lion from the nearby forest attacked the flock of sheep. When this happened all the sheep ran away. This sheep-lion neither felt like running away, nor did he have the courage to stand and face the lion. He knew the lion was trying to attack, but he thought, 'He looks so graceful. Something about him is different.' He had never seen such a majestic beast before. So, slowly, somehow, unconsciously this sheep-lion felt attracted and drawn towards the lion. Because of the attraction, neither did he run away, nor did he have the courage to face the lion, because he thought he was a sheep under attack.

He started walking away slowly but kept his face and gaze fixed on the lion. The lion straightaway came near him and caught him. The sheep-lion started bleating, 'Oh, please leave me alone and do not kill me!' The lion said, 'Fool, I have not come to kill you! You are a lion, why are you bleating and shouting for help? Why do you think I will kill you?' 'Lion?' the sheep-lion suspected that the lion was trying to cheat him and take him to the forest. He became frightened and cried, 'No, leave me.' The lion again said, 'Fool! You are a lion, why don't you understand that?' The sheep-lion refused to believe the lion. He escaped and ran away.

Even though he ran away, the sheep-lion was unable to forget the lion. For a week he was afraid. Fear is usually there after the first glimpse, after the first experience. He had had the first glimpse of the lion. This is how Arjuna felt after his first experience of the Divine, his first glimpse of Kṛṣṇa. It is an experience that evokes fear as well as a blissful attraction.

A week passed by and the fear slowly subsided. He felt drawn to the lion once again. The sheep-lion felt like meeting the lion. 'I think I should meet the lion once more,' he thought. One part of his mind was saying, 'No, no, no, I am afraid that he may kill me,' while another part was saying, 'No, it was such a blissful experience with him. He is so graceful and I want to meet him again.'

Please be very clear that unless you have Enlightenment within yourself, you will not feel attracted towards an Enlightened person. If we feel attached or connected to an Enlightened person and feel we are in tune with him in some way, understand that it is a sign that we have Enlightenment within us already. However, if we have not matured or grown to the level of feeling the Enlightenment within us, we may not feel even a slight connection with an enlightened person. The moment you feel attracted to an enlightened Master's teachings, be very clear that the Enlightenment in you has started expressing or flowering.

That is the reason why the sheep-lion remembered the lion and felt attracted to it. He felt the intense urge to see the lion again and finally decided to meet him. But how would he meet him? The sheep-lion came to the edge of the meadow where the forest started, and waited expectantly every day for the lion to appear.

After a few months the lion appeared. The moment the sheep-lion saw him, his fear surfaced and he was caught in the dilemma once again despite having waited for months to see him. This time the lion came towards him and asked, 'How are you doing?' The sheep-lion started bleating again, 'I am, I am, I am….'

He was unable to answer, but did not run away, as he had done earlier. The lion said, 'Don't worry. If you are afraid, I will go away. I am not going to eat you because you are a lion. And because I can't eat you, I won't kill you. Also since

I see no use in you, there is no reason for me to stay here if you are afraid.' Saying this, the lion started walking back towards the forest.

The sheep-lion immediately pleaded with the lion to stay and spend a few moments with him. He also added, 'Don't come too close. You can stand at a distance and talk. Please stand ten feet away and I will stand here. But please spend some time with me.' The sheep-lion was now neither able to forget the lion and escape, nor did he have the courage to go near him!

This is the next phase of growth for a seeker.

With around ten or fifteen feet between them they stood and talked. However, again and again the lion said, 'You are a lion. Fool! You think you are a sheep! You are not like the friends you live with. This is not the way you are supposed to live.'

The sheep-lion started to think about what the lion said. Slowly the doubt he had that the lion was going to take him to the forest and eat him disappeared. Now the sheep-lion was convinced that the lion did not have an ulterior motive. He thought, 'I have nothing to offer him and I am of no use to him.'

Only when this confidence comes into the mind of the disciple, he starts trusting the words of the Master.

That is why in the Hindu system spiritual knowledge is free. We start trusting the Master only when we realize that we cannot contribute to the Master in any way, that the Master has nothing to gain from us. The trust between the Master and disciple starts when the disciple understands that he has nothing to add to what the Master already has in his being. The Master has everything and he is sharing because he is overflowing. He is not giving in order to take something from us. His very being is overflowing. Only when you understand that, will you start trusting the Master's words.

The sheep-lion developed that much trust on the lion. He thought, 'The lion is not going to kill and eat me. If he wanted to do that, he would have done it long ago. One thing is certain. He is not going to gain anything from me. So why does he say I am a lion?'

Then, the sheep-lion thought about what the lion had said. When we understand that we have nothing to give the Master, that he is overflowing out of his ecstasy and he is only sharing the joy and bliss, we start experimenting with things more deeply. Until we understand that whatever the Master says is only for our own benefit, we never try to experiment with his words.

The sheep-lion thought about the lion, 'He looks so courageous, so graceful, so bold, and he is radiating so much confidence. It doesn't look like he is lying.' We can clearly tell whether someone is lying or not by seeing the eyes of a person. We don't need a lie detector. All we need to do is look into his eyes. So the sheep-lion thought, 'He doesn't look like a liar. Then why is he again and again telling me that I am a lion? I know I am a sheep.'

The lion then said, 'I think you are not interested in believing me. Anyhow, I am not interested in wasting my time. I am going.' But the sheep-lion begged, 'No, no, no! Please, at least give me an appointment.'

The lion asked why he wanted the appointment. The sheep-lion replied, 'I will go home and think about whatever you have told me. Then I will come back and clear my doubts with you.' The lion agreed, saying he would meet him at the same place in one month's time.

The sheep-lion then started to contemplate, 'How can I be a lion? I know for sure I am a sheep. I eat grass. I bleat like a sheep and go around with sheep. So, how can I be a lion?' He thought and thought. He made a big list of questions that his mother and father never answered. One important thing though is that he never told his mother that he met the lion because if she knew, she would stop him. She would not have allowed him to go to the edge of the forest. She would have told him, 'Never go there! You must stay in the meadows. You cannot go to the other side into the forest.'

Parents are afraid for their young ones. They send their children to the temples but never to a Swami, never to a spiritual master. To them there is always a danger. See, Swami Vivekānanda is great as long as he takes birth in the neighbor's house, not in our house.

Anyhow, finally after one month, the appointment date arrived. The sheep-lion collected the best grass, whatever he thought was best, as an offering to the lion.

He gave it to the lion saying, 'Please have all these things. I preserved them carefully for you.'

Seeing the love of the sheep-lion, the lion also acted as if he was eating and enjoying the grass, just so that he could please the

sheep-lion and make him feel more connected. He was zeroing down the distance. He wanted the sheep-lion to feel comfortable and connected in his presence. Only then could any transformation or transmission of knowledge happen. Just to make the sheep-lion comfortable, the lion acted like he was eating the grass.

Naturally, the sheep-lion asked, 'Is it good? Is it tasty?' The lion said, 'Yes, yes, it is tasty. I am happy. You cook well. You have done a great job.' After accepting the grass offering, the lion started to slowly say the same things to the sheep-lion, 'I am telling you again and again, but you are not ready to listen. You are a lion, not a sheep.'

By now, the sheep-lion knew that what he was thinking was wrong. Still he was unable to accept what the lion was saying as right. How could he be a lion? He knew by now he was not a sheep.

He applied logic, 'My color is different. If I am a sheep, I should be like my friends. I think differently. I do not feel satisfied or comfortable with that life. This means I am something more. But I am unable to understand how I could be a lion.' He was not able to comprehend what the lion said. At the same time he was not sure about what he had been thinking all along.

One day, the lion said to him, 'Come, let us go to a nearby lake for a picnic.' By now the sheep-lion was comfortable with the lion and agreed. When they reached the lake, the lion suddenly grabbed the neck of the sheep-lion, dragged him to the water, and told him to look at the reflection in the water.

The lion asked him, 'Do you see an image of a lion in the reflection?'

The sheep-lion replied, 'Yes, I see your reflection. You are standing.'

The lion asked, 'Do you see another reflection?'

The sheep-lion said, 'Yes, I see another small lion, your baby. Where is the baby? Your baby is not here but his reflection is here. Is he inside the water?'

The lion roared and said, 'Fool, it is you!'

The sheep-lion refused to believe and said, 'No, no, no, maybe your baby is hiding inside the water. Call him.'

The lion said, 'Fool, it is not my baby. It is you.'

The lion then told him, 'Look, I am now moving away. Only you are standing there. See what is happening!'

The sheep-lion then saw the reflection. Suddenly, the first shock happened to him, 'I think there is some truth in what the lion says.'

Again, he was frightened, 'If I am a lion, I must live in the forest. I cannot take that responsibility. If I am a sheep, I am so comfortable. Already, I know all my sheep friends and I get regular food. I know where food is available. I know where I cook. I know where I eat. I know where my house is. I know where my wife is. I know where my life is. I know all these things and I am completely accustomed to the life of a sheep. But if I understand that I am a lion, the whole thing must be dropped. I must renounce the whole thing. I must take a big jump. It's difficult.'

That fear pattern again came up and he simply ran away; he escaped one more time.

The First Experience

After a few months, the lion came in search of the sheep-lion. This time the sheep-lion did not have any grass offerings. Instead the lion brought an offering of meat for the sheep-lion. When he saw the sheep-lion, he didn't talk. There were no intellectual discourses, philosophical discussions or question-and-answer sessions. Straightaway, he caught hold of the sheep-lion, opened his mouth, and put the meat inside.

The moment the sheep-lion tasted the blood, the moment he tasted the meat, something reeled inside him. Something happened to his being. Something happened to his consciousness. Suddenly he swallowed the meat and roared.

The roaring is what we call Enlightenment. Most importantly, the sheep-lion realized that he had been a lion from the beginning, from day one.

The same thing happens in our lives. Again and again, we wrongly think we are sheep. At some point, we start suspecting, 'I am not feeling satisfied with this life. What is happening?' And after some time, suddenly we see a lion that teaches us, 'You are God. You are that energy. You are consciousness.' We get scared and run away. At home we start thinking, 'I think he has some plans. He wants to build an ashram and he needs me for it. That is why he says these things.'

After a few days we realize that he already has an ashram; we don't need to build one for him or contribute to his ashram. We realize that he has everything and doesn't need anything. Then slowly we start analyzing, 'Why is he

coming everyday and saying the same thing? Everyday he comes and for two or three hours he says the same thing in a loud voice. Why?' After a few days we think, 'One thing is certain, whatever I think about me is wrong. But I don't know whether whatever he says is right or not.'

During meditation, one glimpse of consciousness happens. When that happens we again run away with the fear, 'No, no, no. This is not for me. If the same thing happens again, I may leave everything and go after him.' At this stage, the Master suddenly catches hold of us and puts the meat of solid spiritual experience into our mouth. Something happens in our system, in our consciousness. Suddenly we open our eyes and roar, declaring the experience that happened in our being. We realize that from day one, from the beginning, we have been That. The sheep-lion has always been a lion.

But it requires another lion to make a sheep-lion realize that he is indeed a lion.

From day one, we are the knower or the kṣetrajña, the consciousness. But by mistake we start carrying the inadequate cognition thinking that we are the body-mind, in the same way that the sheep-lion thought that he was a sheep.

Suddenly a person who has already experienced that he is consciousness guides and enriches us saying, 'This is consciousness and that is body-mind. Understand that you are consciousness.'

Here, the same story is happening between Kṛṣṇa and Arjuna. Kṛṣṇa explains kṣetra and kṣetrajña. He tells Arjuna that he is not a sheep but a lion; he is not merely the field; he is the knower of the field.

Consciousness And Conscience

तत्क्षेत्रं यच्च याद्दक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४॥
tatkṣetraṃ yacca yādṛkca yadvikāri yataśca yat
sa ca yo yatprabhāvaśca tatsamāsena me śṛṇu || 13.4 ||

13.4 Understand my summary of this field of activity and how it is constituted; what its changes are, how it is produced,

Who that knower of the field of activities is, and what his influences are.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-५॥
ṛṣibhirbahudhā gītaṃ chandobhirvividhaiḥ pṛthak
brahmasūtrapadaiścaiva hetumadbhirviniścitaiḥ || 13.5 ||

13.5 That knowledge of the field of activities and of the knower of activities is described by various sages in the scriptures. It is presented with all reasoning as to cause and effect.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६॥
mahābhūtānyahaṅkāro buddhiravyaktameva ca
indriyāṇi daśaikaṃ ca pañca cendriyagocarāḥ || 13.6 ||

13.6 The field of activities and its interactions are said to be: the five elements of nature, false ego, intelligence, the mind, the formless, the ten senses of perception and action and the five objects of senses and desire;

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७॥
icchā dveṣaḥ sukhaṃ duḥkhaṃ saṅghātaścetanā dhṛtiḥ
etatkṣetraṃ samāsena savikāramudāhṛtam || 13.7 ||

13.7 Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude - this kṣetra has been thus briefly described with its modifications.

Krsna asks Arjuna to listen carefully to His explanation of what constitutes kṣetra - body-mind, and its activities, its changes, and how they are produced. These truths have been explained by many Ṛṣis, sages, from time to time. The Hindu scriptures, the Brahma Sūtras for example, express these truths with clarity, using sharp reasoning.

Thousands of years of research done by millions of inner scientists, Ṛṣis, in millions of inner science laboratories have led to the same truth: The true nature of man is pure consciousness, kṣetrajña, and man is the knower or witness of the field, kṣetra, the body-mind.

In the next few verses, Kṛṣṇa takes Arjuna step-by-step into what these activities are and how they interact with each other.

Kṛṣṇa talks about the five great elements, the false ego, the intelligence or the mind that makes decisions and all ten senses. Please understand, He says, 'ten senses, indriyāṇi daśakaṁ ca'. We think we have five senses. No. We have five karmendriya and five jñānendriya. Karmendriya are the senses or organs responsible for actions such as talking, walking etc and they are the mouth, hands and feet, organs of excretion and reproduction. Jñānendriya are our five senses that receive knowledge such as smell, taste, sight, touch, and hearing and they are the nose, tongue, eyes, skin and ear. So, all the ten senses, plus attachment, aversion, joy, sorrow, the body, mutual attraction and the consciousness contribute to the field of activities.

Actually the word 'consciousness' cannot be used. When our consciousness becomes rigid, it becomes conscience. There's a difference between conscience and consciousness.

For example, we do something based upon what we think is right or wrong according to our conscience. If we give these same teachings to the next generation, it will not work because something else may be right or wrong for them. When we force them to follow the same thing that we did, we are giving it as just a morality, as just a conscience. We are giving them a law without the spirit. On the other hand, when we give our next generation an understanding about life, we give them consciousness.

Kṛṣṇa says that the rigid sense of conscience, all the rules that form the kṣetra, are also the field. They are matter. They are not energy. They are not your being. They are not you. Whatever is mentioned here is not you. We should understand we are liberated the moment we know what we are not. We are liberated even if we live with what is not us. Even if we live with our body-mind, if we know that we are not the body and the mind, then we are not their slaves.

Nothing can enslave us once we understand and cognize that we are not body and mind. We can never become a slave to anything. Even slavery cannot enslave us. Slavery can enslave us as long as we are not ready to cooperate with slavery. This is a subtle point. When we cognize that we are beyond body and mind, we will feel no need to resist when somebody tries to enslave us. We know that we can never be slaves.

Only that which goes against our will can enslave us. Here we are in a totally different space, a totally different consciousness, the space of completion and nothing can go against our will. And we will never have a will that would make us feel like a slave. We will be flowing with the river, flowing with the current. We will disappear into the Divine. So slavery cannot happen to us. Our consciousness is beyond any form of slavery.

That is why Kṛṣṇa teaches the secret of understanding the body-mind and consciousness, kṣetra and kṣetrajña. In ancient times, man was only subjected to physical slavery. In the present day, man is subjected to psychological slavery. Understand, we are the psychological slaves of countless things.

The minute we stop resisting whatever we have, we start flowing. We stop giving someone or something the power to control our happiness. Nothing will enslave us. Everything will enrich us. We will experience the consciousness of completion and freedom.

Inner Science Technology

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८॥
amānitvamadambhitvam ahiṃsā kṣāntirārjavam
ācāryopāsanaṃ śaucaṃ sthairyamātmavinigrahaḥ || 13.8 ||

13.8 Humility, absence of pride, nonviolence, tolerance, simplicity, service to an enlightened spiritual master, cleanliness, steadiness and self-control;

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९॥
indriyārtheṣu vairāgyam anahaṅkāra eva ca
janmamṛtyujarāvyādhi duḥkhadoṣānudarśanam || 13.9 ||

13.9 Renunciation of the objects of sense gratification; absence of ego, the perception of the pain of the cycle of birth and death, old age and disease;

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१०॥
asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu
nityaṃ ca samacittatvamiṣṭāniṣṭopapattiṣu || 13.10 ||

13.10 Non-attachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११॥

13.11 Constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people;

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२॥
adhyātmajñānanityatvaṃ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṃ yadato'nyathā || 13.12 ||

13.12 Accepting the importance of Self-realization, and philosophical search for the absolute truth: All these I thus declare to be knowledge and anything contrary to these is ignorance.

In these five verses, Kṛṣṇa gives a beautiful technique. Until this point He gave us an intellectual understanding. Now He gives the technique and technology to realize and experience what He says. These five verses are the inner science technology to liberate our inner space. It is a precise technique to liberate oneself from the kṣetra. It talks about how to be liberated from the body-mind and how to bring them under our control.

First, the moment we understand that we are more powerful than the body-mind, we are liberated from the body and the mind. Here, He beautifully gives the technique to liberate us from the body-mind and therefore, how to experience the consciousness.

Humility, non-violence, tolerance, simplicity, approaching the enlightened spiritual master, cleanliness, steadfastness, self-control, renunciation of the objects of sense gratification, absence of all egos, perception of all the evils of birth and death, old age and diseases, detachment, freedom from all entanglements, even-mindedness amidst pleasant and unpleasant events, constant devotion, aspiring to live in a spiritual way, giving importance to the ultimate truth, and detachment. All these I declare to be knowledge and besides these, whatever there may be, is ignorance.

Kṛṣṇa mentions a long list of things in these verses with many instructions. If we straightaway try to practice all the qualities He has given here, we will feel we are going mad. We cannot really practice these qualities. All we can do is help the consciousness to happen in us so that we start radiating these qualities. These qualities simply happen in us.

By way of comparison, let us say we want to remove the dirt from a muddy water tank. If we put our hands into the tank and try to take away the mud, what happens? We make it muddier, that's all. All the dirt that is settled below will come up to the surface. Instead, if we sprinkle a handful of lime powder inside the tank, it will absorb the dirt and we can have clean water in the tank.

Our mind is also like a muddy tank. If we try to suppress it and fight with it, we will create more incompletion. Instead just add a little meditation process of completion which is like the lime powder, and relax. Just put in your awareness to complete and relax. Automatically the impurities will settle down. The moment we become aware and complete, and the witnessing consciousness starts operating, the whole thing settles down. The witnessing consciousness is the lime powder that purifies our being.

Instead of creating consciousness, we start creating the activity. Instead of working on our being, we work on our doing. Our doing is in no way going to help us. Only our being is going to help us. So work on the being and not on the

doing. A person who works on his doing may continuously chisel, chisel and chisel his doing; however, his being will face the same old struggle, suppression, suffering, and fighting. Instead, if we work on our being, we will flower and automatically radiate the right energy, the right consciousness.

You Are Unique

If we practice these qualities just because Kṛṣṇa says that we should, the qualities will never really develop in us. They will remain skin deep. When true non-violence happens, our very being will radiate love, no matter what. Even if an enemy were to stand in front of us, no other emotion but love would remain in us, and that is what Kṛṣṇa really wants.

If we visit Sringeri, a temple in South India, we will see a stone statue of a snake protecting a frog with its hood. A beautiful sight! It depicts that emotion of divine love that is unconditional. Divine love does not consider whether a person is a friend or enemy. If we are centered in our being, qualities of love and non-violence happen. All the things that Kṛṣṇa has mentioned in these five verses are an outcome of the flowering of that consciousness, and not things to be practiced. If we practice them to please somebody else, we would become slaves to the people around us.

Normally we believe others' opinions about us. We accept their scale as a standard for measuring ourselves. Then we get into trouble. This is guilt. Guilt is reviewing our past decisions with updated intelligence. If we use our present intelligence to review our past decisions, we create guilt and suffering. Understand, we are updated every second. We are not the same as what we were a few hours ago. Our intelligence is continuously updated. So naturally when we look back and analyze what happened in the past we feel certain things could have been avoided. The problem is that we think we run the show. We take everything upon our shoulders and allow emotions like guilt and worry to come in. If we remember that the Universe is pure Intelligence that knows how to take care of our lives, we will simply relax. Also, when we allow the cosmic intelligence to operate, we spontaneously express the beautiful qualities that Kṛṣṇa enumerates. The same cannot be achieved by doing anything.

Kṛṣṇa first talks about humility or amānitvaṁ. Humility can never be achieved by effort. If it is attempted through effort, it looks ugly. Humility happens when we feel that every being is unique. It does not come by thinking that everyone is equal. There are no equals. If we deeply understand that every being is unique, we automatically respect everyone. Every being has something that he contributes to Existence, to life.

Even our enemy contributes to our growth. He may do it indirectly but nevertheless, he contributes to our growth. Never think that a person is useless. We are removed from planet Earth the moment we stop contributing to Existence in some way or other.

Normally we evaluate whether a person is worthy of our respect. We will see how well qualified he is, how much society respects him. Then we will decide, 'Okay, I think I can show him some respect.' It is as though our respect is so precious and the world continues to run because of that. When we understand that every being is a unique creation of the Universe, that the same divinity that is in us is in them also, we automatically radiate humility and the absence of pride. All these qualities that are supposed to be radiated by a seeker should simply happen from within. This is what Kṛṣṇa explains.

Another important thing: How should we approach an enlightened spiritual Master or ācāryopāsana? He talks about this in another verse also - tad viddhi praṇipātena paripraśnena sevayā (4.34). It means that we should approach the Master with questions and request him to answer the questions. Why? Why does Kṛṣṇa say that? What is the need? Again and again, spiritual literature emphasizes the Master. It is not only in the Bhagavad Gītā. In all integrated spiritual traditions, the living Master plays an important role. Why?

Three things happen when we meet an enlightened Master.

First, we see in front of our own eyes that it is possible to live in eternal bliss or in bliss consciousness all 24 hours of the day. The assurance and inspiration to achieve that state is there. We understand the possibility.

Next we ask, 'All right, it is possible for the Master. But is it possible for me?' That assurance is also given when we reach the Master. The Master instills the confidence in us by showing us, 'If I can achieve, why not you?'

It is like this: the seed is afraid to sprout and thinks, 'I may die if I rupture and sprout.' But the tree says, 'No, you must break open. Only when you break open can I happen.' The tree within the seed is waiting for the seed to break so that it can come out, but the seed is waiting for the tree to happen. The seed thinks, 'Who knows whether the tree will

happen?' The tree says, 'Open, only then can I happen,' and the seed tells the tree, 'No, let me see you happen and only then will I open.'

A Master represents the tree in the analogy. In our life too, we are afraid to jump because we look for a guarantee that enlightenment is possible if we take the jump. We are afraid of being caught in an 'in-between situation'. Then neither would we become enlightened nor would we be able to return to our normal lives. We are afraid of the insecurity and uncertainty. But the Master offers this guarantee.

The Master has already become a tree. He gives confidence to the disciple. He says, 'Don't worry. I also struggled like you. Look at me, I have flowered. I have not died. I have become a tree. If you open, you will also become a tree.' He sits with us and assures us that he will take care. He creates the energy and gives confidence to open and become a tree. He reminds us, 'When I have achieved, why not you?'

Third, the Master creates the right space or technology for the tree to happen. He creates the right conditions, the right soil, water, etc. All that we need to do is trust the master and break open. That is why Masters create ashrams. An ashram is a space that allows the seed to open so that the tree can happen. The ashram is a space where the conditions are controlled, and in a secure and safe way we can enter into the consciousness.

The Master makes us experience the Truth which is in our very being. So first, he assures us of the possibility through his body language. Next, he makes us understand that it is possible for us also. Third, he creates a space in which it can happen. Fourth, he ensures that we are established in that consciousness. These are the responsibilities of an enlightened Master. That is why the Hindu way of life insists that we reach a living enlightened Master. This is what Kṛṣṇa calls ācāryopāsana. He gives the important guidelines for us to experiment with the technology.

Consciousness Is Eternal

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३॥
jñeyaṃ yattatpravakṣyāmi yajjñātvāmṛtamaśnute
anādimatparaṃ brahma na sattannāsaducyate || 13.13 ||

13.13 I shall give you the full understanding about the knowable, with which one can taste eternal bliss or the being or the consciousness that has no beginning.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४॥
sarvataḥ pāṇipādaṃ tatsarvato'kṣiśiromukham
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati || 13.14 ||

13.14 With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the worlds, enveloping all. The Paramātman (supreme spirit) is all pervading. He exists everywhere.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५॥
sarvendriyaguṇābhāsaṃ sarvendriyavivarjitam
asaktaṃ sarvabhṛccaiva nirguṇaṃ guṇabhoktṛ ca || 13.15 ||

13.15 The Paramātman is the original source of all the senses. Yet, He is beyond all the senses. He is unattached. Although the consciousness is the maintainer of all the living beings, yet He transcends the modes of nature and at the same time He is the master of the modes of our material nature.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१६॥
bahirantaśca bhūtānāmacaraṃ carameva ca
sūkṣmatvāttadavijñeyaṃ dūrasthaṃ cāntike ca tat || 13.16 ||

13.16 The supreme Truth exists both internally and externally, in the moving and nonmoving. It is beyond the power of the material senses to see or to know Him. Although far, far away, It is also near to all.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१७॥
avibhaktaṃ ca bhūteṣu vibhaktamiva ca sthitam
bhūtabhartṛ ca tajjñeyaṃ grasiṣṇu prabhaviṣṇu ca || 13.17 ||

13.17 Although the Paramātman appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He consumes and creates all.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥
jyotiṣāmapi tajjyotistamasaḥ paramucyate
jñānaṃ jñeyaṃ jñānagamyaṃ hṛdi sarvasya viṣṭhitam || 13.18 ||

13.18 He is the source of light in all-luminous objects. He is beyond the darkness of matter and is formless. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

Kṛṣṇa says, 'I shall explain the knowable, knowing which, you will taste the eternal Being, the beginning-less consciousness that lies beyond the causes and effects of this material world.'

In the previous verses, Kṛṣṇa talks about the qualities that happen with the flowering of the divine consciousness within. Now He reveals to Arjuna that this consciousness is eternal.

Please understand that our mind associates a time and space with every incident or event. The mind can only think chronologically. It is like an inner reference chart and all incidents are placed in this chart of time and space. Modern science asks questions like, 'How did this happen? What was there before this? What came after this? What triggered this?' When they asked about the creation of this Universe, they explained it with the Big Bang theory.

They said that a tiny mass of fire exploded and gave rise to our Universe. What they could not answer was, 'What existed before that?' Kṛṣṇa says that this universal energy, the ultimate consciousness, always existed. It manifested in various forms as planets, as humans and so on, but it is eternal. It will continue to manifest itself and return to the Source and it will always exist.

The concept of time and space that we have is based on our mind and senses. Whatever we perceive is a projection of our mind. This understanding of time is different from an enlightened Master's understanding. He measures time in terms of kṣaṇa. Kṣaṇa is the time between two thoughts. It is the space between two thoughts. Buddha referred to this time and space as śūṇya. Ādī Śaṅkarācārya referred to it as pūrṇa. It is the no-mind zone, the mindful zone, the space of completion in which we touch base with ourselves. It is the present moment, in which we come face to face with the divinity within, by which we recognize the cosmic energy that is our essential nature.

When we are caught in chasing one material pleasure after another we have so much stress, tension and worry bombarding our heads every second. Our kṣaṇa is very small because of the high number of thoughts inside us. This is why we get a suffocated, panicking feeling. We constantly feel time is running out. We are greedy for more and more experiences before this body dies and we are afraid that we might lose whatever we have come to possess.

We feel this way because we associate ourselves with the kṣetra, the temporary body and mind. Please understand that the body and mind are made up of the five elements and they return to their source once they have served their purpose.

On the other hand, an enlightened Master knows he is kṣetrajña. He knows that he is not the body-mind system. He has realized that he is the ultimate consciousness. He has no urgency to run in the rat race because he knows that life goes on, even if this body perishes. He has become a witness to the mind. Any thought that springs up will be only an action-oriented authentic thought, never an unproductive thought. He expresses the power of words, vāk śakti. The moment the thought happens, it immediately expresses itself as an action. No thoughts accumulate inside him. He experiences eternity because of this thoughtless zone that he stays in. This is the beginninglessness of the consciousness that Kṛṣṇa explains here.

The Master Exists Everywhere

When we are in front of an enlightened Master, one who is in a no-mind state of completion, the number of thoughts in us also comes down and our kṣaṇa becomes longer. The gaps between thoughts increase. So without even trying, we become calmer, more peaceful, and more aware.

The knowable that Kṛṣṇa explains is beyond any changes. It is eternal because it does not follow the laws of creation and destruction like other objects around us. It has always been there and will always continue to exist. Whatever

physical matter we see around us follows a particular cause-effect relationship. However, our deepest core is untouched by these changes.

Every thought inside us affects the functioning of the whole Cosmos. Whether we want to accept it or not, we do not operate as separate islands. Thoughts that are present in the space that we live in affect our mental setup, that is the way we think and operate.

This positivity and negativity, creation and destruction, are all properties of the changing world around us, of the kṣetra that we live in. The minute we know that we are not this changing kṣetra but the eternal and unmoving kṣetrajñya (the consciousness that runs the kṣetra), we are liberated.

Kṛṣṇa calls this eternal bliss jñeya, knowable. When the knowing happens, the knowable (jñeya), knower (jñātā), and the knowledge (jñāna) merge. In this experience, the knower, known, and knowledge become one. No separate experience, experiencer or object of experience exists. It is called triputi, where no difference between the three entities exists.

It is like this: Imagine that you love driving and are sitting in a nice new car with all automatic systems and you are driving on a highway at full speed. You are so immersed in that joy of driving the car that you forget yourself. After some time you suddenly realize you are not even driving; the driving is simply happening. You have become the experience of driving and there is no more a sense of you doing the driving. The car is moving forward on its own and you have become the experience. Similarly, if you are immersed and involved deeply in any other passion, the experience, experiencer and object of experience suddenly merge into the eternal consciousness. You call it being in 'the space of completion.'

Kṛṣṇa explaines that His eternal nature, the eternal Self, is not bound by time. Now He says that He exists everywhere, sarvam āvṛtya tiṣṭhati and He is not bound by space. Normally we understand the presence or absence of an object or person in terms of physical attributes. We function in our lives based upon what we see, smell, touch, taste and hear. If our pañca indriya, five senses, cannot sense anything, we think nothing exists.

sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham | sarvataḥ śrutimalloke sarvam āvṛtya tiṣṭhati || 13.14 ||

One important and surprising thing is that an enlightened Master is more present in his absence than in his physical presence. This means that his energy never dies nor does it know any barriers. If we limit an enlightened Master to his form, we miss him completely. His energy transcends time and space and is always available everywhere forever.

When you are in the energy field of an enlightened Master who is no longer in his body, as in a jīva samādhi, the final resting place of the Master's body, without even making an effort, you become calmer and experience that space of peace within. Many great temples such as Tirupati, Tiruvannamalai, Mantralaya and Palani in Bharat are built around the final resting places of enlightened Masters. That is why these places serve as powerful energy centers today, drawing millions of people every year. Although physically the Master is no longer in the body, we feel his presence. Why? Because he is not bound in space by the body. The cosmic energy that he manifests transcends space and time. Only we know physical barriers.

Here, Krsna uses the phrase, 'Hands and feet everywhere, sarvatah pani-padam, eyes, heads, faces, ears everywhere, sarvato akṣi-śiro-mukham (13.14).' What does He mean by this? This is beyond the comprehension of the human mind and needs a little bit of internalization. We understand only one body, the physical body, because we associate ourselves with it.

This diagram shows the seven energy bodies or layers that we have in us. The outermost layer is the physical layer, with which we associate ourselves all the time. We know this body as having a pair of eyes, hands, legs, one nose, head, etc. Now let us take a few points on that layer. Let us call them 'you', 'me', 'your neighbor', 'Kṛṣṇa', 'Buddha' etc. So, at the gross layer, you are different from your neighbor; your neighbor is different from me and different from the various forms of God. You can see each point being distinct from the others. We are so rooted in this physical gross layer and so we see many barriers between us and everything around us, because everything appears to be different from the other in this layer.

Now, for each point, if we follow the corresponding points in the inner layers, as we go deeper and deeper, we suddenly realize that we all merge in the nirvanic layer. It is here that the universal energy connects every being. There

is no difference in this space between you and me. This is the space of consciousness that Kṛṣṇa talks about. Here, Kṛṣṇa and Buddha are no different. All are various forms of God, all are manifestations of the same divinity.

The women who used to look after the cowherds during Kṛṣṇa's time, that is the gopīs, were great devotees of Kṛṣṇa. Despite their other household chores, they were soaked in devotion for Kṛṣṇa all the time. It is said in the Rās līlā, divine play of Kṛṣṇa, wherein he gave the experience of universal consciousness to the gopīs that Kṛṣṇa danced with each of the hundred thousand gopīs in Briṇdāvan. Kṛṣṇa manifested a form for each of the gopīs in order to dance with them individually. It was not merely one form, one body of Kṛṣṇa, but one hundred thousand forms manifesting simultaneously.

Please understand the deeper meaning in this līlā. Each gopī was so deeply connected with that divine consciousness, the Kṛṣṇa consciousness, that each one felt His presence. When we go within, into our core, we see divinity in everything. The gopīs saw Kṛṣṇa everywhere and in everything they did. This universal consciousness knows no physical barriers. That is why Kṛṣṇa says He is 'all pervading, sarvam āvṛtya tiṣṭhati.' He is all enveloping. He is omnipresent.

Kṛṣṇa goes on to give further qualities of the Self. But understand that all this is said only to inspire us to experience it first hand ourselves. If somebody asks us, 'What does sugar taste like?' and if he has never tasted anything sweet before, how will you explain to him? You may tell him, 'It will be in the form of white cubes, transparent, very sweet.' When he asks, 'What does 'sweet' mean?' You can continue to tell him other things, 'Sugar is made from sugar cane, which is full of sugary syrup, it is fibrous, you can chew on it.' What is the use?

Instead if he puts a handful of sugar in his mouth, he will automatically say, 'This is how sugar tastes! This is how something sweet tastes!' Unless he experiences what 'sweet' means, things will remain a theory for him, although the conviction about sugar might grow in him.

In Chapter 11, when Kṛṣṇa gives His cosmic form vision, the viśvarūpa darśan, Arjuna feels intimidated within a few moments and cannot handle the energy. He pleads with Kṛṣṇa, 'I cannot understand You. I cannot withstand Your glory.' But Arjuna wants to know what Kṛṣṇa is talking about. So once again Kṛṣṇa gives all kinds of descriptions to penetrate Arjuna's doubts and fears.

The compassion of an enlightened Master is so great. In spite of the doubts and skepticism, he quietly and patiently sits with the disciple until, one by one, all doubts are washed away. You see, our self-doubts and questions arise from our mind, forming a thick layer over us. A Master's grace gently dissolves this layer.

Kṛṣṇa says all life happens because of the thread of the universal energy flowing through. You see, so many things are happening around us, on their own, beyond our awareness. The life force that conducts the whole show, that controls every breath we take, the same energy that maintains an order in the chaos of the Universe, is pure intelligence. In Sanskrit, there is a saying that means not even a blade of grass can move without the will of the Divine.

Kṛṣṇa is sending a message to us about how much we depend on Him, who is the cosmic intelligence, for anything to happen. At the same time, without getting involved, the universal energy is a witness to all activities and all life forms.

If we look deeper, we realize that whatever we see and perceive as objects are creations of the mind along with the senses. We create a world of our own. Deep down, the true Self watches the whole thing without getting involved. The mind projects some people as good, some as bad, some incident as painful, others as joyful, etc. and then runs after or away from the people and experiences. For an enlightened being, a knower of the truth, everything is the same. He stops labeling because he has moved beyond names and forms, and beyond the dualities of good and bad.

Ramakrishna Paramahamsa gives a beautiful analogy. When we stand in a valley, we see pits and depressions on the ground if we look down, and mountain cliffs when we look up. But when we climb up to the summit, we observe that all the ups and downs below no longer matter. We have transcended the ups and downs that we saw when we were on the ground.

How to climb to the summit above all the ups and downs? You must relax. You must realize that you are already on the summit. You are beyond the ups and downs. But no, we don't want to believe it. Our mind tells us, 'No. What is he saying? I have important things to do in life. How can I relax?' We love our tensions and problems too much. We like to clutch onto our lives. We do not want to let go because we think this is all there is. We do not realize that if we relax, we can fly. A small story:

A hunter in a forest came across a clearing where there were many birds. He took a twig and tied a rope at the center of the twig. Then he took the two ends of the rope and tied them firmly to a pole on each side. Now the twig was hanging by the rope. He sprinkled a few grains around the setup. He was a clever hunter. Happily, he went away for a nap.

After some time, a bird was attracted by the grains and sat on the twig. The minute it sat on one side of the twig, the whole twig

turned upside down due to the bird's weight. The bird now saw the whole world upside down and became frightened. It thought it was trapped. It clasped to the twig harder than ever and prayed to God to be set free.

After an hour, the hunter returned leisurely and caught hold of the bird. After that, you know what happened.

This is what we do in our lives. The bird did not realize that it was always free. All it needed to do was let go of the twig and fly away. We do the same thing. We grasp and clutch onto our past. We clutch onto the pains and joys and keep missing the space of completion. We miss eternity. We miss our consciousness inside.

The supreme truth is inside and outside all living entities. It is moving and non-moving on account of being subtle. It is near and far. Kṛṣṇa uses all these terms and concepts such as moving and non-moving, near and far, inside and outside because these are the only terms we can understand. He is giving us an idea to tell us that supreme consciousness is beyond these concepts and terms that we know.

The Indivisible Space Within

You see the world full of objects with different qualifiers because you associate yourself with a fixed entity. You say something is far or near based on the physical boundaries, with respect to the coordinates of your body. Whatever you do, what you think, is based on this reference point. You live in this space enclosed by your physical boundary called ghaṭākāśa.

There are three spaces we can live in: The space that is covered by the body, the space that is covered by the mind, and the space that cannot be covered by body and mind. The first is ghaṭākāśa, or the space enclosed by this physical body. Most of us live in this space nearly all the time. The next is cidākāśa, the space that you are aware and conscious of. Right now, if you are aware of this hall it is your cidākāśa. This is the space of the thoughts and mind. The third is mahākāśa. This is the whole space, cosmos, everything put together.

The ghaṭākāśa is made up of the five elements that are: earth, water, fire, air and ether. These elements become subtler as we move up, from earth, to water, to fire, to air, to ether. None of the first four reflect consciousness. Ether, the subtlest element, connects with consciousness. It reflects consciousness. And that is the reason why we are alive. The problem is, we think consciousness is bound by ghaṭākāśa. We think it is limited to this body.

That is why we make this body the reference when we view the outer world. We think this body is the 'I' that sees the rest of the world. You see, all science had this as its basic foundation: we are separate entities defined by physical boundaries. Enlightened Masters who have moved beyond ghaṭākāśa into mahākāśa understand that all this division of space is due to our ignorance.

Please understand that space can never be divided. Yet we divide it into boundaries and associate terms: within, inside, outside, near, far, etc. because of our limited understanding. This is the cause for our suffering. First of all, we divide the space because of our ignorance. Second, we try to possess the space that we think is in our control. And third, we fear that the space might be taken from us. All fears, including the fear of death, happen because we constantly try to protect the space covered by our body and mind.

Understand the basic truth that space cannot be divided. When we understand that we are mahākāśa, we transcend all boundaries. Whatever space we may be in, the possibility of achieving a higher space is available to every one of us. Man, as such, is only potentiality. He is not actuality. He is not what he is supposed to be. As of now we are in seed form and have not expressed our potential fully. We have not become trees yet. But that does not mean we cannot grow and become trees. When we transcend these relative boundaries we will understand through experience what Kṛṣṇa says.

Kṛṣṇa says that the supreme truth is inside and outside all living entities, bahir antaś ca bhūtānām. It is moving and non-moving on account of being subtle, acaraṁ caram eva ca (13.16). This is the space of mahākāśa, which includes the space of everything. This space is absolute. Everything is included in this space. When there is no 'two,' how can we compare? How can we say something is near or far when there is only one? The truth is absolute and one.

avibhaktaṁ ca bhūteṣu vibhaktaṁ iva ca sthitam | bhūta-bhartṛ ca taj jñeyaṁ grasiṣṇu prabhaviṣṇu ca || 13.17 ||

Although the supreme spirit appears to be divided as the cosmic and individual entities, it is never divided, avibhaktaṁ ca bhūteṣu. It is to be known that this is the basis of generation, maintenance and destruction of life. When we pour water into containers of different shapes and sizes, it takes on their shapes.

If we carefully examine their contents, all of them contain the same water. Similarly, the world of many forms and shapes, so many species of plants and animals, appears as though there is so much variety. Underlying them all is the same energy. The prāṇa śakti, life force, running in each of them is the same.

If we understand this simple tattva (principle) of life that we came from the same Source and we return to it, we will realize that we are connected to something much greater than our individual self.

I am the Source of All Light

The Universal consciousness manifests in numerous ways and is also responsible for destruction. When the same universal energy is unmanifest, unexpressed, it exists in potential form. This is referred to as puruṣa in the scriptures. When this energy manifests itself in this world, taking various names, forms, and shapes, it expresses itself as prakṛti. Prakṛti is the creative expression of puruṣa.

The life force that caused us to be born also maintains us. Every little thing happening within us is carried out by the same intelligence that brought us into this world. Similarly, the same intelligence accompanies us when we leave the body.

The water of the ocean is the puruṣa and the waves that dance and play are prakṛti. The water appears to be divided in the form of waves of many shapes and sizes. In reality it is one mass of the same water. Similarly, Kṛṣṇa reminds Arjuna that the supreme spirit appears to be divided into puruṣa and prakṛti because of the different creations and expressions of prakṛti. However, He is beyond all this and exists undivided. At their core, all are creations of the universal energy.

Kṛṣṇa says, 'He is the supreme Self, or witnessing consciousness that is the source of all light in all luminous objects. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.'

jyotiṣām api taj jyotis tamasaḥ param ucyate | jñanaṁ jñeyaṁ jñana-gamyaṁ hṛdi sarvasya viṣṭhitam || 13.18 ||

The sources of light as we understand them are the sun, moon, lightning, fire or artificial means like electricity. All these produce light, which makes life possible. An object that is around us becomes visible because of the light energy. The cakṣu, the energy behind vision, can perceive that object when the surroundings are lit up. The light energy from the sun is responsible for the birth and growth of all living beings. All beings on planet Earth depend on the sun for their survival.

What gives these sources of light the energy to run? What drives them? The universal consciousness gives energy to all sources of light. Kṛṣṇa calls this Self the 'Source of light - jyotiṣam api taj jyotis'. The sources of light - the sun, the moon and lightning - derive their energy from that self-luminous Self. That is why there is a common adjective given to the Self as 'effulgent' or 'luminous'.

In a deeper sense, when the Self is referred to as luminous, it is not what we normally understand. The Self is pure intelligence and this knowledge dispels ignorance. An enlightened Master sees everything with clarity. He sees truth as it is. You see, when you are in a dark room you are ignorant of what is present in that room. When the lights are switched on, you become aware of things around you.

An enlightened Master uses the lamp of consciousness to see the truth as it is, without any filters. Using this lamp, he experiences his surroundings in totality, in completion with the whole. This lamp is not like any other lamp; it cuts the layers of ignorance, however deep they may be. That is why the Master sees 360 degrees around him. He does not filter what he sees like we do. Please understand, the filtering that we do is the cause of our problems, our incompletions. We do not see whatever exists as it exists. We distort it to suit our inadequate, limited ideas, that are born out of our root thought patterns.

The ego is like darkness; it has no positive existence. Just as darkness is the absence of light, the ego is the absence of awareness.

To struggle to kill the ego is like struggling to push darkness out of the room. To expel the darkness, what you need to do is to forget about dealing with the darkness. Focus your energy on light instead. Bring a small lamp into the room and the darkness will leave on its own. This lamp of consciousness and completion is available to all of us. It lies within us.

Forget all about the ego. Instead, focus on bringing a lamp of completion into your being. When your entire consciousness has become a flame, the ego is no more.

Understanding the Energy

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९॥
iti kṣetraṃ tathā jñānaṃ jñeyaṃ coktaṃ samāsataḥ
madbhakta etadvijñāya madbhāvāyopapadyate || 13.19 ||

13.19 Thus the field of activities, knowledge and the knowable has been summarily described by Me.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२०॥
prakṛtiṃ puruṣaṃ caiva viddhyanādī ubhāvapi
vikārāṃśca guṇāṃścaiva viddhi prakṛtisambhavān || 13.20 ||

13.20 Prakṛti or the field and its attributes and Puruṣa or the knower or the supreme consciousness are both without beginning. All the transformations of nature that we see are produced by the field or prakṛti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१॥
kāryakāraṇakartṛtve hetuḥ prakṛtirucyate
puruṣaḥ sukhaduḥkhānāṃ bhoktṛtve heturucyate || 13.21 ||

13.21 In the production of the body and the senses, prakṛti is said to be the cause; in the experience of pleasure and pain, puruṣa is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२२॥
puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijānguṇān
kāraṇaṃ guṇasaṅgo'sya sadasadyonijanmasu 13-22

13.22 The living entity in the material nature follows the way of life, enjoying the moods of nature. Due to association with the material nature, it takes birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२३॥
upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ
paramātmeti cāpyukto dehe'sminpuruṣaḥ paraḥ 13-23

13.23 Yet, in this body there is a transcendental energy. He who is divine, who exists as an owner or the witness, supporter, enjoyer and the pure witnessing consciousness, is known as the Paramātman.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४॥
ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha
sarvathā vartamāno'pi na sa bhūyo'bhijāyate || 13.24 ||

13.24 One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

Kṛṣṇa delivers this discourse of the Bhagavad Gītā to Arjuna standing in a chariot on the battlefield of Kurukṣetra. If you look a little deeper, this is a beautiful picture of each of us. Kṛṣṇa represents the Self, the charioteer, knower of the field, kṣetrajña, the one who runs the show. If the charioteer does not know how to take charge, the horses start to pull the chariot in different directions.

These horses symbolize the senses and the mind pulling us to different places as they please, thus leaving us in a state of confusion in everything that we do. If we are not ready to control the horses, the horses will control us. This is

what happens in our lives. Due to our lack of understanding about how to drive the chariot, we conveniently give the horses the authority.

The very understanding about the kṣetra, meaning the material things around us, teaches us how to control them. The minute we understand the kṣetra, the body-mind, we realize we are not the kṣetra. If we are the kṣetra, then how can we understand it? You see, we can read this book because we are not the book. There is a separation between the book and us. In the same way, only when we understand the kṣetra, do we understand that we are not the kṣetra. This understanding that we are not the kṣetra brings with it the understanding that we are the kṣetrajña. When we realize that we are the kṣetrajña, we have transcended the kṣetra.

Life Is A Dream

See, when we wake up from a dream, why do we suddenly understand that it was not real? It is because suddenly we perceive a separation between the dream and us. The understanding that it was merely a dream, puts us into reality. Similarly, the understanding that this world is nothing but a projection of the mind, the understanding that this is not our real identity, will put us into reality.

Let us say we dream of winning some award in front of thousands of people. The mind is so powerful that it can create the entire picture including every detail of the auditorium, all the thousand people sitting and clapping, the speeches, everything that we would normally see in an auditorium. The mind is so powerful to be able to give life to the scene around us and not just to our identity in the dream.

This is what the mind does in the so-called real world also. The only difference is that we wake up easily from our night dreams. However, we do not know how to wake up from this bigger day dream that we now think is reality. As long as we think this world is real, we suffer. The minute we realize this world is not real, we create a distance between the suffering and us. Only an enlightened Master who has experienced the truth can awaken us to reality. Out of their compassion, these Masters descend on planet Earth to tell us that everything we see around us is a projection of our minds.

The understanding of the kṣetra, the illusory world created by our minds, is important in helping us to differentiate between reality and non-reality. Kṛṣṇa says that we need to understand what kṣetra and kṣetrajña to realize the truth. Until then we blindly believe that the projection of our mind, the drama, is reality. We have created our own drama and are acting in it. By and by, we forget that we created the drama. We forget that we are not the roles or characters we enact onstage. We start judging and reacting to everything about it.

If a child is constantly reminded about the divinity within right from birth, it grows up to be a jīvan mukta, liberated while still in the body. This is how children were brought up in the Hindu tradition. That is why the level of consciousness was so high.

Prakṛti, the material world that we see, is without beginning. Puruṣa or supreme consciousness is also without beginning. All changes and transformations are produced by prakṛti.

All the transformations that we see, such as the change in seasons, concepts of time and space, our body, mind or anything that changes are different attributes of prakṛti. It is like the ebb and flow of the waves in an ocean. These attributes rise and fall. The time and space of the rise and fall is totally relative. The duration of the rise and fall of these attributes is also highly relative because it is purely a concept created by our senses. Our senses perceive time as moving. Our senses perceive the motion of time with respect to the material world, with relation to the speed of the planets, etc. We have created this concept of time for our sensory perceptions. We have created the space and location also with the concept of comparative reality.

For example, if we are sitting with someone we love, no matter how much time passes, we feel as if we were with that person for a short duration. We will not be aware how time passed so quickly. On the other hand, if we are sitting with a person who bores us or bothers us, we will feel like looking at our watch constantly. We would feel that time is not moving at all.

As long as our mind moves, time moves. When we look deeply, we realize that the mind is a constant movement between past and future. The mind is a dilemma; it is constantly reviewing the past and planning for the future. We are constantly pulled towards the past or future and are never in the present moment. When we fall into the present moment, we fall into eternity and that eternity is a combination of past, present and future. There is no distinction. In this state we become the witness of all time and space-related happenings. We become the witnessing consciousness. We become the knower and we witness the field or kṣetra with complete detachment. We

realize that everything in the outer world is a drama or a dream, and anything that we attempt to do in our lives is housekeeping in this dream.

Any effort that we make is another act in this dream. The whole idea is to not become entangled or emotionally attached to the housekeeping in this dream. The idea is to enjoy it and watch it by becoming one with our true self.

Knowledge about the material world is necessary to help us step back from the dream and realize that we are unnecessarily attached and entangled in the field, kṣetra. All transformations in the field are related to time and space, which are in turn related to our mind. All transformations are the play of prakṛti or the field. Mind is a part of prakṛti.

'Nature is the source of all material causes and their effects, whereas the living entity is the source of things such as sukha (pleasure), duḥkha (pain) and everything that is of the world.'

Kṛṣṇa puts us back into our consciousness through these words. This contains the gist of what He has been saying in the previous verses. He makes a clear statement that whatever we see is not us.

He says, 'Go beyond and beyond and beyond and beyond. When you are able to see the body, move beyond. If you are able to witness your thoughts, go further beyond. If you are able to see your moods, go further beyond. If you are able to witness your emotions, go further beyond. You are not that either.'

Witness the consciousness that is witnessing. When you watch, detach from the thoughts, sit back, relax and watch. Do not try to create, nourish or destroy the thoughts. The ultimate consciousness that witnesses is beyond Brahma (Creator), Viṣṇu (Sustainer) or Śiva (Rejuvenator). When we learn to welcome thoughts and allow them to complete, they merely come and go.

It is like watching clouds in the sky. Even if there is a thought saying that you are witnessing, watch that thought also. Watch the witnessing until that thought also disappears. Go beyond and beyond, deep into your being. Go beyond the thought that you are witnessing. Please listen. As long as you think in your mind that you are witnessing, you are not witnessing. When the thought that you are witnessing exists, you are not witnessing. You are now caught in the thought, 'I am witnessing.' Drop that.

This last thought that you are witnessing is like a bridge between you and God, between you and the thoughtless space. Initially, when you try to witness your actions and your thoughts, it is natural to think that you are watching. Let it be. Having this thought is better than having a hundred incomplete thoughts bombarding your inner space. But go beyond. Do not stop there. Witness the thought that you are witnessing. Then the pure, uncorrupted and untouched complete inner space happens in you. It is only in the uncorrupted and pure inner space of completion that God manifests and the divine consciousness is perceived. Understand, completion is God.

Witnessing is the Master Key

Here Kṛṣṇa gives us a technique. As of now, we are like 18-carat gold, copper and gold mixed together. When we repeatedly put the 18-carat gold into the fire of witnessing consciousness, eventually it becomes 22-carat gold. If we continue to put that gold into the fire, the 22-carat gold becomes pure 24-carat gold. In the same way, if we put ourselves into the fire of witnessing consciousness, we become purified to a certain extent. Again and again, if we constantly put ourselves into this fire of witnessing consciousness, our inner space eventually becomes completely pure, like 24-carat gold.

The essence of all religions and all spirituality, the whole thing is contained in this single verse that Kṛṣṇa presents here. Kṛṣṇa presents the master key that opens all locks, in this chapter:

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ | paramātmeti cāpy ukto dehe 'smin puruṣaḥ paraḥ || 13.23 ||

Witnessing the body and the mind, witnessing your being. Witnessing is the master key.

If we can enter the witnessing technique and experience the witnessing space of completion for at least a few minutes, we will get a taste of it. However much we hear about witnessing, however much we talk about witnessing or however much we analyze the art of witnessing, unless we experience it ourselves, it is of no use.

You must test it on yourself. You must test it with your being. Reading or listening will not transform you. Reading or listening is like reading the menu and leaving the restaurant without tasting the food on the menu. So now since we have read the menu card, it is time to taste the preparation.

Your Cognition is Transformable, Be Complete

Kṛṣṇa goes one step further. All along He told us how to cleanse our inner space and how to realize the Divine consciousness within. Now, in the last verse He says that one who does so attains liberation, regardless of his present position, sarvathā vartamāno 'pi na sa bhūyo 'bhijāyate (13.24).

Every being is moving towards the Divine, whether or not the being is aware of it. We take on this body to fulfill certain desires. If we truly put our energies into dissolving these desires, we have no reason to take another birth to fulfill these desires. The incompletion happens when we start to lead somebody else's life and forget we are here to live our desires and not others' desires. We constantly borrow other people's desires and accumulate them in us.

Then, before we start realizing our true nature, it becomes time to leave this body. We take with us the entire baggage of unfulfilled desires and take another body again. The universe again and again tries to help us dissolve our desires so that we become free of them. But we resist by not feeling responsible for what happens within and around us.

Kṛṣṇa says that an understanding of kṣetra or prakṛti straightaway liberates us. We are caught up in pursuing sense pleasures and accumulating desires as long as we associate ourselves with this body. The minute we understand that we are beyond the body and mind, we suddenly realize, 'What stupidity to run in this rat race!'

All our problems, all our incompletions arise due to the ignorance of our true nature. The understanding that we are beyond all petty things like fighting for name, fame, money or power liberates us from them. A cognitive shift happens that transforms and frees us from the bondage of material things. This cognitive shift can happen at any time, to anyone. It is not necessary that you be brought up in an ashram, listening to God's name all the time. You could be anywhere, doing anything. And when it happens, it is a quantum jump in the level of consciousness. It does not happen gradually. It is spontaneous enlightenment. It is like pressing a switch and the whole room is lit up in one shot.

Understand, your cognition is changeable, transformable is the first cognition you need. Whenever people realize that they are beyond the bondages of body and mind, that their cognition is changeable, spontaneous enlightenment happens. When people who go on doing completion, with their body and mind , along with the basic root-pattern that their cognition is not changeable; then finally, at one point, they break and understand that cognition is changeable, they become enlightened. That is called enlightenment process, gradual enlightenment. People who immediately understand that cognition is changeable and awaken, are people who have become spontaneously enlightened, they have instant enlightenment.

You go on believing that because you are seeing from the time of your birth, seeing is hardware of you like the eyes. You don't separate eyes and seeing, you don't separate ears and hearing, you don't separate tongue and tasting. You don't separate kṣetra and kṣetrajña , the one watching the kṣetra. You think that if it is there, it is there, which is not the truth. Cognition is changeable. Cognition is transformable. With this clarity that the cognition is transformable, now decide and be liberated. Just an understanding that our cognition is changeable and transformable, that we are beyond material pursuits is enough to liberate us.

Just know your incompletions with this clarity that cognition is changeable, the incompletions of kṣetra will lose power over you. Incompletions will have power over you as long as you feel cognition is not changeable. With this

understanding of kṣetrajña, start living and thinking. Regardless of your present position, your very thinking will be completion. This is the science of spontaneous completion, instant completion.

Technique For Spontaneous Completion

Completion does not mean blindly accepting everything that happens in your life, in the kṣetra. It simply means not resisting life as it happens to us. The root of all our incompletions is the idea we carry, 'Life should not be this way.'

That is why we spend our whole life asking, 'Why, why, why? Why is life so bad? Why did this happen to me? Why do bad things happen to good people?'

Spontaneous completion or instant completion means simply dropping the wrong understanding that is creating conflict for you in a particular situation.

It is possible. Next time you face a crisis or conflict in life, don't ask, 'Why is life this way? Instead, decide: this is life, so now what? Do I want to accept it and move on? Do I want to reject it and move on? Or do I change it the way I want?

Whatever decision you make out of this cognition will be right for you. When you act out of completion, you are empowered to resolve any conflict that happens inside you or outside you.

Manys Paths, Many People

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२५॥
dhyānenātmani paśyanti kecidātmānamātmanā
anye sāṅkhyena yogena karmayogena cāpare || 13.25 ||

13.25 Some perceive the Paramātman in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge or by karma yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६॥
anye tvevamajānantaḥ śrutvānyebhya upāsate
te'pi cātitarantyeva mṛtyuṃ śrutiparāyaṇāḥ || 13.26 ||

13.26 There are those who, although not conversant in spiritual knowledge, begin to worship the supreme personality upon hearing about Him from others. Through the process of hearing about the Supreme Self, they also transcend the path of birth and death.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२७॥
yāvatsañjāyate kiñcitsattvaṃ sthāvarajaṅgamam
kṣetrakṣetrajñasaṃyogāttadviddhi bharatarṣabha || 13.27 ||

13.27 Bhārata, know that whatever is born whether movable or immovable, it comes into existence by the combination of kṣetra and kṣetrajña.

In this verse, Kṛṣṇa gives various techniques for the path to Self-realization. He says various methods or paths may be used to realize our true Self.

People say 'As many masters, so many paths.' Actually it should be 'As many disciples, so many paths!' Each disciple can have his own path. This is what Kṛṣṇa says. We can attain the ultimate consciousness through different paths.

Kṛṣṇa says that through meditation or yoga or knowledge or contemplation or surrendering to the Divine, you can attain liberation. All the different methods lead to the same goal. Each chapter of the Bhagavad Gītā gives a different technique to realize the Self.

Kṛṣṇa tells Arjuna about the paths. He gives alternatives: meditation, yoga, chanting mantra, learning and acquiring knowledge and surrendering to the Cosmos.

Follow Your Own Path

You should know which path is good for you. Lots of people take up a spiritual path without knowing what it is. You can have a starting point but you should find out if you are on the right path. You should not blindly follow someone because someone you know is following that guru or that path.

There are different paths to realize the truth. However, we must understand what our path is. This is where a true enlightened Master can enrich you. He knows exactly what the path is for you. He corrects you when you are on the wrong path.

You see, all the techniques must be done out of completion. Meditation must be done with awareness. Everything you do can be meditation if you do it with awareness and intensity.

Kṛṣṇa gives it as a path to attain the ultimate consciousness. In this verse Kṛṣṇa talks about sāṅkhyena, through knowledge or philosophical discussion. He says you can attain the goal using knowledge. Understand, gathering knowledge and philosophical discussions can be done in two ways.

Many people read a lot of books. These people are the intellectuals. They collect knowledge like others collect stamps or coins. But if you look deeper, the knowledge will be just another manifestation of their ego. They would just show off. They would not have really assimilated the knowledge for themselves. If we discuss for the sake of showing our knowledge and ego, we have made no use of that knowledge.

At the end of the verse, Kṛṣṇa gives a wonderful technique. He gives the ultimate technique, the technique of surrendering. He says, 'Surrender the outcome of your actions to Me.' This is the most effective technique. He talks about it throughout the Gītā.

Just surrender the fruits of your actions to Him, the universal consciousness. Most often, we take responsibility for the outcome of our actions. That is when our tensions and problems start. Just surrender everything to the cosmic energy of Kṛṣṇa. Once we do, we will feel liberated. We will feel free. This is the easiest path to reach the truth.

Just because someone has spiritual knowledge, it does not mean that he is actually a seeker. Actually, all they have is intellectual knowledge, not spiritual knowledge. When they speak, they do not speak out of experience. That is the difference between an enlightened Master and a normal person. When an enlightened master speaks about spirituality, he speaks from his experience of the truth. When a normal person speaks, it is his ego that is speaking.

That is what Kṛṣṇa says. You do not need prior knowledge about spirituality to embark on a path. Even if someone simply tells you about it and you start following a path, it is enough. But be very clear, you should know what you are

doing. Don't do anything blindly. In the previous verse, we have talked about it. We should understand what our path is.

Whatever you see is a combination of matter and energy. The whole Universe is seen as kṣetra and kṣetrajña, māyā and ātman, prakṛti and puruṣa, matter and energy, body-mind and consciousness. Existence as we see it cannot be with only one of them. If we believe that what we see is simply matter, we are in illusion or māyā.

Kṣetra is the body that we associate ourselves with and kṣetrajña is the consciousness. What we see as a human body is a combination of both. If there is no consciousness, the body is useless. The matter that we call a body comes to life because of consciousness. Both must be there.

Prakṛti is the manifest and puruṣa is the unmanifest. Kṣetra is like prakṛti. It is the manifested, that which we can see. Along with what you see, there is something behind its existence. It is puruṣa or the unmanifest, the energy behind the matter, which we do not normally see.

We have seen in the earlier verses that all the millions of stars, planets and other celestial bodies exist in perfect harmony. How are they moving in such order? Look at our solar system. All the planets move in perfect paths. If we think they are rocks, dust or ice, if we think they are simply matter, how is such an order maintained in the Universe? They are not solely matter. There is something behind the existence of that matter. There is so much chaos; yet there is a beautiful order in that chaos. Order is present because of kṣetrajña. If it were solely matter or kṣetra, there would not be any intelligence. There is intelligence in that matter. That intelligence or consciousness creates this existence. So the combination of kṣetra and kṣetrajña is necessary.

Modern science has shown that matter and energy are the same. They are interchangeable. The outer-world scientists proved this recently. However, the inner-world scientists proved it thousands of years ago. Matter and energy coexist to create existence.

We should understand that kṣetra and kṣetrajña are not separate entities when we analyze them at a deeper level. Kṣetra and kṣetrajña are comprised of the same thing. Kṣetra is the gross form of the energy that also makes up the subtle form of the kṣetrajña. For existence to happen, both the subtle and gross forms must be there.

How we look at things around us defines our lifestyle. We again and again look at things as only matter. When we see only this gross level, fear and greed creep into us. We then want to get more and more of this matter. We live a materialistic life when we think that all we see is solely matter. When we live at the kṣetra level, we live in an illusion or māyā. We want to possess the matter.

We Are Brahman

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८॥
samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram
vinaśyatsvavinaśyantaṃ yaḥ paśyati sa paśyati || 13.28 ||

13.28 One who sees the Supreme Spirit accompanying the individual soul in all bodies, who understands that neither the individual soul nor the Supreme Spirit is ever destroyed, he actually sees.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९॥
samaṃ paśyanhi sarvatra samavasthitamīśvaram
na hinastyātmanātmānaṃ tato yāti parāṃ gatim || 13.29 ||

13.29 When one does not get degraded or influenced by the mind and when he can see the Supreme Spirit in all living and non-living things, One reaches the transcendental destination.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३०॥
prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānamakartāraṃ sa paśyati || 13.30 ||

13.30 One who can see that all activities are performed by the body, which is created of material nature, Sees that the Self does nothing, he actually sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१॥
yadā bhūtapṛthagbhāvam ekasthamanupaśyati
tata eva ca vistāraṃ brahma sampadyate tadā || 13.31 ||

13.31 When a person can see the supreme Self in all living entities, then he will cease to see the separateness among the living entities.

He will see that the whole Universe (Brahman) is an expansion and expression of the same truth. Kṛṣṇa says, 'Anyone who has reached Self-realization or the ultimate consciousness sees that the Supreme Self is present in all living and non-living entities. He perceives the Supreme Self as the indestructible, beginning-less witnessing consciousness.'

The Existence that we see is not comprised of individual entities. We think that we are separate from others around us. In reality, we are all one. The same Supreme Self, Parameśvara that Kṛṣṇa speaks about is present in all of us and in everything we see around us.

Everything Is The Supreme Spirit, Parameśvara

Kṛṣṇa says the soul, ātma that is in us and the soul, ātma that is in others is the Supreme Spirit and the Supreme Soul. But what do we do? We isolate our soul. We define a boundary for our soul and separate it from the Supreme Spirit, Parameśvara. It is like this. There are ten pots of water and there is the reflection of the sun in all the ten pots. Each pot thinks that it holds the sun. All ten pots think that each one is holding a different sun.

In the same way, we think the soul inside us is different from the soul outside us. When we see the same soul everywhere in everything, when we break the pots, we see what the supreme Self is.

Kṛṣṇa says, 'When we see that the Supreme Soul that resides in us and in everything around us - samaṁ sarveśu bhūteṣu tiṣṭhaṁ parameśvara, is indestructible - avinaśyantam, we see the truth.'

The only thing that lives forever is the soul. We should understand that. Everything else must die one day. When we realize this truth, when we understand that only the soul can remain forever, our whole race to get more and more becomes worthless. We realize, 'What is the use of running after things that we know are not going to be with us forever?'

When this is realized, we see the truth. The mind is the only obstacle on the path to reach the ultimate goal. In the previous verse, Kṛṣṇa tells us how we can see the truth. Here Kṛṣṇa talks about the hurdle that we must cross. He says that when we are not degraded or influenced by the mind, we can see the supreme spirit in everything. Only when we can do that, can we reach the final destination.

We talk about the mind as separate from ourselves. We say, 'It is thinking a lot.' We do not understand what the mind is and we start talking about it. What is the mind actually? It is only an organized structure gifted by God as a tool. The mind is man's servant that helps satisfy his needs and necessities in order to lead a happy life.

The reason for the incompletions is that the mind, which should be under the control of man, has become a structure that controls man. If a servant behaves like a master, what will happen? An immature servant becoming a master is like catching a monkey and putting it on the throne. If we can keep the mind aside for a while, we see the truth as it is. Our mind cannot accept that the Supreme Soul is in everything around us. Our soul inside us knows that the Supreme Soul is everywhere. But our mind creates a strong sheath around it. Our mind takes control over us. It harbors past memories (saṁskāras) and creates an illusion that leads to wrong cognition.

When we were children, the mind did not have much power. When we were children, we did not build new root thought patterns, saṁskāras. The conditioning by society builds layers and layers of these saṁskāras that give power to the mind. Actually when people say that a child is growing up, it only implies that the child is growing smaller and smaller, only the mind is growing up. The soul is being pushed into a corner and the mind, with its root thought patterns, is given more and more power. This mind prevents us from seeing the Supreme Soul in everything around us. Be very clear, if we are out of the clutches of the mind, we see reality.

We are safe as long as we can separate the Self from the body and watch as the body reacts to materialistic things. As long as we know that the soul is supreme and the body is a means to fulfill our worldly desires, we are safe. We are on the right path of completion. However, when we place the body over the soul, the incompletion starts.

We give so much importance to this body, but we don't really respect it. Instead we make use of it. We abuse our body. We consider our body to be a tool to experience the sense pleasures from the outside world. That is why we take care of our body. We want our body to be safe so that we can enjoy. We want our body to look good all the time.

We must understand why we assume this human body form and come to planet Earth. This birth that we have taken is to fulfill the carried-over desires of our previous births. These desires are called prārabdha karma. Our soul has taken this body to fulfill our prārabdha karma. When we die, our last thought decides our next birth. Our soul chooses the body that can fulfill the desires of our last birth. This is the truth.

Understand that we assume a body to fulfill the desires carried over from our previous life. However, what happens is that we create new desires in this life as well. We use our body to experience the sense pleasures and we create more and more desires. Because of this, we fall into the cycle of birth and death. Once we realize that our soul takes this body to complete a mission that it left unfinished in our previous birth, our attitude towards our whole body will change.

We always want to get more and more out of our body. We want our eyes to see more television; we want our stomach to hold more food; we want our ears to hear louder music. We do all this out of greed. We want to experience more and more sense pleasures. Instead, if we look at our body with gratitude, when we thank our body every moment for the support it has given us, we connect with our body at a deeper level.

The Self Does Nothing

Our body is the temple of our soul. We should respect our body. We should look at our body with gratitude, not greed. We should thank our body, prakṛti for holding our spirit, our soul, ātma. Then, we will see a different dimension of our body.

Here Kṛṣṇa says, whatever we think we are enjoying, actually it is the body that is enjoying - prakṛtaiva ca karmāṇi kriyamāṇāni sarvaśaḥ (13.30). Our body enjoys all the material comforts. Our soul can live without them. Our soul is pure consciousness. It does not need anything external to keep it happy.

Actually our soul is always in a state of bliss. It is always ecstatic. Our body is an embodiment of bliss. Whatever material things we think we need, whatever material comforts we think we enjoy, they are needed and enjoyed only by our body. Our soul does not need any of them.

The problem starts when we think that our soul needs these material things. We associate the happiness from the external materials with our soul. This is where the problem begins. We think the happiness that we gain from material comforts is because our soul feels happy to have them. That is when we accumulate more and more of these material comforts. We run after them.

Kṛṣṇa gives us a technique here. He says, when we watch our body enjoying the sense pleasures, when we watch only our body being associated with the external material comforts and not our soul, we see the truth. Just witness the body. Be aware of your body. Observe the body when it reacts to external things. You will notice a sense of separation from the body. You will see what your body is. You will see that your soul has nothing to do with the pleasures you are enjoying.

When you do this, you witness your body and mind as if you are an outsider. It is like watching a movie. When you watch a movie, you watch what happens on the screen. In the same way, when you watch your body and mind, you understand what Kṛṣṇa says. Only when you witness that the body experiences material pleasures and it is the body that does everything and the soul does not need anything, you see the truth. Kṛṣṇa gives the great truth of advaita in this verse. He talks about collective consciousness. He says when we see the Supreme Soul in all living beings, we no longer see the separateness. We see everything as one single entity. We see the whole Universe as one single body, as one entity expressing the same truth of oneness.

Please be very clear, we are all connected. Each and every living entity is connected to the other. Your thoughts affect the thoughts of the person sitting beside you. Whether or not you believe it, this is the truth. We think we are individual consciousness. We think we are separate islands. We think our thoughts are limited to us. We think nobody watches our thoughts. The whole Universe constantly responds to your thoughts. The whole Universe is made up of the same universal consciousness.

Actually there is nothing but universal consciousness. Individual consciousness is a piece of the hologram of the universal collective consciousness. What happens when you break a hologram into five pieces? Each piece becomes a hologram again. Each piece shows the same thing as the whole piece showed you before. Our individual consciousness

is like that hologram. The universal consciousness hologram is broken into many small holograms or individual living things. But each one of us has the same consciousness as the universal consciousness.

You see, your individual consciousness is like an onion. What do you see in an onion? There are layers over layers of skin. When you peel the onion layer by layer, what is there inside? Nothing! You are just like that onion. You think the onion is solid. Only when you peel, you see that there is nothing inside it. In the same manner, if you peel all the individual body-mind layers, you experience that you are the collective consciousness. Once you remove all the layers, you see that every entity around you has the same consciousness. Everything is the same.

Soul Situated in Body Does Nothing

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥
anāditvānnirguṇatvāt paramātmāyamavyayaḥ
śarīrastho'pi kaunteya na karoti na lipyate || 13.32 ||

13.32 Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is attached.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३॥
yathā sarvagataṃ saukṣmyādākāśaṃ nopalipyate
sarvatrāvasthito dehe tathātmā nopalipyate || 13.33 ||

13.33 The sky, due to its subtle nature, does not mix with anything, although it is all pervading. Similarly, the soul, situated in Brahman, does not mix with the body, though situated in that body.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४॥
yathā prakāśayatyekaḥ kṛtsnaṃ lokamimaṃ raviḥ
kṣetraṃ kṣetrī tathā kṛtsnaṃ prakāśayati bhārata || 13.34 ||

13.34 O son of Bhārata, as the sun alone illuminates the entire Universe, so does the living entity, One within the body, illuminate the entire consciousness.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३५॥
kṣetrakṣetrajñayorevam antaraṃ jñānacakṣuṣā
bhūtaprakṛtimokṣaṃ ca ye viduryānti te param || 13.35 ||

13.35 Those who see with the eyes of knowledge, the difference between the body-mind and the Knower of the body-mind, who can understand the process, are liberated from the bondages of material nature and attain Paramātman.

Kṛṣṇa again and again talks about the true nature of the Self. He tells Arjuna that the soul is free from all entanglements. It is eternal and transcendental. Kṛṣṇa says that though the soul has come into contact with the material body, it still is free.

In the previous verses, we talked about how the body is the temple of our soul. We saw how the soul takes this body to fulfill the desires of our past birth. The soul actually does nothing. It does not entangle itself in the web of greed and fear. It is the mind that continuously adds new desires to the list and keeps the body running after them. Internally, the soul is always free. It has no bondage.

It is like the lotus plant in a lake. Water droplets that fall on the lotus leaves do not get attached to the leaves. They simply roll off and merge with the water again. In the same way, the soul that rests inside this body is completely free from worldly joys and sorrows. It is like the drops of water. The soul, ātma can simply merge into the Supreme Soul, Paramātma. Only the body is related to the worldly happenings. The soul is not involved at all.

Kṛṣṇa uses the word nirguṇa meaning beyond the three attributes—nirguṇatvāt. The three attributes of satva (calmness), rajas passion and tamas (inactivity) are related to the mind and body. The soul is free from these attributes.

It is neither restless nor is it lazy. It is pure. Actually it is beyond purity. When we use the word pure, then it means that the soul can be associated with the attribute of calmness. But the soul is even beyond calmness. Nothing can circumscribe it.

One important thing we should know. Only when something is seen by the mind, do words come out. Words are an expression of the chatter that happens in our mind. When there is no mind, there are no words. When you go to the Himālayas surrounded by mountains, the first thing that happens is awe. No words come out. We are silent. Our being enjoys the beauty. Our being does not try to relate it to anything. Our mind has not yet associated any word to it. After a few seconds we experience the 'wow' feeling; it cannot be expressed.

In the same way, enlightenment cannot be expressed in words. There is no enlightened Master who can adequately explain what enlightenment is, in words.

Associating the soul with even the word calmness, requires the mind. But the soul is beyond this also. No word can describe it. It just IS, that's all. All enlightened Masters are triguṇa rahita meaning residing in a state that is beyond the three attributes. They know that the soul is free from everything. They know that the body is the temple of the soul. They know that the body does not affect the soul.

Kṛṣṇa gives an example to make this point clear. He says the space that is everywhere is unaffected by anything that is in that space. The subtle energy, space or ether, is present everywhere. Every molecule and atom has this subtle energy. Though it is present in everything that we see, it does not inherit the properties of what it resides in. Even if it is in a flower, it does not take up the scent of the flower. In the same way, the soul is not affected by where it resides. People think that their soul will go to hell if they have committed sins. They think if they have lived a pious life, their soul will go to heaven. They think that the soul is affected by the deeds of the body. Our sins do not affect the nature of our soul. Please understand that by infusing awareness into what we do, we realize that the body does whatever we do. The soul is completely free from it. The soul is not affected by it.

Kṛṣṇa says that just as the sun illuminates our whole world, one Supreme Self, Paramātma, that is one kṣetrajña, illuminates all beings in the Universe, whether they are animate or inanimate. He says everything has the same consciousness. Kṛṣṇa gives more and more examples. The sun sheds light on the surrounding planets. The darkness on the planets is removed by the sun's light. In the same way, the Supreme Self, kṣetrajña, lights up all beings in the Universe. The ultimate consciousness lights up the entire Universe. All beings of the Universe have this consciousness.

We may wonder why Kṛṣṇa says the same thing over and over again. But He is trying to make the concept of kṣetra and kṣetrajñya clear to Arjuna. Kṛṣṇa knows that this is important and He wants Arjuna to understand it completely. Anyhow, Kṛṣṇa says something new here. He says that just as the sun illumines the Universe, the soul in this body illumines not only this body but also everything surrounding it, the entire Universe. He says:

yathā prakāśayaty ekaḥ kṛtsnaṁ lokaṁ imaṁ raviḥ | kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata || 13.34 ||

Kṣetri is the Self. This Self illumines all the kṣetra, all the bodies. Not just our body or kṣetra is illumined but all the kṣetra are illumined. The consciousness present in each of us is the hologram of the supreme Self. So there is no separation between the consciousness present in our body and the consciousness present in a plant or a rock. Everything is the same energy. The sun lights up everything that is around. There is no partiality. It does not discriminate. Whatever comes its way, it removes the darkness from it. In the same way, the supreme Self present in us illuminates everything in the Universe. Our ignorance separates the soul from the Supreme Soul.

Actually to even use two different words - soul and Supreme Soul, ātma and parmātma - is not correct. There are no two separate entities called soul and Supreme Soul. There is only soul. There is only one. Everything in this Universe has the Supreme Soul. Our mind draws boundaries. It is like creating borders between two countries. So many countries fight over

boundaries. One country fights with the other to acquire more land. They are drawing and erasing boundaries all the time.

We think we can draw boundaries between the Self, which is present in us, and the supreme Self. We try to put our soul in a tight container made of greed and fear. We close the lid and are afraid to open it. Actually, we fear losing our identity. We associate ourselves with our individual ego. We want to show others how different we are. Our mind knows that if it opens the lid, the soul and the Supreme Soul will become one. Our mind knows that the soul in this

body and the Supreme Soul are one and the same; there is no difference between the two. So our mind fears that if it opens the lid, our whole identity will be lost and we will become the same as everyone else. Our mind does not want this to happen. So we continuously hold onto our individual ego. Only when we realize that we are all connected, that everything in this universe is the same universal consciousness, will we break open the container and merge with the Supreme Soul.

Here Kṛṣṇa ends by saying, 'If we can witness as pure consciousness, we will be liberated from the bondages of the body-mind and achieve the eternal consciousness.' Kṛṣṇa gives a technique to realize the eternal consciousness.

Witness and Be Liberated

Please know that becoming the witness of the kṣetra is the only way to keep us away from the bondages of the body-mind. We must witness as the kṣetrajña, consciousness. When we do that we will see the separation of the Self from the body and mind.

Understand that all our movements, reactions and emotions are related to the body-mind system. The way we move our body is a reaction by our body-mind system. Our emotions like anger, laughter, sadness and happiness are reactions of our mind. All of them are movements created by our body-mind system.

When we witness these movements happening in our system, we separate ourselves from the body-mind system. When we watch them like clouds in the sky, when we watch them like a movie on a screen, without getting attached, we see the truth. Even the thought of witnessing our thoughts and our emotions is a thought that is controlled by our mind. Even that is our thought and implies that mind is still acting. Only when we go beyond that thought, do we experience the eternal consciousness.

This technique may take at least ten minutes.

You are going to witness your body movements, breath movements and mind movements: movements of your body, movements of your breath and movements of your mind. You may ask what kind of body movements do we have? Understand that by inhaling and exhaling, your belly will be moving continuously up and down. There will be a slight movement of your belly during your breathing. Witness that movement. Next, watch the flow of your breath during inhaling and exhaling, without any attempt to control it.

Third, watch your mind. Thoughts will be going on. Please do not judge your thoughts as right or wrong. Don't be afraid of your thinking. For a few minutes, sit comfortably next to your mind, like a close friend. You can place a mirror in front of you and cognize that the person in the mirror is your incomplete half, your mind who is your close friend. Let it tell you whatever it wants to. Let it speak out loud whatever it wants. Without speaking, your thinking will not have its clarity, depth and strength. Allow your mind to talk, talk and talk and make it as part of you by befriending it.

Witness all these with no attachment. Do not stop, control or go behind anything. This is the self-completion process (svapūrṇatva kriya) with your mind. We continuously fight with our body and mind. We cannot get rid of the body and mind by constantly fighting with them. We can only go beyond them through friendliness. Only if we feel deeply friendly towards them, will we be able to go beyond body and mind. If we have a negative emotion of fear or greed towards the body-mind, we will naturally abuse and only have a violent relationship with it. Be complete with the body and the mind.

Witness the mind like a friend with integrity. Let whatever is inside come out with friendliness. There's nothing wrong. Neither support nor suppress. If we support, we will go after the garbage. If we suppress, we will end up analyzing the garbage and pushing it aside. Neither approach is going to work. Just witness and be complete.

Witnessing acts like fire. All the thoughts are burned away and what remains is the pure space of completion. Understand, neither suppressing nor supporting your thoughts will work. Only witnessing with integrity works. When we go deep into our being, into our space of completion, the witnessing consciousness automatically creates intelligence. Understand that we don't need to be in that space all twenty-four hours of each day. Even if we get a few glimpses, that is enough. That energy will guide our whole life. If we understand the silence that happens to us when we are witnessing, even for a few seconds, we will taste it and start acting on it. Only out of these few moments does the energy of great creation and achievement happen.

When we do completion, creation simply happens. Enriching will just be our lifestyle. When we are in the space of completion, we will simply create and enrich everyone. All great things are achieved from the consciousness and

intuition that is beyond the body-mind. They are products of the witnessing consciousness. This is true not only in the field of science but in arts, spirituality or any field. When we are beyond the body and mind, we bring the maximum powers out of our being. We start expressing the power of words through integrity, the power of thinking through authenticity, and ultimately the powers of feeling and living through responsibility and enriching.

The ultimate expression of our being happens when we are Whole. Whenever we are whole, we are holy. Understand that witnessing consciousness or being in the space of completion is the only path to Wholeness or Holiness.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde kṣetrakṣetrajñavibhāgayogo nāma trayodaśo'dhyāyaḥ || 13 ||

Thus ends the thirteenth chapter named Kṣetra Kṣetrajña Vibhāga Yogaḥ, 'The Yoga of Discrimination of the kṣetra, the field and kṣetrajña, the knower of the field,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 14
Guṇatraya Vibhāga Yogaḥ

Find Your Root Pattern and Complete

Whether you feel unhealthy or helpless, or emotionally weak, tired, bored, lazy, agitated or irritated, all these put together is feeling powerless. The good news is that you can live without any of these. The bad news is that you need to work for it. Our past experiences are stored in our unconscious as root thought patterns. They will only mislead you to a space of powerlessness, incompletion. In Sanskrit, the right technical word for these root thought patterns is mūla vāsanā or mūla vichāra dhārā.

We make incomplete decisions when we make the major decisions through root thought patterns or mūla vāsanā. We make powerless decisions driven by our root thought patterns. The first strong cognition you receive in your life, which influences you to continue to function based on the same cognition, is a root thought pattern. When the first attack of any strong emotion happens in you and imbalances your whole cognition of life, giving birth to your mind, the pattern you develop from that moment is the 'root thought pattern'. It is a pattern you develop when powerlessness takes you over for the first time in your life. Your pure cognition is imbalanced and that is the root on which the mind is born.

For example: In the young age, if your mother teaches you, 'Don't go in the rain. You will catch cold'. Naturally, at that age your immune system is yet to be developed. But even after you are twenty- five, when your immune system is at its peak, you don't even go in the rain, you just see the rain through the window and you start sneezing. What you internalized, what you cognized in the very young age, which has imbalanced your nature is root pattern. Your natural existence is root thought pattern. Get out of your root thought pattern and complete with it.

Please understand, it may be anything as simple as your mother not giving you the cake and giving it to your brother. It may be as simple as your mother making you sit on the dining table so that you will not run around and make a mess; or you trying your best and failing in your exam or some competition.

A pattern is an action that is unfulfilled as per your fantasy, either because of an outside hindrance or an inside hindrance, and is in incompletion. If your expectations are not met by yourself or by others, it remains as an incompletion.

For example, you always wanted to wake up early in the morning and practice yoga, but you never succeeded in that, so it remains as an incompletion. You always wanted your father to be very loving and caring, and he never honored your expectations, this

that you don't even realize that the root thought pattern and you are two different things. You just listen to your root thought pattern and behave as if the decision is your own.

Look in. Unless you find your root thought pattern and complete with it, your independent life does not start. Do not allow root patterns to get rooted in you. Look into the root patterns, into why you behave how you behave.

Everything in Existence has a root. Everything you do has a reason, a root. There is a reason for every happening in Existence. Find out the root of your happening. When you find your root pattern and complete with it, you will understand your prārabdha, the purpose of your happening.

In this chapter called Guṇatraya Vibhāga Yogaḥ, Kṛṣṇa explains the root of our happening; why we do the way we do, why we perceive the way we perceive. Kṛṣṇa explains the three different guṇas (attributes) to Arjuna. How we act or rather react to every situation is based on these three guṇas, the root patterns and how to complete with them.

Why Krsna Repeats

श्रीभगवानुवाच ।
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१॥
śrībhagavānuvāca
paraṃ bhūyaḥ pravakṣyāmi jñānānāṃ jñānamuttamam
yajjñātvā munayaḥ sarve parāṃ siddhimito gatāḥ || 14.1 ||

14.1 Kṛṣṇa says, I will declare to you again the supreme wisdom, the knowledge of which has helped all sages attain supreme perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२॥
idaṃ jñānamupāśritya mama sādharmyamāgatāḥ
sarge'pi nopajāyante pralaye na vyathanti ca || 14.2 ||

14.2 By becoming fixed in this knowledge, one can attain the transcendental nature, like My own, and establish in his eternal consciousness, that one is not born at the time of creation, or destroyed at the time of dissolution.

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३॥
mama yonirmahad brahma tasmingarbhaṃ dadhāmyaham
sambhavaḥ sarvabhūtānāṃ tato bhavati bhārata || 14.3 ||

14.3 The total material substance, called Brahman, is the source of birth, it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bhārata.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४॥
sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsāṃ brahma mahadyonirahaṃ bījapradaḥ pitā || 14.4 ||

14.4 Arjuna, understand that all species of life are made possible by birth in this material nature, and I am the seed-giving father.

By repeating the truth again and again, Kṛṣṇa tries to create the right inner space of completion in Arjuna. Please understand why Kṛṣṇa repeats Himself. He literally uses the same words again and again. Why should Kṛṣṇa repeat?

Kṛṣṇa is a Master who is result-oriented. He persists with what He wants as if Arjuna is going to get enlightened today, but He is ready to wait until the last person gets enlightened. He is the embodiment of enriching, which is the constitution of life. His whole life is a play from the space of enriching. He is radiating the power of not giving-up on

people with His uncompromising compassion. He is not easily satisfied with the attitude, 'I said whatever I had to say; whether he wants to listen or not is up to him.'

Kṛṣṇa takes the responsibility to make Arjuna responsible. Again and again, He repeats Himself because He wants to create a bio-memory of His teachings, the space of completion in Arjuna's inner space. He does this so that even if Arjuna misses listening to the teaching the first time, perhaps he will give his authentic listening the next time. That is why He repeats the truth again.

Carry the Right Inner Space

Any transmission of knowledge, energy or experience happens between us only when you give your listening.

In the Upaniṣads, it is told that when the young seeker Śvetaketu was initiated by his Guru, his Guru said to him only nine times, 'Tat Tvam Asi! Tat Tvam Asi! Tat Tvam Asi!' (You are That!) Śvetaketu became enlightened just by hearing those words. Then how come you don't become enlightened even if you listen to 'Tat Tvam Asi!' nine thousand times? You have to be carrying the right inner space.

On the rock, seed cannot sprout as a tree. In the right fertile ground only, the seed can become tree. In the right inner space only, the teachings can become reality.

Right inner space means where all the root thought patterns of suffering are destroyed. All the root thought patterns are destroyed where your inner space is fertile for experiencing the higher ideal and ideas.

Inner space means when you close your eyes and look inside, how you feel and what you feel as you, that is your inner space. In that inner space, if you suddenly feel as if you have taken bath in the cold water and the whole thing inside is in eternal peace, and there is no agitation; it is all completely in peace, in restful awareness, in completion; that is inner silence or the right inner space. It means the space where all your root patterns of suffering are destroyed.

You may wonder, 'When will I experience the right inner space or inner silence?' Whenever you want, that's all.

It is actually you who needs to feel tired of wandering around. Unless you feel tired of wandering around or rather fooling around, your mind will continue to go on fooling around, being in incompletion. Instead of the real source of joy, you will just go around and try to taste everything. Your mind needs to be little tired of roaming around, only then will it look in and decide to find and destroy the root patterns and create the fertile ground of the right space.

Here Kṛṣṇa says, 'I shall declare once more, I will speak to you about the ultimate truth, through the knowledge of which all the sages have attained supreme perfection.'

śrī bhagavān uvāca

paraṁ bhūyaḥpravakṣyāmi jñānānāṁ jñānam uttamam | yaj jñātvā munayaḥsarve parāṁ siddhim ito gatāḥ || 14.1 ||

You need to have tremendous love and patience. In any field, life happens to you, completion happens to you, only when there is tremendous love for people and a decision not to give-up on people. Kṛṣṇa is expressing the power of passion and the power of patience.

When you are not tired of your own past, you are a jīvan mukta, living enlightenment. Whether we believe it or not, man by nature is a mechanism. Not only at the body level, he is a mechanism even at the level of the mind. At most, we can call it a bio-mechanism, yet he is still a mechanism. He works based on memories, the root patterns or what we call mūla vāsanā in Sanskrit.

If you have a certain pattern in you as a compulsive disorder, it is a bio-memory. It is just dead memory. If you get frightened, you will run away. If you have some thoughts or doubts that a person doesn't love you, that person doesn't care for you, all other thoughts will immediately wake up, and you will be in depression.

Please understand, memories which stay in you and make you continuously respond unconsciously in the same pattern again and again, is bio-memory. If you learn the essence of the lessons you need to catch from the bio-memory, and live spontaneously based on that essence, it becomes bio-energy.

Understand, in every situation, if you catch bio-memory, you will miss the bio-energy. If you function on just bio-memories, you are a bound soul. You are a baddha jīva, entangled soul, living in bondage. Not only that, when you are living here, you also accumulate more and more muscle-memory. All the patterns you accumulate and continue to accumulate are muscle-memory. The confusion between muscle-memory and bio-memory is a confused memory.

So for every act, you will not know the right reason; if you know the reason, you do not know how to act. It is a kind of chaos.

Man is continuously caught in the web of these confused memories in his mind and his being, because he works based on root patterns that have been stored in his bio-memory, and accumulated as his muscle-memory. So, you do not know the reasons for the act you performed. Muscle-memory is the memory you accumulate in this janma (lifetime). Bio-memory is the memory you bring from the past births. Even in this birth, the muscle-memory can become bio-memory. When you psychologically collapse, with whatever ideas you elevate yourself and stand up, those ideas will become bio-memory in you, even though you accumulated them in this body.

Does God Exist?

Many religious rituals are designed to build the right muscle-memory and bio-memory in us. Going to a temple or a satsang (spiritual gathering) reinforces our desire to move forward spiritually. They create the right space, the environment, the mood for the right decision to happen. These actions cannot liberate or enlighten us. However, they can create the right inner space in us and program our unconscious mind, the muscle memory and bio-memory to work in a particular way. They can rewire us.

In the Hindu tradition, the power of sound is used. Hindu chanting is nothing but becoming It just by declarations. Every morning you declare, 'Aham Brahmāsmi Ahaṁ Brahmāsmi, Ahaṁ Brahmāsmi (I Am That)! Śivoʻham Śivoʻham Śivoʻham (I Am Śiva).'

Science is about facts that can be recorded. Spirituality is about the truth that needs to be experienced. That is why our scriptures never bothered about historical accuracy and factual details. They dealt with issues that affected our consciousness. To understand our scriptures, we cannot use logic. Truth has nothing to do with our head. It has everything to do with our being.

Everything is experienced by you as per the space you carry. Everything - your reality of God, reality of yourself, reality of society and reality of Universe is experienced by you as per the space you carry. Whether it is the great realities of cosmos or the realities of life or the realities of mind, the space you create, creates your reality. God can only be experienced when we drop our root patterns and create the space of completion. How can we prove His existence through the logic of our mind? If we can comprehend Him through our mind, our patterns, how can He be in any way superior to us? How can He then be God?

God can only be experienced. He cannot be proved or disproved. He cannot be believed or disbelieved. If you wish to experience God, if you have courage, find your root thought pattern and complete with it and you will experience Him in you. Kṛṣṇa wants to take Arjuna there to the space of completion. In fact, He already took him there when He revealed His cosmic form to Arjuna through Viśvarūpa Darśan Yoga (chapter 12). Now, Kṛṣṇa wants to take the rest of humanity to the same space of completion. So again and again, without giving up on us, He repeats the techniques of completion so we may realize our divinity. In His deep compassion He gives us a chance to catch the lifeline. He is throwing us so that we can be saved.

You Can Achieve My State

For the first time, Kṛṣṇa says that we will reach His state. So far He said, 'Worship Me. Surrender unto Me.' Now He says, 'You will achieve the same state in which I am. Anyone can attain the transcendental nature like My own, mama sādharmyam āgatāḥ.'

idam jñānam upāśritya mama sādharmyam āgatāḥ | sarge ʻpi nopajāyante pralaye na vyatthanti ca || 14.2 ||

We can achieve the state in which He is. Kṛṣṇa is the first Master courageous and bold enough to declare that Enlightenment is available to everybody; anybody can achieve it. Enlightenment is not an accident. It is an incident that we can create.

Until the time of Śrī Kṛṣṇa, the Upaniṣads, Brahma Sūtra and other scriptures spoke as if Enlightenment was an accident. Some people became enlightened; however, nobody knew why. Nor did they know why others could not get it or how exactly to get it. Nobody knew. They merely knew that some people were blessed, almost as if God was sitting

up there and reviewing applications, and to some, He said, 'Alright, yes, granted' and immediately that person became enlightened.

Kṛṣṇa is the first Master who showed how to write the application or present the resume for Enlightenment. He showed how to achieve Enlightenment. He showed the exact science of Enlightenment. We can experience it through our conscious decision to create the space of completion.

He says that by being fixed in this knowledge, 'One can attain - mama sādharmyam āgatāḥ.' He doesn't say, 'You can attain it,' indicating only Arjuna. He says one can attain it, meaning that anybody can attain it.

Kṛṣṇa beautifully declares, 'By establishing yourself in this knowledge, you can achieve the experience, or you can establish yourself in the same state in which I am, like My own.' 'Mama' means 'My own'. Kṛṣṇa declares, 'This truth will directly lead you to the state in which I am established - mama sādharmyam āgatāḥ.'

There are very few concepts Kṛṣṇa repeats in Bhagavad Gīta. One concept is, 'Understand Me, you will become God'. It may look very arrogant for an onlooker. Kṛṣṇa says, 'Understand My Divinity, you will become God'; 'Understand Me you will become Me'; 'Understand My inner space, you will achieve that space'.

Please understand, it means that when you understand the inner space of enlightened beings, without even missing a single step, you know the method to reach that space.

See, when you look at the personality, the power, the valor, the courage of an enlightened being, you take Him for granted and think, 'He is from a different plane. He will be like that only.' Personality of the enlightened being is not a person, it is personification. When you grasp the personality of an enlightened being, suddenly you know why you are the way you are, why you think the way you think, why you behave the way you behave. You know all the possible confusions and incompletions. And you will see, you will simply know the methodology to experience completion, pūrnatva.

You are Eternal, not limited by Birth and Death

Kṛṣṇa talks about the truth that one is eternal, and not limited by birth and death. The state of being eternal transcends creation and dissolution. It transcends the past and future. Eternal is to be here and now. Eternal is the present moment of completion.

He declares - sarge api nopajāyante pralaye na vyathanti ca (14.2).

Brahma is the Lord of creation. Creation is of the past. To exist in the physical plane, we need to have been created. To maintain is the job of Viṣṇu. Maintenance is about the future. It is about how we wish to be, what we wish to have, our desires, our expectations and everything related to the future. Śiva is the Lord of the present. He is the Destroyer of the future, making it flow into the past, by way of the present. He is the Master of the here and now.

Śiva is the Rejuvenator, not just the Destroyer. The present always rejuvenates. In Sanskrit, Śiva means 'causeless auspiciousness'. The present is the most auspicious; whatever happens in the present is auspicious. We should develop the attitude of accepting what happens in the present as auspicious.

Past, present and future, all three are in the same DNA seed of Kāla. If Kāla is the seed, past, present and future, all these three are in that seed, in the form of DNA. Your attitude towards the past and your attitude towards the future will be same. If you think that you are powerless, you were powerless in your past and you will be powerless in the future also. Understand, the impact of the past enters as a perverted inadequate cognition in your present and destroys your future.

Your inner space experiences the past and future in the same language, in the same way. Incidents, your perceptions and your self-assessments are the pillars on which your past is built. If you complete yourself now, if you complete your perception and self-assessments, sixty percent of your past will be burnt. Then can your past stand as it is now? No! It will just be with facts. So, your past will lose its power over you. Your past will be transformed. That is the way your future will be transformed.

You need to catch it and live it. The words you utter inside and outside you is hundred percent you. It is not bad news. It is good news. Understand, because you can change now. You can utter the word now and complete, 'I drop the

past; it has no power over me,' 'I am declaring and committing to myself that I am a winner. I am a success. I am Śiva - mangalatva (auspiciousness)!'

You can be complete now! By declaring that you are complete, just once in the present, you can finish off all your millions of declarations in the past. Because when time and space cross, the declarations you make are alive and powerful. Time and space always cross in the present moment. In any legal system, the latest order will be the order that will be executed. Even in your life, only your latest declaration will be executed.

Śiva is completion. Completion is auspiciousness. If you declare completion now, you are complete. When you complete, you transcend the past and the future. Wherever you go, you are going to be carrying this auspiciousness, radiating it. You will be a moving auspiciousness.

There are two kinds of people. The first type looks at everything suspiciously. They find everything unsatisfactory, incomplete. These people say, 'All very well, but…' They cannot say anything without 'butting'. Such people can never be happy. Their logic gets sealed in inadequate cognitions when incompletions drive them. They live with an idea of what life should be, rather than accepting it as it is. They are purely materialistic.

Please understand, when you are driving out of incompletion, you may have one dimension success in the life. But you will fail in life itself. One dimension success in life is not success. For example, if you have a root thought pattern of fear or shivering in you, even if you make billions of dollars out of that root pattern, you will not achieve satisfaction. Because the reason why you are making money is to feel secured. You will feel secured only when you break that pattern and not by making money. It is wrong strategy, for the wrong reason.

Life has no 'ifs' or 'buts'. But our fear does not even allow us to think that there is a space where there is no 'ifs' and 'buts'. This space of no 'ifs' or 'buts' is Enlightenment.

The second type of people find everything to be auspicious. Whatever happens is as it should be. They welcome life as it is. They carry the space of completion. These are the people who Kṛṣṇa says transcend creation and dissolution, past and future - sarge api nopajāyante pralaye na vyathanti ca. They live in Kṛṣṇa consciousness.

The Great 'Why'

Kṛṣṇa is trying to answer philosophical questions that can never really be answered: How is the whole Universe created? If everything is God, why is the Universe created? How are we born? Whoever tried to answer these questions just created another philosophy.

You need to know one important truth. When it comes to cosmic questions, unless you discover your answer, you will never be in peace. 'Why', 'the why' related to the outer world can be answered by others. 'Why should I drive the vehicle from the left?'; 'why should I drive a vehicle at all?' 'Why' related to the outer world can be answered by the law of the land or the outer world science. But all the 'whys' related to cosmic law, all the 'whys' related to life can be answered only by yourself by discovering it. The religion you discover is your religion, not that the religion you are born in is your religion. The answer you discover is your answer.

For this great 'why' you have to discover an answer. If you accept anyone else's answer for 'why', you will be living for that person's answer. At the most, Master's answer should be an inspiration for you to find out the answer for 'why'.

Kṛṣṇa tries to answer these questions as an inspiration for Arjuna to find his own answer for his 'why'. However, this answer is not the ultimate Truth. He says, 'Please wait until the teachings are over.' Normally when we don't receive an answer for our philosophical question, we will be stuck with that 'why'.

Kṛṣṇa says, 'I am the seed-giving father, the pitā, I am the root cause for everything - ahaṁ bīja pradaḥ pitā (14.4).' 'Why', this 'great why' is Kṛṣṇa's seed put inside you and sent, so that you won't rest until you become a tree. Understand, each seed has an energy called 'vīrya' that does not rest until it produces more seeds. Until then, it cannot rest. Even if you destroy the seed or eat the seed, that vīrya goes into your body and does its job in some other way. Here, Arjuna also comes back to the same great 'why' again and again and gets stuck. For the sake of inspiration or just for the sake of giving him an understanding, Kṛṣṇa gives an answer.

Kṛṣṇa's words can be fully understood only when we experience the consciousness of Kṛṣṇa. Until then, it is just a cognition. Even if it is a cognition, it is okay. Proceed with this new cognition into the next chapters, into the next verse. Suddenly, when you see the result, we will understand that whatever you have cognized is the truth. Kṛṣṇa makes

this declaration so that you can understand the truth. You can discover the root cause based on which you cognize your whole life, based on which your consciousness functions.

Natural Attributes, Gunas

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५॥
sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinamavyayam || 14.5 ||

14.5 Material nature consists of the three modes: goodness, passion and ignorance. When the living entity comes in contact with nature, it becomes conditioned by these modes.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६॥
tatra sattvaṃ nirmalatvāt prakāśakamanāmayam
sukhasaṅgena badhnāti jñānasaṅgena cānagha || 14.6 ||

14.6 O Sinless One, the mode of goodness, sattva, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७॥
rajo rāgātmakaṃ viddhi tṛṣṇāsaṅgasamudbhavam
tannibadhnāti kaunteya karmasaṅgena dehinam || 14.7 ||

14.7 Arjuna, know that the mode of passion, rajas, is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity by attachment to work.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभि स्तन्निबध्नाति भारत ॥ १४-८॥
tamastvajñānajaṃ viddhi mohanaṃ sarvadehinām
pramādālasyanidrābhi stannibadhnāti bhārata || 14.8 ||

14.8 Know, O Arjuna, that the mode of ignorance, tamas, the deluder of the living entity, is born of inertia. Tamas binds the living entity by carelessness, laziness, and excessive sleep.

Material nature consists of three modes or attributes: goodness, passion and ignorance. These are called guṇas in Sanskrit. Kṛṣṇa explains how we operate through three different types of root thought patterns. One is sattva, the other is rajas and the third is tamas. These are translated as goodness, passion and ignorance; however, these are not exact translations.

Sattva refers to the root patterns that lead us to bliss, the space of completion. These root patterns lead us to joy and ecstasy. Rajas refers to the root patterns that lead us to restlessness, excitement and to work intensely. They make us active and materially productive. The third attribute, tamas, refers to the root patterns that lead us to depression, laziness and to dullness. Root patterns that lead to ecstasy and bliss form sattva. Root patterns that lead to restlessness, anger and emotional imbalance form rajas. Root patterns that lead to depression, dullness and low moods form tamas. Those root thought patterns that automatically arise and imbalance our cognition and lead to depression are called tamas.

Sometimes a thought suddenly comes up, 'I will not let him off so easily. I will see that he learns a lesson. I will not let him go.' We may unexpectedly make an angry gesture with our hands while engrossed in this thought. Patterns that make us active or cause anger or violence and imbalance our cognition are called rajas. We are normally caught between rajas and tamas. Very rarely do we get sāttvic patterns. Sāttvic patterns do not disturb us. They give rise to a memory of

deep completion, bliss or joy that we have experienced. If we are pulled inwards, if we are made to do something good that leads to bliss, ecstasy and peace of mind, it is due to root patterns of sattva, sāttvic memories.

The Science of Completion

These three different types of root thought patterns or saṁskāras rule our entire life. Knowledge of these root patterns is the basic knowledge that must be possessed by anyone who wants to live successfully. Ayurveda, the Hindu science of health and wellness, is structured around the concept of guṇas and their effect on our body-mind system.

Understanding the three different root thought patterns or saṁskāras is the operating manual for the mind, the inner space. The science of completing with these roots thought patterns is the owner's manual for life. This is the basic life science. Kṛṣṇa calls it Guṇatraya Vibhāga Yoga.

When we don't comprehend this manual, we are not able to catch the whole understanding of life. We miss so many opportunities. We miss expansion in life, growth in life. We miss many possibilities in many dimensions. We miss the actual life itself. Because we have never learned or understood about the guṇas, we live only a very small fraction of what is possible in life.

At the outset, root patterns are not dead memories. Mūla vāsanas are living biomemories and muscle-memories, not dead memories. The more we travel with these memories, the more we live with these memories, the more they become a part of our being. They take up residence in deeper levels of our consciousness. They get engraved into our brain structure.

Kṛṣṇa explains step-by-step how we become caught in these three levels of root patterns and how we are pulled and pushed by these patterns. It is almost like having three wives. If we have one woman in our life, enlightenment is a luxury. If we have two women, enlightenment is an option. If we have three women, enlightenment is compulsory! With three wives or husbands, one cannot live without enlightenment.

Here, Kṛṣṇa gives us an understanding of how to find these root thought patterns and complete with these bio-memories and muscle-memories. Another important point is that because these memories are living energies, they can be used for creating powerlessness, the space of incompletion or powerfulness, the space of completion.

Understand, the inner space you carry is such a powerful space. When a person has energies to do powerless acts out of incompletion, we can tap into those energies and make him do powerful acts out of completion. You are hypnotized to believe that your past has influence over your future. No! Till this moment if somebody is a sinner, in the next moment he can become a saint. Till this moment if somebody is a saint, next moment he can become a sinner. That is the beauty of Mahākāla, Time.

Please understand, how the science of completion and incompletion work, how powerfulness and powerlessness work, how the space of satsaṇga and nissaṇga work. When you associate yourself with powerfulness, you are in satsaṇga. When you associate yourself with powerlessness, the wrong association, you are in nissaṇga.

When you allow incompletion, you cannot say, 'Oh! I allowed incompletion only for three minutes, then how can thirty years of completion be destroyed?' You cannot say, 'Oh! I put only a drop of poison in the milk!' Same way, in one minute of deciding to be complete, your janmas (births) of sins will be washed away. You cannot say, 'What is this? It is unfair. This person was in completion space for only one minute. How can all his sins be washed away?'

When we entertain and associate ourselves with powerlessness, powerlessness is so powerful that it can destroy us. Powerlessness is worse than alcohol and poison. Poison destroys our physiology. Alcohol destroys our psychology. Powerlessness destroys both our physiology and psychology. If we entertain powerfulness, if we complete, the same way completion will raise us so quickly. Please understand, even for a few minutes if we decide to be in incompletion, it can put us in a space where we will stoop so low, all the janmas (births) of spiritual achievement will be destroyed. In the same way, if we decide to be in the space of completion for a few minutes, it can open a new consciousness for us.

The powerfulness and powerlessness, completion and incompletion doesn't work logically, it works miraculously. Miraculous changes happened to these sinners and a cognitive shift took place in their being. The shift usually happens in the way that our mind receives data, processes it and delivers the result based on the root patterns.

Once the cognitive shift takes place, we receive data, process it and go inside instead of outside. We respond from the complete cognition we carry inside and create more and more completion outside also. As long as we operate from

the incomplete cognition, we react externally and we work towards depression, powerlessness. However, once we go in and complete with our root patterns, and associate ourselves with powerfulness, we move into bliss.

How the Mind and Senses work?

Kṛṣṇa explains how root thought patterns disturb our inner space and through this understanding, we can transform our being. Please see the above diagram through which we can understand how patterns affect our cognition, our decisions and how to come out of the influence of patterns.

Please understand how we receive information or data from the outer world, how we internally process it or cognize it, and how we make decisions.

Cognition is the process of receiving information through our five senses, processing that information internally, relating with it based on our root patterns, and responding to life based on our patterns. This is known as cognition.

First, we see something through the eyes. This is the example of sight but we can replace it with any other sense: like hearing, smelling, tasting or touching. Among these five jñānendriya (senses of perception), any one can be used here.

There are five jñānendriya and five karmendriya (senses of action) that are the means of communication between the external world and us. Jñānendriya are the senses of perception, the five senses of smell, taste, sight, touch and hearing. The karmendriya are five actions of elimination, procreation, locomotion, grasping and speaking. Each sense is related to one of the energy centers (cakras) in our body-mind system.

First your eye captures the whole scene of what is in front of you like a picture and this picture goes to the cakṣu (the energy behind the eyes). Understand, we don't see with the eye, we see through the eye. There is an energy that is inside or behind the eye that actually sees. There is an energy inside or behind the ears that hears. The ears by themselves cannot hear. That is why when we are engrossed in a book, we may not hear the alarm or doorbell ring. So, there is an energy inside the eyes that sees. We call this energy cakṣu. The whole scene is converted into a file like in a digital signal processor in a computer so that our mind can process the data.

The cakṣu is almost like the digital signal processor or the DSP in electronic systems. In a computer, whether it is an audio or visual file, it must be converted into a digital file. In the same way in our inner space whatever we see or hear is converted into a bio-signal file like a digital file.

Then the file starts moving up, step-by-step. The file goes to the part of the mind called citta. If we understand this, our whole life can be transformed. We will know why we do the way we do, and how we react. We will cognize how we make big decisions based upon our root thought patterns and consequently suffer.

The file goes to citta, the place where past bio-memories are collected. Citta means mind, inner space. This area is where the work of excluding happens as - 'Na iti, Na iti' - this is not, this is not. The process of neti neti (this is not, this is not) takes place in this area. Upon seeing this file, our citta starts eliminating whatever the object is not.

Take the example of this scene: First you see the Master, the whole scene is photographed. It goes to cakṣu and becomes a bio-signal file. The file is then taken to citta, bio-memory. Citta says, 'This is not a tree. This is not an animal. This is not a plant. This is not this. This is not that.' The excluding process happens in citta.

Next, the file goes to manas, another part of the mind. The manas tries to positively identify, 'This is a human being. He is wearing a saffron robe. He is standing on a stage.' The identification process, 'iti, iti' (this is it, this is it) identification process happens in manas. In citta, 'neti, neti' or the 'not this, not this' elimination happens.

Once this positive identification happens, the file goes to a third part of the mind called buddhi or intelligence. Buddhi is where the trouble starts. Here the analysis starts, 'How am I related to this file? How am I connected to this scene? How is it relevant to me? How should I respond to this scene?' If past bio-memories about Master have been good or pleasant according to your intelligence, you cognize and respond in a positive way. You immediately refer to those past memories and review, 'It was so good at yesterday's discourse.'

Your intelligence refers to the past bio-memory and muscle-memory and makes a decision based upon your cognition of these experiences. If your cognition about the past experiences with Master has been positive, your intelligence tells you to stay and listen. If your cognition of the past experiences has been inadequate, unpleasant and you felt bored,

your intelligence tells you that this is not the place for you and that you should leave. These are logical decisions based on conscious memories retained by your mind.

Up to this point, your cognition, the transmission of what is perceived by the senses and what is the response based on that pattern is relatively straightforward. It is a conscious process. From the conscious mind, the information is passed to the unconscious space of the mind, the ego. This unconscious space of the mind is the ego, not because it is arrogant, but because it provides you the identity of who you are.

Your identity stems from your unconscious incompletions which are your root patterns. You project who you wish to be, never who you are. You do not even know who you are. Who you are is deeply buried in your unconscious. All the major decisions that shape your life are consigned to this unconscious space.

This is the repository of all those emotionally-filled memories, the root thought patterns and beliefs about yourself; which constitute what you believe as you, what you project as you, what others expect you to be, and what you expect others or life to be for you and therefore, create your identity. This is the ego. Identify your root pattern. Root pattern means the first time in your life when your cognitions were imbalanced, disturbed by some external force; and your terrorized being started defining yourself with a disempowering word and started defining the world in that disempowering powerless state; and to compensate from this death, the disempowering inner identity, the inner image, you create a pseudo alternative compensating cognition, the outer image. This is the root pattern.

When your root pattern starts, that is the moment you feel yourself as an individual identity. If it starts in an accidental moment, your life will be an accident forever. It is an eternal accident. Till you complete with that root pattern, you will continue to have accidents in your life.

Completion takes away the agitated confusion and the alternative compensating image we create in our life. Understand, this example of your life. Because we have a very disempowering cognition about ourselves, we go on creating an alternative compensating cognition to compensate with our inadequate cognition. It is like you first declare you are a beggar, forgetting the billions of dollars you have in your bank balance, and then you yourself try to project the rich image to cover your belief that you are a beggar. But unfortunately, the final thing is you will project that your whole life - that you were a rich man, but lived as a poor man, but in reality you were the richest man.

Understand, you project and you try so hard to prove to the world that you are a rich man, but you always believed yourself and lived as a poor man; but in reality you are the richest man. You never knew about the wealth you had in your bank balance. It is like you kept all your money in some Swiss Bank and you forgot the number. To compensate the inadequate cognition which got created unconsciously inside you, which is your inner image, mamakāra, you create an alternative compensating cognition which is your outer image, ahaṁkāra.

Till the end you never feel satisfied, because you feel the guilt you showed, which is not true, without realizing your true identity is much more than what you can imagine and show. So, your whole life ends in deep incompletion and the trial and error methods you do with these incompletions.

If you complete now, the first thing you will realize is that the alternative compensating cognition is a lie and it will melt down. Second thing, your disempowering cognition about yourself will melt down. Third, you will realize that your original self is much more than what you projected as your outer image, the alternative compensating cognition. And you will have complete easeness between what you feel as you, what you show as you, and what you are as you.

The conscious mind does not make important decisions. It makes a few decisions that can be reached by its limited intellect. Anything important moves to the unconscious ego or root patterns. Our unconscious handles all life-threatening situations with the disempowering cognitions, the so-called fight-or-flight decisions. Our conscious mind is too slow to handle them.

For example, the file travels to the ego, and the ego makes the decision, and we execute it. If there are more incompletions, the file travels to every table like in a bureaucratic office. Each incompletion stamps, puts its signature and writes its opinion. The effects of your root pattern are your conflicting patterns. Conflicting patterns are the branches which sprout from the root pattern.

When the file reaches the ego, the ego comes to a conclusion based on all the 'yes' responses and all the 'no' responses based out of your conflicting patterns. Yes or no is not a problem; however, we have wasted so much time and energy on this small decision. Not only that, any decision you take out of powerlessness, restlessness, will lead you to more and more powerless space. Understand, it is very important. Any decision, whether you get into some challenge, or

you get into any relationship, or you get into a business decision, any decision, please see to it that you are in the space of powerfulness, completion.

You break relationships, you break businesses, you break partnerships, you break families, you break life itself when you are powerless, incomplete. Powerless moments in life create more and more powerless moments in life. For example, when we sit in our office, not doing anything, just sitting and worrying, we become stressed. Within fifteen minutes, we have pain in our shoulders. Worrying about simple decision-making leads to shoulder pain.

Continuously, again and again, look into the reasons for your powerlessness - why are you in conflict? Why are you in a powerless space? Whenever you are possessed by powerlessness, confusion, agitation, and you don't know what to do, please don't take any decisions in your life. All restlessness is powerlessness. The more patterns you have, the more powerless you feel, the more restless and rājasic you will be.

Take the example of smoking: According to the data collected at the conscious level, we know smoking is injurious to health. However, when the time comes, suddenly we decide to smoke. How does the file take such a quantum leap? How is the decision totally changed? When the file travels to the unconscious space, patterns say, 'No, no! The last time I smoked, I felt really good, I felt relieved from all the stress.'

We make countless decisions based upon root thought patterns. We repent and suffer later on. Suddenly we shout and after ten minutes, we repent, 'Why did I shout? I always wanted to keep a smiling face. Why did I shout?' We reacted suddenly due to these patterns.

We will see later how root thought patterns disturb and torture our decisions. Kṛṣṇa says that we should ask our being how we missed reality. Why are we deluded by root thought patterns?

Kṛṣṇa speaks of sattva guṇa saṁskāras that lead us to bliss and peace, rājasic guṇa that lead to restlessness and violence, and tamasic saṁskāras that lead to depression. He further explains how these saṁskāras influence our decision-making process.

When we try to work with different types of conflicting patterns, sattva, rajas and tamas and all three cross each other, they create hell in our lives. We need intelligence to even look into our lives to find our root pattern and see how many times we have carried the same pattern. We usually react out of arrogance or guilt. We say, 'So what if I made a mistake?' We brush it under the carpet leaving it incomplete. This is one kind of attitude, the attitude of might is right. The other attitude is that of suffering from guilt. Kṛṣṇa gives techniques on how be complete with these three guṇas.

Seven Energy Layers of the Body

These are the seven energy layers of our body-mind system. These are seven parts of our inner space, our being.

The first is the physical body, our flesh and bones. Next is the prāṇic layer, the energies of prāna, vyāna, udāna, apāna and samāna or the five air movements that take place in our body-mind system. The third is the mental body. This is where our mental inner chattering continuously takes place. This is inner chattering or the mental body or caṅcala, which means inner movement. The fourth is the etheric body. This is the space where our intense emotions and painful experiences are stored. Usually intense emotions are of pain and suffering.

The prāṇic layer is the body filled with desires. The mental body is filled with 'I should have' or guilt feelings. The etheric body is pain. Understand these three. Desire, guilt and pain are the feelings or the experiences stored in these layers.

When emotions, desires and feelings arising out of these three attributes are pure, they are called sattva, rajas and tamas depending on the quality of the emotion. Usually, they are impure. They are mixed with each other. We should know how to purify them. If we can purify our desires, we will be liberated. We cannot live without desires. We can only

cleanse and purify the desires, directing them towards the right path. Without desires, we can't breathe. Desires must be handled properly. That's what we need to work towards, sattva.

Next comes guilt or rajas. Our restlessness is created by thoughts like, 'I should have done that', 'I should have lived like that', 'Because I did not do it then, let me do it now', 'Let me teach him a lesson, I know what to do now.' This is how restlessness or rajas operates.

The third is pain. Whether we do right or wrong, we know how to make it painful. Whatever it is, we know how to create suffering through tamas.

The first four body-mind layers are influenced by the three guṇas. The mind cannot experience the remaining three layers beyond the fourth layer. They can be experienced only through meditation. In the fifth layer, the causal body, we sleep soundly without dreams. It is called kāraṇa śarīra, the energy layer that we experience during deep sleep. The sixth layer is the cosmic layer, filled with joyful memories, and the seventh is the nirvanic layer or the bliss body.

Powerlessness in the level of physical body is tiredness and boredom. Powerlessness in the level of prāṇic body is dilemma. Powerlessness in the level of mental body is worry. Powerlessness in the level of subtle body is depression. Powerlessness in the level of causal body, kārana śarira is inability to trust life.

Just remember the first four layers of physical, prāṇic, mental and etheric energy. That's enough, because we will work only on these now. Kṛṣṇa has already spoken about the physical layer. Now He works on the other three guṇas of sattva, rajas and tamas. Satva is related to the second layer that is the prāṇic layer, rajas is related to the third layer that is the mental body, and the fourth layer is the etheric layer of tamas.

Sattva is related to desires and the prāṇa śarīra. When our desires change, our prāna flow or our airflow changes. It is prāṇa that sustains life in us. This prāṇa is affected by the changing desires in us. For example, if we are caught in lust or an intense desire, our inhaling and exhaling becomes intense. The prāna going in and coming out increases. With any desire, the prāṇa flow totally changes. If we are in a silent, peaceful mood, the prāṇa flow will be so mild, we will not know prāṇa is flowing. Understand that this prānic layer is filled with desires. What should we learn about sattva, about this prānic layer?.

Your Inner Space is Pure Consciousness

Whether we believe it or not, accept it or not, we are God. We are pure consciousness. No matter how many millions of reasons you give, there are some things which cannot be changed. Our inner space is all-powerful. Our inner space is infinite and infinitely powerful. Our inner space carries the DNA of Ahaṁ Brahmāsmi (I Am That).

How many ever arguments we may give, a country's constitution cannot be changed. In the same way, we may give a million reasons, many arguments to prove that we are not God, and we are not divine, and we are not powerful.

You think, 'I am not even able to get a cup of coffee when I want it. Then how can I be all-powerful? I don't even know what is happening in my spouse's mind. How can I be all-knowing?' You have very silly reasons to deny the possibility of your inner space. Please understand, you never tried to explore your inner space. How can you deny it before even trying?

Please understand, the space you create inside is so powerful, it can straightaway affect the way you experience life and the way others around you experience life.

How you feel things are going to be is the 'space you create inside'. If you are very clear that your space is already in a low energy, and you have thoughts like 'Anyhow, whatever I do is not going to work out, it is not going to be successful!,' then you have already dictated it. You have already given the plan to the Cosmos - 'I want my life to be like this only, as a big failure. Please make it happen for me.' So Cosmos will stitch it and give it to you.

The space you carry inside is not the effect of the happenings of your life, it is the command you are giving to the Cosmos. You may put the blame somewhere else. You may say, 'No, no, no! I am in low mood because of the continuous failures that have happened in my life. If you were in my shoes, you would understand why I am like this.'

Please understand, the space is the order you give to the Cosmos to prepare your future. Just like how you place the order in the restaurants after looking at the menu card, the inner space you carry is also an order you give to the Cosmos, 'I want this, this, this in my life.'

Whatever you carry in your inner space is a possibility. If you are carrying sadness, you are ordering the Cosmos to bring greater sadness into your life. If you are carrying joy, you are waiting for more joy to come in your life. If you are

carrying an inability, 'Yes, I have the wrong inner space. I am depressed, but I don't know how to change it,' that is one more inner space; it means you are ordering the Cosmos to give you more powerlessness.

Whatever thoughts we create in our pure consciousness gain power. This inner space exists in all of us and is called Self, ātman, or inner divinity. Whatever thoughts we create in this inner space, the deeper they are, the more power they get from this consciousness.

But, the problem is that we create self-conflicting desires. We suffer with our desires because of this. Whether our desires are fulfilled or not, the resulting suffering is inevitable. If the desires are fulfilled, there will be emptiness and if they are unfulfilled, there will be restlessness. In both cases, we move towards tamas. Why?

It is a subtle understanding. Many times people ask, 'How can I complete just by declaring completion?' You can! You are nothing but the bunch of words you uttered, consciously or unconsciously to yourself and to others. Unfortunately, most of it is unconscious. That is where the problem starts. Many times, you do not recognize the power of the words you utter, especially towards yourself.

Whatever words we repeat unconsciously in our inner space become reality in our body, mind and in our world. It is because we have the power to give life to any word. If the words 'Let me get up and go', come to our mind, with those words, immediately our body will move, we will stand up and start going.

Understand, the first lesson you need to learn is the ability to trust the power of integrity.

If you say, 'I am free,' then, you are free. If you say, 'I am a liar,' then, you are a liar. If you say, 'I am powerful,' then, you are powerful. It is just you. The words you utter to yourself and others is life. It can be great news for you if you start living it. It can be good news for you if you start believing it. It can be bad news for you, if you start worrying about it. But the words you utter towards yourself and to others is you.

One word can make us do whatever we want. Words that appear in our inner space are mantra (sacred sounds). When put together, all the words that appear in our inner space form our life, especially the words that we repeat unconsciously.

Thoughts that we repeat unconsciously are more powerful than words we use consciously. Your inner space is nothing but the words you repeat, again and again within you. So, now decide consciously that you will repeat the right words within you.

Whatever mantra or word we use in our inner space, that dhyāna or meditation automatically happens in our unconscious. If we use the word 'headache' again and again, we will be meditating on the headache. If we use the word 'health', again and again, we will be meditating on health.

That is why when we start to meditate upon God, we start with a dhyāna śloka or meditation verse. It is like the invocation verses that invoke God with the right words. In these verses we verbalize what good things we wish to visualize in our lives.

Verbalization of visualization is the dhyāna śloka. Whatever we visualize again and again will be inscribed in our memory, in our inner space, in our inner being. If we have a disease, please never create and repeat a word that carries the name of the disease. Always use these powerful words, 'Let me be wealthy'; never say, 'Let me be free from my poverty.' Declare, 'I create the space of completion'; not, 'I am working hard on my incompletions.'

Please do not abuse the inner space or icchā śakti (power of creation). The prānic layer is our icchā śakti. It has the energy to make things happen. It has the energy to fulfill our desires. Do not waste icchā śakti by creating self-conflicting or self-doubting patterns. Declare completion with all the self-doubting patterns.

Complete with Self-doubting Pattern

Understand, all of you have one important pattern of self-doubting. Along with your root-pattern and split-up of your personality, one more thing has entered into you - constantly doubting. This is because any part of your personality decides or does anything, the other part doubts that cognition.

Whatever your right hand does, your left hand is doubting. Whatever your left hand does, your right hand is doubting. But, you have to do everything with both hands, only then it will be successful.

Self-conflicting and self-doubting patterns corrupt our whole sattva space. The sattva space, restful awareness with you is your basic right and it is possible for you to reclaim your basic right. In the cosmic constitution, restful awareness is your basic right. Enlightened beings land on planet Earth to ensure that your basic right is restored to you.

We continuously allow ourselves to be exploited by what we hear and see. People who don't know the truth about how the mind and consciousness influences us. All these problems arise because we don't know that pure joy of inner space is possible.

No medicine or chemical can help our mind. All antianxiety medicines, all anti-depression medicines are consolations. First, we visualized that we suffered from depression and now we visualize that we have taken some medicine, that's all. You go on telling yourself, 'My time is not good, I will not be able to do anything.' And even after you do it, you start believing it so strongly that you fulfill it.

You are the astrologer, you are the trainer for you, and you are the judge for you. You first give the self-fulfilling prophecy, 'I am a failure'. Then you train yourself for that, so that even the Guru should not make you successful, even by mistake and you wait for those kinds of responses from society. You do not bother about the support you receive, but you are haunted by the discouragement you get, because you are training yourself to be a failure. So, who is the decision-maker for your life?

First, you are an astrologer who declares that you are a failure. Then, you are a trainer who trains yourself to be a failure, and if failure does not come even then, you become a judge and you declare that you are a failure. Don't be caught in that self-doubting game. We disturb the sattva, the pure space of our being, by creating self-conflicting and self-doubting patterns.

Sit with yourself. Complete with all the negative conflicting patterns. Complete with all the self-doubting patterns. Allow the grace to move in you. Create the right inner space by completing again and again with yourself by doing svapūrṇatva, self-completion. Create the right space, right mood, and right experience.

Completion with Rajas Pattern

Next, let us see how two desires conflict one another. We want to lead a peaceful life and we want wealth. With wealth comes responsibility as well. If you actually analyze your attitude towards wealth with integrity, you will understand that you are actually afraid of wealth. You hate wealth.

The fear of responsibility and the greed for wealth always go hand in hand. If you look in, you have greed for wealth, but you are not ready to take responsibility that comes with wealth. This is the self-conflicting desire. Either decide to take responsibility or decide to relax from that desire and restore your integrity by completing with it and accept whatever happens.

Only one thought should be strengthened when two desires conflict. When we have both, we have a self-conflicting mental setup. In the sattva space, when we create self-conflicting patterns, we are automatically thrown into rajas.

Kṛṣṇa says rajas is the mode of passion that is born of unlimited desires and longings. Kṛṣṇa says, because of this rajas, mode of passion, born of unlimited desires and longings, the embodied living entity is bound to doing result-oriented actions.

rajo rāgātmakaṁ viddhi tṛṣṇā saṅga samudhavam | tan nibadhnāti kaunteya karma saṅgena dehinam || 14.7 ||

He talks about desires and longings. What is the difference? Rāga means desire; tṛṣṇā means craving, longing. Some memories have our emotional support whereas some memories have been inserted into our being by advertisements. Advertisements are not only on the television or in a movie theatre. If our father repeats something time and again, that is an advertisement. If our mother says again and again, 'This is right, this is for us, this is for you,' that becomes an advertisement. Some desires have our mental support. We feel these will give us fulfillment; we feel these are our genuine needs. Some desires have been sold to us by someone else. That is the difference between desires and longings.

Desires, rāga are ours and longings, tṛṣṇā have been given to us by society. Desires are inborn. They are our nature. If we fulfill desires, we feel fulfilled, relaxed and complete. With longings, the moment we fulfill them, we feel empty, incomplete. This is the difference between desire and longing. Desire gives us fulfillment, completion. Longing gives us emptiness, incompletion.

Kṛṣṇa shows us how self-conflicting desires lead us to rajas. When desires contradict each other, we get confused. We fall into rajas, restlessness. The more patterns you have, the more time it takes to make a decision. We will suffer and be in a dilemma. Man is a dilemma. Continuously we think, 'I should have done this,' or 'I should have done that.'

Life is a failure if in your old age you think that you should have done all this when you were young. Dilemma is due to too many conflicting patterns. Dilemma is what Kṛṣṇa calls rajas and restlessness. All restlessness is powerlessness.

In rajas, we have tremendous anger, violence and inner restlessness. A person caught in rajas shouts at others and experiences an irritable mood. He has a poisonous tongue. He waits to vomit out his irritation and anger on others. What is agitation? Not taking the responsibility for what you mean to others is agitation. When you don't take responsibility for your commitments to others, you get agitated. You get irritated. If you take the responsibility for your commitments, you will not be agitated or irritated.

How to complete with the rajas patterns? The first truth you need to know about completion is do completion just to be in the space of completion. All other reasons lead to more and more incompletions. Completion done in the space of completion transforms your personality, transforms your being; the intense, constant agitated violence you carry towards you and others due to rajas patterns.

When you drop a stone in the water how the ripples are created; in the same way the moment incompletion is dropped in your consciousness, the ripples of violence towards you and others starts in your being. Worrying becomes your lifestyle. Worrying becomes the compulsive pattern in you. Not only worrying, because of worrying, the inability to handle life. At the most, you only push your life under the carpet. Pushing life under the carpet is not going to be the solution.

See, there are only three ways to handle your incompletions. One, by pushing them under the carpet. Second, by trying to forget them either by alcohol or by other entertainments. Third, by completing them and liberating yourself.

Continuously completing for the sake of completion leads you to the experience of Enlightenment. When you try to push your incompletions into your unconscious mind, unfortunately, it reaches deeper and goes closer to your consciousness. Anything closer to consciousness becomes powerful. That is why a small incompletion that happened in your life when you are young or a small incompletion which you are suppressing without completing it, it explodes in you as a dangerous imbalance of your rājasic guṇa patterns.

Many times, your imbalance is such that you do not care about your destruction. You go on waiting in anger and expecting the other person's destruction. If you drink poison, how can the other person die? It is not possible. That is the biggest foolishness human beings get into. They drink the poison thinking the other person is dying.

All vengeance is rooted in incompletion. Complete it. Trust the Cosmos and complete it. Once we do completion with the rajas patterns, we can make one thousand decisions without any stress, violence or suffering. That is why Kṛṣṇa says that when we don't expect the result, when we don't think of karma phala (result of the work done), we can do the work intensely.

When we don't expect or worry about the result, we work beautifully because there are fewer patterns. We will not suffer or be tortured by root thought patterns. We will be in the space of completion, which will lead to more and more completion.

Consciousness Can Never Be Tired

In the next verse Kṛṣṇa talks about tamas. He addresses Arjuna, 'Oh son of Bhārata, know that the mode of darkness, tamas, is born out of ignorance . It is the delusion of all embodied living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.'

tamas tv ajñānajaṁ viddhi mohanaṁ sarva dehinām | pramādālasya nidrābhis tan nibadhnāti bharāta || 14.8 ||

If there are more vāsanas or patterns, the file does not reach the ego easily or even fully. A powerful pattern may make the decision on the way. Why does this happen? Why do you decide unconsciously and regret later?

This unconscious space is filled with negative bio-memories and powerlessness, restlessness. All our past bio-memory or root thought patterns are stored in your inner space as files without any logical connection between them. When the file takes a quantum leap to this space, it does not reach the ego properly for a decision. It is as if your computer hard disk is loaded with high-resolution photographs and there is no further scope to work on your hard disk. Like that, when your unconscious is loaded with past root thought patterns and memories, it becomes inadequate, inefficient and incomplete and makes superficial, illogical decisions.

Take this example: Why does drinking alcohol become a pattern, but drinking water is not becoming a pattern? Both of them people drink every day. People even drink more water. Then, why does drinking alcohol become a pattern and

drinking water never becomes a pattern? Because drinking water gives you completion and you are not stuck. After drinking water, you are out of thirst and are more energetic. But unfortunately, all alcoholics are either stuck with elated mood or belated mood or depressed mood.

It is the mood associated with alcohol that makes people stuck, not alcohol itself. Please understand, when a person drinks alcohol, if he feels elated or belated, he wants that mood again and again. That is why he starts and continues drinking alcohol.

Sometimes, people start enjoying even the self-sympathy, the victim mood, the depression. Even for that reason they start drinking alcohol. When there are no patterns, there will be no need for the file to drop into the unconscious inner space for a decision. It straightaway meets the buddhi and ego after the mind. There are no blocks. The time taken for the unconscious process will be less than the conscious process. We will be intuitive or at the level of God.

The level of an animal is the level of instinct; the level of man is the level of intellect; the level of God is the level of intuition. The level of instinct is the level of tamas; the level of intellect is the level of rajas; the level of intuition is the level of sattva.

In sattva, our mind works continuously and we make decisions, yet we do not become tired. We can be active for twenty-four hours and yet remain peaceful. This is action in inaction and inaction in action. Kṛṣṇa says we will be centered when we are in sattva. Though lots of activities go on around us, we will remain utterly relaxed in restful awareness.

The whole thing is dependent on one thing: our root thought patterns or bio-memories. The number of root thought patterns determines whether we are caught in sattva, rajas or tamas. These three are not enlightened states. Enlightenment is beyond these three.

If we are caught in tamas, we need to move towards rajas. If we are caught in rajas, make the move towards sattva. If we are caught in sattva, it will automatically lead us to enlightenment. How do we do this? For example, we create a self-conflicting desire at the sattva level. Because of that we create restlessness, the powerless space in the rajas level. When we feel too restless, we drop everything. We decide not to take any responsibility and we sleep instead. We fall into tamas.

Tamas is not only tiredness, sleep or depression, not taking enough responsibility is also tamas. Work does not need to make you tired. It is the wrong idea taught to you by the society. The only two enemies human beings have are boredom and tiredness. When you entertain them, you build wrong patterns. When you are bored of doing some work, you invoke tiredness and depression.

Scrutinize your inner space with integrity. You will see that whenever you don't want to take responsibility, you invoke boredom, tiredness, and fear. Sometime, even greed is used as a substitute for enjoyment. Greed and fantasy are used as substitutes for alcohol and drugs. When you have a pattern of addiction and drugs, you go for it. When you are afraid that they will spoil your health, you use fantasy and greed as a powerful substitute for alcohol.

For example, we are in tamas if we studied to become a doctor and we do not practice our profession out of laziness. If we don't practice for some other reason, that is fine. However, if we are avoiding because of laziness, we are in tamas.

If we drop out because of a spiritual reason such as to meditate, to go on a pilgrimage or to do spiritual work, that is fine. However, dropping out and giving up on you due to tamas means that we don't have enough energy and we cannot make a responsible decision. Why? Too many patterns block our decision process. By the time we make one decision, we feel tired and want to sleep. That is why we attempt to escape from life. Escapists are tāmasic people.

How many of you struggle with this tāmasic pattern of tiredness and laziness? It is just lack of integrity. Be integrated to your soul. The soul can never have tiredness; consciousness can never have tiredness. That is the truth. Whether you realize or not, you are soul and consciousness.

Guarding The Senses

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९॥
sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta || 14.9 ||

14.9 The mode of goodness conditions one to happiness, passion conditions him to fruits of action, and ignorance to madness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१०॥
rajastamaścābhibhūya sattvaṃ bhavati bhārata
rajaḥ sattvaṃ tamaścaiva tamaḥ sattvaṃ rajastathā || 14.10 ||

14.10 Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bhārata. Sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११॥
sarvadvāreṣu dehe'sminprakāśa upajāyate
jñānaṃ yadā tadā vidyādvivṛddhaṃ sattvamityuta || 14.11 ||

14.11 When the light of Self-knowledge illuminates all the senses (or gates) in the body, Then it should be known that goodness is predominant.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२॥
lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ spṛhā
rajasyetāni jāyante vivṛddhe bharatarṣabha || 14.12 ||

14.12 O chief of Bhārata, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

Kṛṣṇa further explains the three modes. 'O Bhārata, sometimes the mode of goodness, sattva, becomes prominent, defeating the modes of passion and ignorance, and at other times, ignorance defeats goodness and passion. In this way, there is always competition for supremacy.'

All of us are not completely caught in sattva or rajas or tamas. We swing between sattva, rajas and tamas. Sometimes we get up in the morning and feel fresh. We feel as if all our questions are answered; we are fresh, alive and we think we have become almost enlightened. Everything goes beautifully until evening. Suddenly we become restless. The very next day, we are in tamas. We don't want to do anything. These mood swings take place continuously.

Obesity and mood swings are closely related. When we allow these mood swings to happen, we torture ourselves. Sometimes we are restless, sometimes we are peaceful and sometimes we are in tamas. When we are in tamas we don't want to do anything; we want to escape from everything and run away. We are caught in these three modes of nature: sometimes in instinct, sometimes in intellect and sometimes in intelligence.

Why Do We Have Mood Swings?

Why? This happens if we have collected too many patterns about something over many years. For example, the pattern of drinking develops if from a young age, you were repeatedly taught not to drink and that drinking is a sin. This raises your curiosity to taste alcohol at least once. Never give a law to children. Instead give them understanding and the spirit behind the law.

If we want to bring up children blissfully, we need to bring them up without guilt. Breaking rules creates guilt. To give understanding, we need two things. First we need to be intelligent enough to understand the meaning behind the rules we are trying to enforce. Next we need patience to explain it all to them. Even though it takes more time and energy, focus on giving them understanding.

Understand, without completing your root thought pattern, your DNA layers are not awakened, mitochondria cell energy is not awakened. For common human beings, two layers of DNA are awakened. If you find your root thought pattern and complete, six layers of DNA, your kuṇḍalinī (potential energy) will be awakened in you. If six layers of DNA

remains as an incompletion. The incompletions embedded in you go on creating more and more incompletions. So, first find the root of incompletions, the root pattern.

The moment a root pattern enters your system you are dead. After that only the root pattern lives through you. You don't live. Your life is over. Your body may be functioning but your life is over. The first thing any human being should do is learn this science of discovering the root pattern. Anything you discover is yours. Anything you have not discovered is not yours. When you discover your root pattern and complete with it, your whole being will be filled, your being will have the space to live integrity, authenticity, responsibility and enriching.

This whole chapter called Guṇatraya Vibhāga Yogaḥ, is about the science of completion - discovering your root thought patterns, mūla vichāra dhārā, your guṇas (root attributes) and completing with them to experience the space of completion, pūrṇatva.

Completion means consciously reliving the same experience and relieving the powerful impact of the past which makes you powerless in the present.

The powerful impact of the past which makes you powerless in the present should be relieved from your system. Past should not bind you in the present. What we term perception is not the experience we perceive through our senses; perception is how we respond emotionally to the experience. This response is an incomplete, inadequate response based on our root thought patterns.

Modern psychology tells us that almost 90% of our mind is unconscious. This means that we typically use 10% of our conscious mind. In other words, our conscious mind drives only 10% of our thoughts, words and actions. The rest is driven by the unconscious. We have no control over how our unconscious mind functions. Many unconscious memories called root thought patterns are based on fear and pain. They rise up in moments of trauma or difficult situations. They influence decisions with no awareness on our part.

All that we perceive is not true; all that we do not perceive is not unreal. It is a simple truth that what you cognize is only a fraction of what our five senses perceive. The rest goes directly into the unconscious as a pattern. Yet this does not mean that these perceptions and the memories of these perceptions are forgotten. They remain as deep incompletions in us. And these memories strongly drive our actions.

You don't see what IS. You only see what you want. You create what you want. Human beings are in such an unfortunate space, they very strongly believe that only what 'IS' is perceived by them.

What is your reality? It is just your perception - your perception about what you feel as you - your mamakāra, what you project to others as you - your ahaṁkāra, and what others expect about you - anyakāra.

Please understand, all human beings need to know why you behave the way you behave, why you do the way you do, why you do what you do. You may be a doctor, an engineer in the corporate field, or a politician, or in the field of finance or religion - whatever you may be, whether you act with softness, peace, agitation or irritation, it is your root thought pattern that is responsible for the way you react, the way you function.

Understand this. The first strong cognition you go through in your life which influences you to continue to function based on the same cognition is root thought pattern.

Once some root thought pattern starts in you, your growth stops. After that, only that pattern grows in you, not you. Only pattern grows in you, not you.

Find the Root of Your Happening

How you behave, how you feel, how you respond - this means the cognition that happens in you and fills you at a very young age and overpowers you. Sometimes it is fear, sometimes it is greed, sometimes it is jealousy and sometimes it is the decision to prove yourself. Sometimes it is just being blocked out with confusion and worry.

The first thing you need to know is that only when you find your root thought pattern and complete with it, your life as a human being starts. Otherwise, you go on cheating yourself most of the time.

We tend to think that our actions are based on a logical sequence of thoughts. However, almost all our decisions have neither logic nor awareness. One of the worst things is that the root thought pattern becomes so much part of you

are awakened, your child will be an enlightened being. If you decide to have children, have the intelligence to give them the right cognition behind all that you tell them.

Never enforce rules on kids. We are suffering from rules given to us by our parents. The rules given by our parents are in our rajas and tamas layers. They lead us to restlessness and deep depression again and again. They create more and more incompletion, powerlessness for us.

Desire and Guilt Patterns

Desire and guilt are two forms of the same energy. One is related to the future. The other is related to the past. Desire is related to the future. Guilt is related to the past. 'I should have done that' plays a major role in our 'I should do this.' 'I should do this' is determined by 'I should have done that.'

Guilt that is created by rules handed down to us by our elders creates hell in our life and leads us to tamas. Kṛṣṇa says we are led to antaha (the end). We fall into ignorance or into the end.

Kṛṣṇa says the manifestations of the modes of goodness can be experienced when all the gates of the body are illuminated by knowledge. This is the technique. The gates of the body are the gates through which we cognize: we receive knowledge or information through the eyes, ears, nose, tongue and the sense of touch or physical pleasure. These are the files through which we receive information from outside. He says that we should keep these five carefully guarded by prakāśa (illuminated knowledge). We should ensure security at these gates and knowledge is that security.

We should have knowledge about what should be taken in and what should not be taken in. Knowing this, we will reside in sattva forever. We will reside in bliss forever. He says we should appoint a guard for the gates of our body. There is no security system for our body. We have security for our home. We reside twenty-four hours every day in this house called our body, yet we don't have a security system.

Ramaṇa Mahaṛishi sings in beautiful homage to the sacred Aruṇācala Hill in Tiruvannamalai in his famous song 'Aruṇācala Akśaramaṇamalai', 'When these thieves, the five senses, have entered into the house, Oh Aruṇācala, were you not at home? How did they enter?' He asks Śiva, 'When these five senses entered the house (body-mind), were you not there? Why did you let them enter?'

Kṛṣṇa says, let us have the security, the protection of knowledge at the five gates, and we will reside in continuous bliss. Completion is bliss. This means that we should not allow the incomplete thoughts that create suffering to enter our inner space through the eyes and other senses.

This means, avoid the television or media. At least do not watch programs that create violence, depression, and powerlessness in you. We should only watch programs that give joy and make us complete, blissful. When we protect our senses with sattva, we will not allow negative patterns to come in.

Please do not infuse your consciousness with powerless thoughts that create suffering in you. Continuously add thoughts of completion that give power, bliss and peace. We may think this is impractical. We may think, 'How can we live in society without knowing what's going on in the world?' Be very clear, knowing what's going on in the world is a disease. Collecting information is a disease.

Life is much too valuable and too short to be spent worrying. Do not allow powerless thoughts that create depression, low mood and longing, into your system, especially at sandhyā time or the twilight time at which day and night meet. Our ancient Masters knew that sandhyā time, when day and night meet, is a critical time. There are two sandhyās, dawn and dusk. Our Masters knew that whatever thought-seeds are sown inside our being at sandhyā come out as full-blown trees. That is why the Masters insisted that at sandhyā time, one should spend time in a temple, praying, listening to prayers, reading devotional material. Meditate or go to a temple and do something spiritual at this time. These spiritual ideas go inside as seeds and become a valuable complete tree in our life.

Protect your senses twenty-four hours a day. Do not entertain any form of powerlessness at any time of the day, in any level of the body, mind and consciousness. If you cannot guard your senses at all times, protect yourself at least during sandhyā time.

Kṛṣṇa gives one technique, one suggestion: Protect the five senses from negative ideas of powerlessness, the incompletions and infuse positive ideas of completion through the five senses. Whatever we feed upon becomes our being and we radiate that energy.

Next, Kṛṣṇa says that attachment, greed, craving, and restless actions are indications of rājasic behavior. This fits most people, but it fits most aptly anyone in business or a corporate career.

Greed is the corporate creed. People who recruit and train employees use motivation as their only tool. What is motivation? The whole idea of motivating someone is ill-motivated. To motivate someone, we must hold a carrot in

front of him or her. Then the carrot becomes the goal. If we are donkeys, we follow the carrot. If we have any intelligence, we will realize that the carrot will always be dangled in front of us just out of reach. The donkey powerlessly runs after the carrot in restless action. It cannot stay still. The carrot is so near and yet so far. So how can it stay still? This is the story of the corporate people.

Instead of enjoying the path, we worry about the goal and constantly live in incompletion. We worry about when we will reach, where we will reach. In the process, we do not notice how we are traveling. We miss the beauty of the path.

When we torture ourselves with worrying about quarterly results, how can we enjoy work? How can results be achieved? As long as we struggle, we suffer even if we make money. The goal that we are chasing will be a mirage, an illusion. As soon as we reach that goal, we will be forced to chase another goal. Acquisition becomes the goal, not enjoyment.

We can never be happy in rajas. It drives us like a donkey until we are exhausted and we collapse with our incompletion. We need to decide whether or not this is the way we want to live.

Ask: Do I wish to be a donkey driven by a carrot dangling in front of me all my life? When we decide, 'No, this is not what I want,' it is time to break away from rajas and move towards bliss, nityānanda.

The Depression of Success

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३॥
aprakāśo'pravṛttiśca pramādo moha eva ca
tamasyetāni jāyante vivṛddhe kurunandana || 14.13 ||

14.13 O son of Kuru, when there is an increase in the mode of ignorance, Madness, illusion, inertia and darkness are manifested.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४॥
yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt
tadottamavidāṃlokān amalānpratipadyate || 14.14 ||

14.14 When one dies in the mode of goodness, He goes where the realized souls are.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५॥
rajasi pralayaṃ gatvā karmasaṅgiṣu jāyate
tathā pralīnastamasi mūḍhayoniṣu jāyate || 14.15 ||

14.15 When one dies in the mode of passion, he takes birth among those engaged in activities. When he dies in the mode of ignorance, he takes birth in the space of the ignorant.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥
karmaṇaḥ sukṛtasyāhuḥ sāttvikaṃ nirmalaṃ phalam
rajasastu phalaṃ duḥkhamajñānaṃ tamasaḥ phalam || 14.16 ||

14.16 By acting in the mode of goodness, one becomes purified. Work done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७॥
sattvātsañjāyate jñānaṃ rajaso lobha eva ca
pramādamohau tamaso bhavato'jñānameva ca || 14.17 ||

14.17 From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; from the mode of ignorance develops foolishness, madness and illusion.

We act like a wind-up toy when we are steeped in rajas, and like a battery-operated toy with a dead battery when we are in tamas.

Kṛṣṇa uses powerful words to drive home how desperate that state is: ignorance, madness, illusion, inertia and darkness.

aprakāśo ʻpravṛttiś ca pramādo moha eva ca | tamasy etāni jāyate vivṛddhe kuru-nandana || 14.13 ||

It is surprising how quickly one can slip from rajas to tamas. To slip from restless activity into inactivity and inertia is simple. Activity without meaning, activity with tension and stress and activity totally focused on sensual satisfaction quickly leads to deep fatigue. The activity without any meaning that we find in tamas is not the same as activity without a purpose and goal that we experience in sattva. Please do not confuse the two.

The Purpose of Life

The real danger of rajas is that we are constantly focused on a goal and we forget to be in completion and enjoy the path as we pursue a meaningless purpose. Life has no purpose. It only has meaning. The meaning of life is to be in the space of completion; to be in restful awareness, to realize our inner divinity.

To be divine and to realize that inner divinity is our true meaning in life. Anything less than that is meaningless. Being aggressive, being restlessly active, or being constantly on the move does not help us understand or realize this meaning. We will be running after one thing or another. We are just plain greedy.

If we are driven by mere possessive obsession, we are bound to become tired sooner or later. Aggression results in deep depression. This is the 'depression of success'. People struggle to increase their material wealth, disregarding everything else. People change cars every year, houses every third year and their spouses every fifth year.

People run after material possessions and trophies without knowing the right context of 'why they are doing what they are doing'. One day when they have acquired and reacquired so many things and still feel incomplete, unhappy, uneasy and listless, they wonder why they acquired the things that they struggled for. They go into deep depression, deep incompletion what we call tamas.

The depression of success is difficult to address. To experience failure when we have always been successful and worked so hard is difficult to accept. What results then is depression, tamas. Tamas is generally born out of the ignorance of our true Self. Sometimes tamas can arise out of an effort to move out of that ignorance. A highly rājasic person, one who has been aggressively pursuing material gains, when moving into a spiritual path can easily move into tamas for a while.

Life happens to you inside and outside, both. If you think it is only inside and not outside, you don't know the outside. If you think it is only outside, you don't know the inside. If life is not happening to you inside, it is depression; if life is not happening to you outside, it is inefficiency. If life is happening to you inside, it is responsibility; if life is happening to you outside, it is success.

Tamas is darkness. It is negative. We can only remove darkness by bringing in light. In the same way, we dispel ignorance by bringing in awareness of the science of completion, pūrṇatva. The Upaniṣad says - tamaso mā jyotiṛgamaya - let my darkness be removed by light.

Let the light and wisdom of Kṛṣṇa, the Jagadguru, dispel your darkness and tamas. In these verses, Kṛṣṇa tells us where the person goes after death when steeped in these attributes of sattva, rajas and tamas. A sāttvic person becomes divine. A tāmasic person chooses a lower life. A rājasic person continues to suffer due to greed.

In another verse in the Gītā, Kṛṣṇa tells Arjuna that a person is reborn based on the last thought before death. Here Kṛṣṇa explains how that last thought is not an accident. It is based on one's guṇa, nature, his patterns. The mental setup, the conditioning, the mūla vāsanā with which we led life and with which we leave our life as well. When we are reborn, our spirit finds another body to occupy.

Be Reborn with Gods

Every birth is your declaration of completion. You decide, 'Come on! I declare completion. I will now work from the space of completion.' During the birth you declare completion and start the whole thing anew; and if you fall from the space of completion, you bring some of those past incompletions back. That is what is prārabdha karma. Karma which

you bring back from the past incompletions is prārabdha. Whatever bio-memory you brought with you when you assumed the body is prārabdha. The muscle-memory you are accumulating is agāmya, and all collective bio-memories is sañcita. If you come to planet Earth only with bioenergy, without bio-memory, you are an Incarnation.

Only when you have found your root thought pattern and removed it and regained your consciousness, you will understand, 'Oh, God! I have literally wasted my whole life!'

Kṛṣṇa says that a person living in sattva goes to higher spaces, the abodes of the realized sages. He becomes divine, tadottama vidāṁ lokān amalān pratipadyate (14.14). When we are steeped in sattva, we live in restful awareness, the space of enlightenment. We live in the present moment. We are no longer attached to the results of our action and we are no longer controlled by fear and greed root patterns. We stop thinking about ourselves and we start living for others.

When one is in tamas, in deep ignorance and darkness, one sinks lower in rebirth. Kṛṣṇa says such a person is reborn as an animal. The lowest energy center of a human being is the mūlādhāra cakra, the root center. Human beings are provided with intelligence to move upward in consciousness. We have the freedom to make mistakes and we do make mistakes. When Kṛṣṇa talks about being reborn in ignorance and as animals, it is not to denigrate animals. He means, a human being who behaves instinctively, out of a blocked mūlādhāra cakra, and out of an animalistic nature, is ignorant of his potential as a human.

We are not human beings striving for a spiritual experience. We are spiritual beings enjoying a human experience. That is the truth. We can be in this state only when we are in sattva. When we are in tamas, we forget our spiritual nature. When we are in rajas, we have a vague idea; however, even that spiritual experience becomes an attachment, another pattern, goal and desire. We become attached to something that is beyond attachment. Kṛṣṇa says that we are reborn into this human form, back into this cycle of life and death, this cycle of saṁsāra, with all its suffering.

It is our choice to be instinctive and unconscious, in deep tamas, like an animal, or to be logical and chasing objects out of rajas. The third choice is to be beyond attachments, in a super conscious state of completion, in an intuitive state, in tune with our sublime sattva nature. This choice determines our next birth. In fact, it determines whether we will even be born again.

Your True Nature is Pūrṇa Beyond Triguṇa

Our center is our true nature. Our true nature is divine. We are one with the universal energy, God, Parāśakti or whatever we want to call it. We cannot describe it. We can just experience it. We experience bliss when our focus is in that central core and not out at the edges of our personality. Throughout life we run away from that center, that core of bliss, that space of completion.

Completion is removing the delusion of incompletion, which makes you cognize the other is separate from you; the delusive cognizance, the delusive cognition.

Our senses lead us towards the periphery where incompletions are, where material objects are. Our inner core is empty: it is śūṇya. But it is also pūrṇa, complete by itself with nothing else needed to top off the bliss. However, the outer periphery of incompletions is forever changing. Nothing is eternal about it. Even when objects are the same, our perceptions keep changing. This periphery is maya, illusion, tamas, ignorance. Understand, incompletion has no existence. Incompletion is the delusive cognition that stands between you and the Whole. Complete with everything.

Our rājasic nature, the restless activity that strives to introduce purpose into something that is essentially without purpose, keeps driving us away from the center of completion into this peripheral darkness of incompletions, tamas and māyā. Rajas always drives us into tamas. Aggression, passion, attachment and aversion eventually take us into delusion and ignorance.

But from time to time we get that spark of intelligence that says - there is more meaning to life than fantasies. We start searching. When we seek our true nature, we move towards our center, the core of bliss. Then something in the external space attracts us and we move out to the periphery. We keep moving in and out, from center to periphery, from periphery back to center. That is why human beings are eccentric. They can neither be in the center nor in the periphery. They settle in between and keep oscillating. They are eccentric. They are neither in complete madness nor in completion with their divine consciousness. The movement towards our core, our true self, ātma is driven by sattva. The movement outwards is driven by rajas. When we are fully settled in the periphery, we are caught in tamas. We are

no longer human. When we settle into the center which is the space of completion, we go beyond the three guṇas. We become the triguṇa rahita, the Divine one who is beyond the three attributes, who is pūrṇa, complete.

Where Do We Go From Here

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८॥
ūrdhvaṃ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ || 14.18 ||

14.18 Those situated in the mode of goodness gradually go upward to the higher planes; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the worlds below.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४-१९॥
nānyaṃ guṇebhyaḥ kartāraṃ yadā draṣṭānupaśyati
guṇebhyaśca paraṃ vetti madbhāvaṃ so'dhigacchati || 14.19 ||

14.19 When we see that there is nothing beyond these modes of nature in all activities and that the supreme Lord is transcendental to all these modes, then we can know My spiritual nature.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२०॥
guṇānetānatītya trīndehī dehasamudbhavān
janmamṛtyujarāduḥkhair vimukto'mṛtamaśnute || 14.20 ||

14.20 When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

Kṛṣṇa provides the key to liberation here. Those who go beyond the three guṇas, beyond the activity-producing attributes, beyond the root thought patterns and become complete, free of bondages, enjoy bliss in this world. This is the assurance of the Master. This is a guarantee.

These words are a great technique.

Step one is when we realize that each of our thoughts, words, and activities arises from one of the three root patterns, guṇas - sattva, rajas and tamas.

Step two is the understanding about which guṇa, root pattern it is and exactly what that guṇa is doing to us; what disempowering cognition that guṇa is building about our inner image (mamakāra), our outer-image (ahaṁkāra), others' image (anyakāra), others' expectation about us, and life's image (svānyakāra).

Step three is to do the completion and the creation process; do completion with that guṇa or root pattern and do creation of the sattva guṇa, the right inner space to create the reality that we want. Finally we transcend sattva guṇa and enter into nirguṇa or 'no guṇa state'.

Whatever we are doing, whatever is happening to us, we need to become aware of the attribute, the guṇa, the pattern that is driving us and complete with it. If it is a fantasy, we work out of tamas. If it is fear and greed, we work out of rajas. And if we are complete, unattached and undisturbed by all that is happening in and around us, we act out of sattva guṇa.

Here Kṛṣṇa assures, 'Those situated in the mode of goodness gradually go upward to the higher planes - ūrdhvaṁ gacchanti sattva-sthā (14.18).' A continuous tireless completion process creates the basis for higher level practices, for higher planes.

We have talked about the saṁskāras or root thought patterns that are buried in our unconscious. They drive us through one of these attributes (guṇas). Conscious, logical and analytical procedures cannot easily identify them, let

alone remove or repair them. That is why so-called catharsis processes that aim to rid us of negative emotions give only temporary relief. The basic negativity remains buried.

Only Enlightened Master Dissolves Guṇas

Visualizing consciously or unconsciously does not take us out of rajas and tamas. We can be dragged deeper into the fantasyland of tamas. Those moments are the most dangerous moments you are spiritually vulnerable. Listen. Crying out of powerlessness due to rajas or tamas is not okay. When your immune system is down, any wrong negative spiritual concepts can infect you. Infection by the root pattern can happen in you during those powerless moments. When the infection of negative patterns happens in you, it is almost incurable. Only an enlightened Master can do the surgery and cure it. That surgery is called Inner Awakening.

The only way to move into satva and dissolve saṁskāras is to move into a super-conscious state through powerful meditations processes on root pattern completion. There is no other way that we can achieve it ourselves. Only the presence of super-conscious energy, the Enlightened Master can dissolve saṁskāras, the root patterns and burn out our vāsanas, the conflicting patterns developed through these root patterns. It is the only way. All other techniques do only one thing; they make money for those who promote them and put those who are seeking help into deeper trouble.

So first bring integrity to your thoughts and actions. Identify which guṇa they come from. If it is a fantasy, rooted in tamas, complete and drop the fantasy and move into the present reality. Every one of you has a fantasy deep down about you becoming all-powerful, all-knowing, sarvajña, that's all. I tell you, living as per the expectations of you, behaving as you expected about you, is the greatest joy you can experience in life. Completion does that to you! I tell you, nothing else can do that to you. This realization and awareness that completion helps you move out of the zone of fantasies and creates your reality as you want, can only come as a result of learning the science of completion.

Going Beyond the Gunas

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीनगुणानेता नतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१॥
arjuna uvāca
kairliṅgaistrīnguṇānetā natīto bhavati prabho |
kimācāraḥ kathaṃ caitāṃ strīnguṇānativartate || 14.21 ||

14.21 Arjuna inquires: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥
śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca mohameva ca pāṇḍava
na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati || 14.22 ||

14.22 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear;

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३॥
udāsīnavadāsīno guṇairyo na vicālyate
guṇā vartanta ityevaṃ yo'vatiṣṭhati neṅgate || 14.23 ||

14.23 Who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active;

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ
tulyapriyāpriyodhīrah stulyanindātmasaṃstutiḥ || 14.24 ||

14.24 He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same;

मानापमानयो स्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५॥
mānāpamānayostulya stulyo mitrāripakṣayoḥ
sarvārambhaparityāgī guṇātītaḥ sa ucyate || 14.25 ||

14.25 Who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result-based undertakings - such a man is said to have transcended the modes of nature.

With great clarity the Master tells us what to do. He uses specific terms that cannot be misunderstood or misinterpreted. Kṛṣṇa explains the nature of one who has transcended the three guṇas, one who has gone beyond his natural attributes, one who has completed with his root patterns. He explains what we need to do to become a triguṇa rahita, to become liberated from the influence of the three guṇas.

One who is beyond the three guṇas is unaffected by their play. He is beyond the play of emotions. Whatever happens is right for him. Success and failure mean the same. Friend and foe make no difference. Poverty or richness has no influence. Such an attitude of total detachment requires one thing: complete trust. When we trust that whatever happens is what needs to happen and we accept whatever happens as it arises, we are totally detached. Then whatever happens will be right. Such trust can only come from surrender.

When we are one with Existence, one with nature, nothing affects us. If we trust nature, nature looks after us. We create pain and pleasure through association with powerlessness, through conditioning. We create greed and fear through association. Our root patterns, our conditioned muscle memories and bio-memories, create pain and pleasure.

Light and darkness, good and bad, right and wrong are based on root patterns. Our inadequate cognitions, the civilized education and refinement tells us that a person dressed in a particular manner is acceptable in society and another dressed differently is not. No scripture ever said that one person is inferior to another. All scriptures affirm that every human being is a spiritual being; all of us carry the seed of divinity in us.

When you complete with everything, animate or inanimate, you will experience the space of non-duality, advaita. Relationships are nothing but your own extensions. Relationships are not outside; they are just your own extensions. The you extended outside you are your relationships.

Completing with all your extensions, you learn to complete the incomplete you present in the other. Your negative cognitions disappear and from the space of completion, all that one can see is the divinity in others, the space of non-duality, Advaita.

The Divine Expression of Consciousness

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ १४-२६॥
māṃ ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇānsamatītyaitān brahmabhūyāya kalpate || 14.26 ||

14.26 One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७॥
brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca || 14.27 ||

14.27 And I am the basis of impersonal Brahman, which is the rightful state of ultimate happiness, and which is immortal, imperishable and eternal.

Kṛṣṇa concludes the chapter by saying that the transcendental state beyond the three attributes of nature, the guṇas, is Brahman, the ultimate cosmic consciousness, the ultimate space of completion. He says you reach this through devotion. He says that He is that Brahman, the Source of eternal bliss; brahmaṇo hi pratiṣṭhāham.

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca | śāśvatasya ca dharmasya sukhasyaikāntikasya ca || 14.27 ||

Kṛṣṇa speaks as Parabrahma Kṛṣṇa, the supreme energy and not as Vāsudeva Kṛṣṇa, the individual. He is in the expanded consciousness of Brahman, and beyond the three guṇas. He is the Source of the guṇas.

Your Level of Completion Decides

What is the difference between Parabrahma Kṛṣṇa (ultimate consciousness) and Vāsudeva Kṛṣṇa (the physical person, the son of Vāsudeva)? In the case of an ordinary human being, even though he has the potential of divinity, he has not realized it. That is the difference between you and an enlightened Master. Both of you are divine to the same extent. Yet you are unaware of your divinity, whereas the enlightened Master is fully aware of it.

In the case of Śrī Kṛṣṇa, He is the Master. Why then the difference? The difference is not to do with Him. It is to do with us. When you complete, complete, and complete, then everything what you read in the Hindu tradition becomes reality. It can be reality. Completion is the bridge to reach the Hindu tradition, to reach extraordinary powers, to experience divine expressions in your life.

Completion is life at every level. The only difference between you and Śrīnivāsan Rāmānujan, the genius mathematician is the level of completion. The only difference between you and Ādī Śaṅkara is the level of completion. The only difference between Arjuna and Parabrahma Kṛṣṇa is the level of completion. With completion you start living with God directly.

The frequency of Parabrahma Kṛṣṇa is not visible to and approachable by mortals. That is why Arjuna had to be given the divine vision to perceive Parabrahma rūpa or viśvarūpa. In order for humans to perceive Him and interact with Him, Parabrahma Kṛṣṇa must become Vāsudeva Kṛṣṇa. To a certain extent He must subject Himself to the play of the guṇas. When an enlightened being has merged with the universal energy and incarnates in human form, that Incarnation must have some sattva guṇa infused into him in order to take human form. Within some time, this sattva guṇa also disappears, leaving the being beyond the three guṇas and once again in an enlightened state.

Each enlightened Master, each Incarnation is unique in his expression of the experience as the Divine. Some express experiences and some don't. Our scriptures say that if two enlightened masters say the same thing, one is a fake. The experience is the same, yet the expression is different. Kṛṣṇa is different from Buddha and Śiva. Each has the same theme of compassion, yet the way the compassion is expressed is different. Buddha expressed it as contemplation and Kṛṣṇa as joyous loving completion. So we choose a Master based upon how we vibrate to His expression. If our path is devotion, we gravitate to Kṛṣṇa; He is lovable. If we are the meditative type, we go to Śiva, the Master who teaches in silence.

Surrender out of Completion is Real Surrender

It does not matter who our Master is. What matters is our faith, trust and the attitude or space of surrender. Our Master can be an unenlightened being. If we trust him, we can become enlightened, even though he may not be. What matters more is our attitude and feeling connection based on the level of our completion, our guṇa, and not the Master's state. Even if we worship a stone and surrender to it from a complete inner space, cognizing it to be our ultimate savior, we will be liberated.

When you practice the right reason, right results come. When you practice even the same values with smaller reasons, only the small results come. More than what actions you do, what matters is the space from which the actions are done.

If you do not have the right context, even when you worship a deity or a God, it is useless because even while you pray, if you strengthen the space that you are poor, you are weak, if that gets strengthened more and more, even

your prayer will make you weak. Surrendering not even bothering to whom you are surrendering, as a quality of surrendering is Enlightenment.

Humbleness as a fact not as a quality is the right context, the right space. Humbleness as a quality can bring ego, incompletion. 'I am very humble, I am very humble'. Humbleness as an effect of the space of completion, this is the way - 'I am in humbleness without feeling humiliated.' These are different qualities, guṇas.

So, don't even bother to whom you are surrendering. It is the joy of surrender, the celebration of surrender. In Hindu tradition, we can surrender to even a tree or a tulasi plant (holy basil plant). The faith and the surrender help us transcend the nature of all activities. We surrender the result of our actions to that Master, whomsoever He may be, whomsoever It may be. We do everything contemplating that Master and surrender it all at his feet. That attitude of completion alone liberates us. This is what Krsna means by devotion, bhakti-yogena sevate (14.26), which is unfailing in all circumstances. Nothing more is needed. Kṛṣṇa is not talking about the flute-playing, yellow-robed Kṛṣṇa. Anyone that we surrender to totally is Kṛṣṇa and we then fall into Kṛṣṇa consciousness, the consciousness of completion.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde guṇatrayavibhāgayogo nāma caturdaśo'dhyāyaḥ || 14 ||

Thus ends the fourteenth chapter named Guṇatraya Vibhāga Yogaḥ, The Yoga of Division of the three Guṇas,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 15
Puruṣottama Yogaḥ

No Questions, Only Doubts

Only Kṛṣṇa speaks in chapter 15 of Bhagavad Gītā. Arjuna does not utter a word. Arjuna's inner space has been silenced. He is in the pure space of listening. As a result, his questions have disappeared. Arjuna, who is Puruṣa, is now established in Upaniṣad, mirroring the super-conscious Supreme Being or Self, Puruṣottama Bhagavān Śrī Kṛṣṇa.

Kṛṣṇa expounds upon who He is and what He is. This chapter is traditionally titled Puruṣottama Yogaḥ, Yoga of the Supreme Being. Kṛṣṇa unveils the reasons why He is Puruṣottama, Supreme amongst beings and explains that what He has imparted to Arjuna is the most profound secret. Kṛṣṇa is convinced that Arjuna is ready to receive the Truth.

Arjuna has settled into his Self. His confusions have disappeared; questions have dissolved due to his cosmic experience in Viśvarūpa Darśan Yogaḥ - having the vision of Kṛṣṇa's cosmic form - and his direct spiritual experience. He has achieved the depth of knowledge and the complete cognition required to intranalyze and radiate whatever Kṛṣṇa has taught him so far. He has achieved the intensity of spiritual experience. He is a new being. He can no more be called Arjuna. He is expressing the power of living with enriching, overflowing with devotion onto Śrī Kṛṣṇa present in everything and everything present in Kṛṣṇa.

With the revelation of Kṛṣṇa's cosmic form, Arjuna has the awareness of his own part in the collective consciousness. This experience of completion has put him in a devotional mood, which is now overflowing as enriching. This devotion is not merely towards Kṛṣṇa, but through Kṛṣṇa, to all of humanity. Only for enriching others, Arjuna speaks and listens on behalf of humanity and not for himself. From now on, everything that Arjuna does is enriching, enriching,

enriching his own extension in others. He becomes the cause for creating the ultimate reality for humanity in the cosmic play of the complete Incarnation, Pūrṇavātar Śrī Kṛṣṇa.

Arjuna doesn't have any more intellectual questions. He has reached a point where he is totally ready to receive and mirror Kṛṣṇa. He has moved forward from a state of thoughtfulness, where he is confused, incomplete and full of questions, to a no-mind state of completion where questions disappear.

Doubts Are Necessary

Masters convey their experience. It is an energy transmission that occurs. To convey an experience in words denies the experience. Once verbalized, the experience loses meaning. Kṛṣṇa is different. He is engaged in a dialogue with Arjuna for the benefit of enriching mankind to resolve those conflicts and doubts that arise in all humans. After seeing Kṛṣṇa's cosmic form, Arjuna's questions are about the nature of the divine Kṛṣṇa and how to approach Him. Kṛṣṇa now explains to him what He is and how to reach Him.

Doubt means a person is ready to receive the Master, ready to live the Master, ready to express and radiate the Master. Whatever word comes out of the Master completes the doubt. Doubt makes the Master express himself. Questions make the Master close himself.

Man cannot handle too much truth. He can handle half-truths. Beyond that, truth starts transforming him. He feels that the ground he is standing on is slipping away. None of us wants to know the truth. If truth is given honestly, only a few will be willing to listen. People become frightened the moment honest truths are given. So, they question the truth. We feel that we cannot afford to be truthful in verbal language as well as body language. The truth straightaway gives us Enlightenment. It transforms us. The moment someone authentically intranalyzes or catches a single dimension of truth, it does wonders.

If we scan our whole day, we will find it is filled with lies and inauthenticities. Our smiles are false. When we smile, we don't want the other person to know what is in our mind; so we don't look into each other's eyes. Why? We fear that the other person will read our mind and our inauthenticity will be exposed to them. However, nothing can be hidden in our eyes. Eyes are the doorway to the soul. Straightaway we see the being in another person's eyes.

Truth Shines by Itself

Truth endures logical questions and arguments. It withstands the test of logical analysis. If someone needs to verify whether something is pure gold, we must put it in acid to test it. An acid test is required to test the truth of gold. In the same manner, if we wish to know whether something is pure truth, we must put it to an acid test of logical analysis. Our inauthenticity will simply burn out. Our logic will simply fall and fail. If it is the ultimate Truth, if it is authentic, it must stand the test of logical analysis and prove itself.

If the disciple is in the questioning mood, the Master must prove his words. He must be prepared to go through the acid tests demanded by the questioning disciple. It is a big load. If the disciple is in doubt, the Master will open up with the truth. He will not cover the truth with words. He will not play with words. The naked truth will be told directly. Any truth can be served and explained to a mind with doubt. To a questioning mind, nothing can be explained.

The disciple's mood decides whether the Master's words will be advice or a powerful transformation technique. If the disciple is completely feeling connected, the Master can enrich him. The Master need not even be enlightened.

If the disciple is in a receptive mood of listening with integrity, even casual words of the Master can be techniques for his growth; it will enrich him. Even if the master is unenlightened or if the master has no belief or experience of his own words, the disciple's authentic belief in the possibility surmounts any obstacle.

Doubt and faith are two sides of the same coin. We cannot have faith without doubt. As doubt is cleared, a greater faith, the courage of authenticity develops. Then, the next level of doubt occurs. A new layer of understanding is revealed. Ultimately, the disciple transcends doubt and faith. He reaches the truth. Until such time, it is normal to have recurring doubt and faith.

Now, Arjuna has come to an understanding. Because of his firsthand spiritual experience, he has come to the level of doubt. No more questions. He does not ask what is beneficial for him. Those self-serving calculations have gone. No more questions like kim tad brahma kimadhyātmaṁ kim karma puruṣottama (8.1) - What is Brahman? Which is duty? etc. He was playing with words then. Now everything has disappeared. In the first chapter, Kṛṣṇa was totally silent.

Arjuna spoke at length. He quoted on righteousness and from ancient scriptures. In this chapter, Arjuna is completely silent.

This is the problem faced by every Master descending on planet Earth. An innocent disciple is better than an ignorant disciple.

Unlearn to Learn

All Masters descending on planet Earth bring the same śāstra, the knowledge that is written down. But they also bring the life that is infused in this knowledge. No book can give the ultimate Truth. The problem is that some people take books and their intellect as the ultimate authority. Instead of living the truth with integrity and authenticity, they take books as authority. They demand proof for the masters' words based on books and scriptures they have read.

The main problem is the meaning of words. For example, if a Master utters the word 'ātman,' he says it from the Sanskrit dictionary. But we look for 'ātman' in our own Oxford dictionary. Naturally the problem starts. When we are in the presence of a living Master, we can immediately seek clarification and can complete with doubts. A Master knows by seeing our faces and our inner space that we are unable to cognize. Never giving up on us, he explains further till things fit together and we experience completion. If our search is real, if it is an urge, we will be seeking a living Master. On the other hand, if our search is an entertainment, just passing time, we feel comfortable with books and old Masters' photographs. If our search is intense, we feel deeply connected with a living Master.

Facts and truth do not always go together. Facts are one-dimensional, relating only to time, whereas the truth is space and time; it is multidimensional. Here Arjuna has come to a level of maturity that is no longer satisfied with factual information. His quest is for truth. He has no more questions, only doubts. Doubts are great. They are clear green signals that the disciple is ready to receive and live the Master. If the disciple is not in a receptive state, he is even unable to recognize his Guru. Questions arise from ego. Doubts arise from consciousness.

Arjuna did everything. In the second chapter, when Kṛṣṇa spoke about ātma, saying: nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ (2.23) - The soul cannot be touched by any weapon or be burned by fire - Arjuna immediately asks: How will an enlightened man speak? Why? Why did he ask that question? It was out of pure ego, to judge Kṛṣṇa, to see whether Kṛṣṇa was enlightened. Arjuna was checking the authority of the Master. It started with violence, with questions.

Gradually, by chapter 9, when Kṛṣṇa revealed Rājavidyā Rāja Guhyaṁ Yogaḥ, royal knowledge and royal secret, that Existence is intelligence, that the cosmic energy is intelligence, Arjuna's questions very slowly settle down, and intelligence happened. In chapter 10, with Vibhūti Yogaḥ, divine manifestation, devotion started flowering. When he heard the glory of Kṛṣṇa, love started flowering in him. In Chapter 11, with Viśvarūpa Darśan Yogaḥ, Arjuna had the experience. Now all questions are over. Arjuna experienced the ultimate consciousness.

Here, Arjuna has finished everything. His calculations are over. He has come down to the level of doubts. With questions, the tone is different. Questions demand proof from the Master. Doubts are not like that. They are just asking for some tips, tips for enriching your own self in others. Arjuna has come to the level of complete acceptance of the Master. That is why, throughout this chapter, Arjuna is silent. He is ready to mirror the Master. He is now soaked in devotion, ready to powerfully live and blissfully radiate everything transmitted to him.

Journey Into the Causal Body

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१॥

śrībhagavānuvāca
ūrdhvamūlamadhaḥśākhamaśvatthaṃ prāhuravyayam
chandāṃsi yasya parṇāni yastaṃ veda sa vedavit || 15.1 ||

15.1 Bhagavān says: It is said that there is an imperishable banyan tree whose roots are on the outside; leaves and branches are under the earth. The leaves are said to be the Hindu hymns. He who knows this tree knows the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानिकर्मानुबन्धीनि मनुष्यलोके ॥ १५-२॥
adhaścordhvaṃ prasṛtāstasya śākhā guṇapravṛddhā viṣayapravālāḥ
adhaśca mūlānyanusantatāni karmānubandhīni manuṣyaloke || 15.2 ||

15.2 The branches of this tree extend below and above the earth, nourished by the three human attributes, guṇas. Its buds are the sense objects. This tree also has roots going down and these are bound to the resultant actions of humans.

Kṛṣṇa refers to the causal body as the banyan tree. This is a continuation of the previous chapter. Chapters 14 to 17 are connected discourses. In chapter 14, Guṇatraya Vibhāga Yogaḥ, yoga of the division of the three guṇa (attributes), Kṛṣṇa speaks about the first four layers of our being. In this chapter, Puruṣottama Yogaḥ, yoga of the Supreme Being, He refers to the fifth layer.

The totality of the seven layers is our body-mind-spirit system. The second layer is the prāṇic body, the body that controls air movements inside our physical body. In the previous chapter, Kṛṣṇa explains that this prāṇic layer is filled with desires. He further explains how we create conflicting desires and suffer with rajas (restlessness) and forced into tamas (inactivity or depression).

The fifth layer is the causal body. It is where all saṁskāras, our root patterns, are stored in seed form. Every night we enter the causal body in deep sleep. We take saṁskāras out from this layer and create the world.

In this chapter, Kṛṣṇa reveals the secrets of this causal layer. In the previous chapter, Kṛṣṇa explained how to use the power of desire energy with the power of thinking and words. Desire is an energy. That energy is abused by creating self-conflicting desires and self-doubting patterns, which put us into restlessness. If we don't complete with our self-doubts (ātma sandeḥ), we fall into depression, into self-revenge (ātma droha). He gave techniques to clear self-conflicting desires.

The Seed of Patterns

Our own desires, born out of our mūla vāsanās, the root patterns, carry their own energy for fulfillment, as they are the basic needs and purpose with which we were born.

The Universe blesses us with the power to meet all our real needs. When we are born on this planet we are sent with all that we need. However, once here, we accumulate other desires. Because of our root patterns, these desires are the wants that we borrow from others by comparing, copying and envying others. Rāmaṇa Maharishi says, 'This universe can fulfill the needs of all its inhabitants; but it cannot fulfill the wants of even a single person.'

When desires are borrowed, when they are based on coveting other people's belongings, there will be a serious conflict between our wants and needs. Fulfillment of our needs gives happiness, true joy, and completion. That is why a poor man eats his simple meal of roti and dal (bread and curry) with such gusto. Desires are caused by saṁskāras, root thought patterns or bio-memories of experiences and sense perceptions.

Saṁskāras are stored in our unconscious mind layer. Root thought patterns, saṁskāras, drive our actions. The Bṛhadaranyaka Upaniṣad says, 'We are our desires. Desires shape our will. Our will shapes our actions. Actions make us what we are.'

Now, Kṛṣṇa moves on to the next layer, where saṁskāras are stored in the seed form. Even if we move beyond the three layers of desire, restlessness and depression, these root patterns, saṁskāras in seed form, called bīja saṁskāra, (bīja meaning seed) need to be cleared and completed. Kṛṣṇa speaks of techniques to destroy these bīja saṁskāras. These may not express themselves in us right now. Yet if they are allowed to be there in seed form, at one time or another, they will exploit us.

In an office, some files are on the table, some are in the archives, while others are in the safety vault. The previous three layers are like the office table and archived material. This causal layer is the office safety vault. The next two layers are the external vaults. In the previous chapter, Kṛṣṇa explains techniques to clear the table. Now He gives techniques to empty the office safety vault.

Kṛṣṇa says, 'The roots of the tree are on the outside; the branches are inside.' From the causal body, if the roots are taken to be outside, it should be in the earlier three layers ending with the physical body. In a tree, the roots feed nutrients to the tree. The tree takes water and minerals through the roots. The roots decide the condition and growth

of a tree. That is why Kṛṣṇa says the roots of the tree are in the physical body. The tree of saṁskāra is watered by the five senses of the physical body and our actions. The saṁskāras in seed form in the causal body are formed and watered by the five senses of the physical body.

Your Words are Hindu Hymns

Kṛṣṇa further says that the leaves are the Hindu hymns - chandāṁsi yasya parṇani - and one who knows the tree is knower of the Vedas - yas taṁ veda sa veda-vit. He says saṁskāras are the Hindu hymns, the mantras. Mantras are defined as manasasya sthiraha iti mantraḥ, whatever controls or stabilizes the mind, or manaḥ trāyate iti mantraḥ, that which reclaims and completes the life of man.

śri bhagavān uvāca

ūrdhvamūlam adhaḥśākhaṁ aśvatthaṁ prāhur avyayam | chandāṁsi yasya parṇāni yas taṁ veda sa veda-vit || 15.1 ||

Words that are settled in our inner space form the bone structure of our life. Words expressed or coming out when we are alone, are the root patterns or saṁskāras printed in the causal body. Our lives revolve around them. If we give conflicting, contradictory words, the bone structure of our life will be a circle put on a square and rectangle - all crooked perversions. So, if you start building your life on it, how will it be? Crooked, perverted, incomplete, and useless.

If you give a word, be very clear that you have started building your life. You have to fulfill it. It is your life. Dropping the word and completing is like pulling down the structure and rebuilding it. How many times do you pull down the structure and rebuild?

Words are double-edged swords. When we lack integrity, whatever words we use to offend others settle in our inner self. They emerge whenever they find a chance to push out of our inner self. No man is intelligent enough to use harsh words on others and smooth words inside. It is an unconscious action. That is why, in ancient Hindu society, the usage of harsh words was controlled by various customs.

Our mind is constantly occupied in inner chatter. Eventually we express part of this chatter in words. Part of it we suppress for fear of societal repercussions. We do not express what we fear would hurt others or what might be unacceptable to others. All these words settle deep inside our maṇipūraka cakra, the navel energy center, which is the seat of words. Words that are harsh, whether expressed externally or internally, settle down within us. What goes out also goes in. These settle within our navel energy center. Both expressed and unexpressed words build our bank of root thought patterns, saṁskāras.

If you have given a word, it just has to be lived. Word is mantra. Brahma created the world out of the word. The integrity of Viṣṇu is the lotus from whose navel creation or Brahma happens; and the tongue of Brahma is the word 'Veda', out of which the world happens. Understand, integrity should be the root foundation from which the lotus of the word blooms. Out of that word, creation happens. Creation happens out of the word from integrity. When a person with integrity says, 'Let there be a huge organization here,' it happens just like that.

Understand, when your words are rooted in integrity, the word is Brahma. If it is rooted in Viṣṇu or integrity, it just becomes reality. Integrity is capable of maintaining creation. Viṣṇu maintains creation. Creation is possible only when you are established in the state of integrity and utter your words. When you utter your words from the space of integrity, creation is possible, creation happens.

Life is built on commitments. If you do not have respect for your commitments, your commitments also will not have respect for you. If you are integrated to your commitment, your commitment can make it into reality. Even in your day-to-day life, if you are integrated to your integrity, your integrity will be integrated to you.

One who understands this can influence other people through his thoughts and words, perhaps more effectively than through his actions. Even we do not know how our thoughts and words influence and affect other people; they may not be as focused and effective, but they will still affect others and us.

For those in business and corporate life, communication is the key to success. Communication is not about our facility with language. It is not about the accent we cultivate or how fluently we speak. Communication is expressing and living what we feel with integrity and authenticity. If our feelings and thoughts are negative, when we lack taking

the responsibility to be integrated, however much we try to hide these, our words or body language reveal the inner inauthentic feelings and motives.

However, if we constantly complete with the negative words that we use towards ourselves and others to express our feelings, we will get rooted in integrity - Viṣṇu, the space of positivity. From this positive space, we will express the power of words and Brahma, creation happens. With completion the creation of space happens for whatever we want to make as reality.

The Transient and The Permanent

Kṛṣṇa further states, 'One who knows this tree is the knower of the Vedas, yas taṁ veda sa veda-vit (15.1).' He says one who has the knowledge that the root patterns or saṁskāras, which constitute the causal body, are the result of the five senses, knows the Vedas or has the knowledge of life's guiding force.

The water a tree receives through its roots mainly decides the condition of the tree. If good water and manure are available, the tree flourishes. The leaves will be green. If poison is poured on it, the tree sheds its leaves and slowly dies.

This tree of saṁskāras, which is in the causal body, lives mainly due to the five senses. Kṛṣṇa uses the word aśvattha which also means that which is transient, that which is not today as it was yesterday and which will not be tomorrow as it is today. It refers to material life where nothing is what it seems to be. Everything is temporary.

Life, as people say, is not unreal. If it were truly unreal, we would not be able to experience it. The fact that we experience material life and seem to enjoy it, even if temporarily, means it is real. It is unreal to the extent that whatever we experience is transient and impermanent. Unreal does not mean nonexistent. If something is nonexistent, we cannot perceive it or experience it, even temporarily.

Even a dream is real. We say dreams are unreal, but we cannot deny that we experience dreams. However, it is a fact that we do not have self-awareness while dreaming. Once we become aware, we wake up from the dream. It has never happened that a lion or a murderer chasing a person has caught that person in a dream. As soon as we are threatened, as soon as we become aware of ourselves, we wake up and the dream ends.

Dreams are not unreal in the sense that they are nonexistent; they are unreal to the extent that we are unaware. In the same manner, sages tell us that we are unaware even when we are awake. 'Jāgrat, jāgrat,' they say, 'wake up, wake up.' They do not ask us to wake up from sleep. They ask us to wake up from our unaware wakefulness into an aware wakefulness.

Aśvattha signifies this state of unawareness. To understand this unawareness produced by our senses and directed by our root patterns, saṁskāras, is to gain knowledge, the Vedas. Kṛṣṇa goes on to explain more about this state of unawareness.

Kṛṣṇa says the roots go upwards as well as downwards. He says the leaves of the tree are decided by the tricks of the five senses and the resultant action of mankind. The roots are not only in the physical body, but also in the action. Kṛṣṇa says the tree is deeply rooted because the action of the entire mankind is always result-oriented. It is always guided by greed and fear.

The aśvattha tree, the banyan tree, is like a human body. Its roots, like in a human being, are above, like our hair. The hair is said to be a channel to draw in cosmic energy. Our limbs, hands and legs are like branches of the banyan tree. The human system is truly upside down.

Kṛṣṇa gives a beautiful tip to be complete with the root patterns, saṁskāras. If we are not guided by greed and fear patterns, if our actions are not result-oriented, no root patterns will be created. If you enrich selflessly for at least half an hour a day, it will do you a lot of good. It will create the space of completion in you.

While enriching others and yourself, don't plan anything. Don't even plan to have a group of volunteers do the enriching service. Just do any work that you can do. It may seem silly and a waste of time. But at a later date, this time alone will be felt as purposeful and complete. If your enriching service is fueled by the patterns of greed or fear, you may end up in a mess and be a nuisance to others, too. You need to know, if you are enriching with a vested interest, you will give up on people. Don't have any vested interest. Enrich just for the sake of enriching.

We have a very wrong idea, 'First, let me experience; then I will enrich.' It is like, 'First let me get cured; then I will take medicine.' Understand, enriching is the cure. Enriching is the experience. Enriching is tapas. It is enriching which unclutches you from your past incompletions. It is enriching which distances you from your past incompletions. It is

enriching which makes you grow. If a child tries to unclutch from a toy car, he will be struggling. But if he just grows, the toy will automatically drop him. Enriching makes you just grow to the next level of you.

Enrich and Be Free from Kārmic Cycle

Don't plan anything. Just do enriching service anywhere. Then the enriching you do will infuse enormous power into your being. Enriching is the power of your being.

Understand this truth: Whenever life energy expands in you, it happens only through enriching. Whenever you enrich, expansion in the life energy happens; not otherwise. Listen, even your breathing can be enriching, but real enriching does not stop just by breathing. Real enriching means you transmitting the highest possible consciousness to others.

Real enriching is helping everyone, making everyone live enlightenment. Without giving up on people, day in and day out sit and continue to enrich people. If you have wealth, use the wealth to enrich everyone to live enlightenment. If you have intelligence, use intelligence to enrich everyone to live enlightened life. If you have an orating capability, use your orating capability to enrich everyone to live enlightened life.

Bhagavān says, 'karmānubandhīni manuṣya loke.' All our actions revolve around results. So, at least in enriching, don't think of dollars or fame. Don't plan to impress. Don't plan to make your presence felt. Do the work for its own sake.

Many times you enrich others as a selfish motive. You think, 'If I enrich, I may get this, this, this back.' Do not enrich with the small purpose. The right and complete reason for enriching is, because everyone is part of you, enriching every being is nothing but enriching some part of you. Enrich others. Anything you see is extension of you. Anything or anybody you experience is extension of you. So, when you enrich them, parts of you are enriched. When they feel completion, part of you will become complete.

Mostly we do charitable work based on notions of earning brownie points that will do us good in our afterlife, whether we believe in rebirth or not. Or we would like to see ourselves in the media and feel good. It fulfills our need for attention either in this world or in another world after death.When you work, whether it is charitable as you and society define it, or commercial, as long you do it with no expectation of results, just enriching because others are your very own extension, your actions will be selfless. These actions are not motivated by fear and greed patterns. They will not result in the hangover of root patterns, saṁskāras.

When you enrich, you can define the process of your actions and not the results. When a defined process is followed, results naturally follow. If we follow the right path with the right reason, we reach the right destination. It takes courage of authenticity to create the space of possibility and implement this. It takes courage of your being to say that we will work only to enrich without expecting rewards. It takes a truly complete person to cognize the right reason for enriching; that what is important is 'doing' and not 'doership' and that status is not as important as the state of doing.

If we are able to create this right space of enriching, we will find a true liberation within ourselves. We will experience the power of living, constantly expanding. A load will be lifted from our shoulders. The anxiety of constantly looking over our shoulder to peep into the future will be gone. We look at past results to define what needs to be done for the future.

All what needs to be done is being in the space of completion in the present, define an enriching path in everything we do and take responsibility that the 'doing' happens with integrity and authenticity. If this is done with awareness, results will follow. Real enriching is making people live enlightenment. Take up this as a life. You will see all kinds of miracles happening in your life.

The Tree Cutting Down

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३॥
na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā
aśvatthamenaṃ suvirūḍhamūlaṃ asaṅgaśastreṇa dṛḍhena chittvā || 15.3 ||

15.3 The real form of this tree cannot be perceived. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४॥

tataḥ padaṃ tatparimārgitavyaṃ yasmingatā na nivartanti bhūyaḥ
tameva cādyaṃ puruṣaṃ prapadye yataḥ pravṛttiḥ prasṛtā purāṇī || 15.4 ||

15.4 One must then seek that place from which having gone, one never returns, and surrender to the supreme Being from whom all activities started in ancient times.

Kṛṣṇa speaks further about the causal body where saṁskāras are stored. He is an extraordinary scientist. A scientist can honestly search for the truth; he can give up his own faith and belief for the cause of this search and is courageous enough to express the secrets, which he discovers step-by-step.

We see these qualities in Kṛṣṇa. He is authentic in His expression or search. He is ready to give up yesterday's truth for today's updated intelligence.

Kṛṣṇa continuously updates Himself. Lastly, He is courageous to open up the secrets in public. He is not worried about copyright and intellectual property rights. The ancient Hindu society in Bharat believed that knowledge was free. The idea of copyright did not exist. Kṛṣṇa is courageous enough to open up all the secrets.

Bhagavān beautifully says, 'narūpamasyeha tathopalabhyate (15.3).' No one can perceive the real form of this tree. No one can understand where it begins, where it ends or where its foundation is. However, with determination one should cut down this tree with the weapon of strong will and detachment, asaṇga śastreṇa dṛdhena chittvā (15.3).

Noone can see what one has stored in one's causal body. It is like Pandora's Box. All the saṁskāras stored in the causal layer reveal themselves one by one. When we erase four of them, ten will surface. What is inside nobody knows. Only one thing is possible. All the saṁskāras can be cut by a strong will of detachment. With a strong will, with intelligence, the entire causal layer can be completed.

People ask the Master to show them how to get rid of root patterns, saṁskāras. Only strong will and intelligence can do that. Do we ask the Master's help to take our hands out of the fire? No! We know fire burns. So, we withdraw our hands immediately. We ask the Master only because the understanding is not there.

If the understanding is present, right action follows. If right action does not happen, be very clear that the understanding has not happened. Similarly, root patterns are dangerous. All that is needed is intelligence and a strong will of detachment.

Kṛṣṇa explains that after cutting the tree of root patterns, surrender to the space of eternal silence, from where there is no coming back, tam eva cādyaṁ puruṣaṁ prapadye (15.4). This is the space in which the whole of Existence is established.

One's identity is the collection of one's root patterns, saṁskāras, past bio-memories and incomplete desires that are stored in the unconscious mind. This is in the causal layer of our energy. Through deep and focused meditation, we can access this unconscious causal layer and dissolve the saṁskāras stored here. Once done, we no longer return as the same person. We are free of saṁskāras and liberated.

The spirit that leaves the body goes through a comatose state when it passes through this causal body layer. As long as the spirit has not crossed this layer, it can return to the body. This is the power of saṁskāras. These bio-memories or desires can pull the spirit back. That is why sometimes after many years in a coma, people return to consciousness. They are pulled back by unfulfilled desires. However, once the spirit crosses the causal layer, it cannot return to the body. It must move on to the next layer, the cosmic layer.

Once we access this point of dissolution of saṁskāras and move on to the cosmic layer, we no longer operate unconsciously at the behest of our stored bio-memories. We move into an intuitive state of completion, as opposed to our earlier instinctive state of incompletion. We are no longer in an ignorant wakeful state, but in the truly awakened

state of consciousness. Bringing awareness into the unconscious through the super-conscious meditative route of completion is the only correct way to dissolve accumulated saṁskāras.

Completion And Creation Techniques

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥
nirmānamohā jitasaṅgadoṣā adhyātmanityā vinivṛttakāmāḥ
dvandvairvimuktāḥ sukhaduḥkhasaṃjñai- rgacchantyamūḍhāḥ padamavyayaṃ tat || 15.5 ||

15.5 Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are complete with lust, who are free from the dualities of joy and sorrow, who are not confused, and who know how to surrender to the supreme person, attain the eternal consciousness.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ
yadgatvā na nivartante taddhāma paramaṃ mama || 15.6 ||

15.6 That supreme space of eternal consciousness, My consciousness, is not illuminated by the Sun or the Moon, or by fire. Those who enter that space never return to this material world.

Kṛṣṇa explains the same truth again at a deeper level. He had expressed the same idea in earlier chapters. But Arjuna was unable to understand. At that time, Arjuna was in the questioning mood. In the questioning mood, we miss the whole subject and are busy preparing questions. Now that mood has gone and there are only doubts, no questions.

Beyond Attachment, The Eternal Consciousness

Nirmāna mohā jita saṇga dośa adhyātma nityā vinivṛtta kāmāḥ | dvandair vimukhtāḥ sukha duḥka saṁjñair gacchanty amūḍhāḥ padam avayayaṁ tat || 15.5 ||

Here Kṛṣṇa says, 'Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are complete with lust, who are free from the dualities of joy and sorrow, who are not confused, and who know how to surrender to the Supreme Person, attain the eternal consciousness.'

He does not say who have 'renounced' lust. No, because renunciation won't do. Vairāgya means beyond attachment and detachment. Rāga means attachment. Arāga means detachment. Virāga or vairāgya means beyond attachment and detachment. It is non-attachment.

Until the age of seven, we are attached to toys. By age eight or nine we are forced to be detached from these. By twenty, most people are complete with toys, beyond attachment or detachment to children's toys. With detachment, we might have renounced it externally. But the inner urge for it prevails.

That is why Kṛṣṇa uses fitting words: vinivṛtta-kāmāḥ, those who are 'complete' with lust. Nivṛitti is the completion you carry that leads to more and more completion. In this state, we know what we can afford. We know it is there at our disposal. We don't possess anything, we don't own anything, but everything is at our disposal. We can use it or drop it based on the need. Life is also like a toy. If this is fully understood, you will live like a king, not an ordinary materialistic king, but an enlightened king, a Rājaṛṣi. This is a tattva (principle). This is not for understanding. This is to be meditated upon. On meditating upon this technique, these characteristics will start flowering in you and give you a clear-cut idea about the causal body.

Earlier, Kṛṣṇa explained ways to erase and complete with our root thought patterns, saṁskāras. Now He speaks on the creation of a proper layer. It is about re-programming your causal layer with the space of completion.

Programming the Causal Layer

Completion and creation of space is the essence of the Hindu tradition - using your ātma jñāna, using your conscious energy, using your peak possibility and making it into reality, making it into life.

Kṛṣṇa gives the essence of the most secret science, the science of completion and creation of space. He gives the technique for cre-

ation of the causal body. Kṛṣṇa's words are mantras. Actually Kṛṣṇa uses the same words again. Not only words and expressions, He uses the same letters again. Earlier He used these words as advice. Now He uses same words as programming techniques for completion and creation.

This chapter is about programming our causal layer; completing our root patterns, saṁskāras. This program creates the space in our causal layer to make our conscious energy into our reality; for life to happen in its peak energy.

As long as Arjuna was in the questioning mood, these same words were spelt out as advice. When he enters into the mood of doubts, he receives the same words as techniques. When the disciple is in a questioning mood, the Master's words will be taken as advice. Only when the disciple stops questioning and starts listening, these same words will be techniques. With advice, you need keys to open the door. Techniques are the keys themselves. They are ready to open the door.

Arjuna receives the gist of earlier chapters. He receives the juice in this chapter. In many monasteries, this chapter is chanted before every meal. This 15th chapter must be chanted before meals, since this chapter is a programming tool of the inner space. The mere words of this chapter can do wonders in reprogramming your causal layer with the space of completion and creation.

It takes less than five minutes to chant it. Anybody can do it. Don't worry about the meaning. If you understand the meaning, it is good. Yet, it is highly useful even if chanted without understanding. Repeating these words can program your causal layer with the power of completion and creation. Especially, when you chant them in a mood of surrender, with due respect to the Master, it directly touches the causal layer.

Arjuna is completely in a receiving mood. He is fully connected to the Master. If the disciple is completely feeling connected to the Master, Existence helps him through the Master. Arjuna needs no explanations, no logic. He is ready to live the Master.

Hence, Kṛṣṇa utters the following words to program the causal layer. He gives techniques to create the space of completion and creation in Arjuna.

He says: 'Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are complete with lust, who are free from the dualities of joy and sorrow, who are not confused, and who know how to surrender to the Supreme Person, attain eternal consciousness.'

Lust is difficult for a man to shed. Even the greatest of sages have succumbed to lust. Lust is of the body and as long as body consciousness remains, lust will stay. Only a person who has gone beyond body consciousness can drop lust.

Suppressing lust externally and not indulging in sex does not and will not make one enlightened. It only turns one insane. Celibacy of the body, without eliminating the fantasies of the mind, creates greater suffering than indulging in lust and sex. Enlightenment helps one transcend lust and sex by transcending the senses and attaining a no-mind state.

An enlightened Master transcends sex. He is genderless. He becomes ardhanārīśvara, a man-woman, a person who expresses both traditionally male and female qualities or attributes. One key attribute of enlightenment is genderlessness.

Kṛṣṇa is direct. He does not believe in giving brain candy to keep you happy. He is brutally direct. He says, 'He who has conquered lust.' Lust is a primal emotion provided by nature for continuation of the species. Going beyond lust, conquering by completing with lust, is the first major step in realizing super-consciousness.

Human beings are forever confused between love and lust. They think only animals are lustful. Actually, only animals are capable of pure lust when they mate. Humans, with their rationalization, can neither be lustful nor loving. So, they are forever in the twilight zone, dissatisfied and unfulfilled.

In ancient times, lust and sex left the householder around the age of forty because they had enjoyed these fully. When a desire is fully experienced it leaves your system. Now marital relationship has become a business for security or material benefits. You may live in the same home, but not in a homely way. You have to remove the imagination and dreams from your lust, both about your partner's body and your own body.

Add friendliness to love. As of now, our love and lust are deep-rooted violence, to own the other person while he or she resists. It's a war. Instead, add friendliness to relationships. Welcome the partner as he or she is; do not just accept him or her. Welcome and accept the mind, body and being as it is.

Many of us are ashamed of our body. We hate it. All body pains and chronic skin diseases arise out of low self-esteem and disrespect to our body. We would like to be someone else. We would like to shape our body and dress like someone else. We stop staying within the boundary of our own skin and fantasize about being someone else.

Whenever we hear our name we think of our face, not our whole body, because we are not comfortable with our body. When we do not accept ourselves fully and copy someone else artificially, we can be beautiful at best, but never graceful. Grace comes from within.

For the next few days, watch your body with love. Feel comfortable. Our body oozes bliss all the time. Yet we feel only the pain. If we are relaxed with our body, our mind will not wander. Usually, when we are at home, our mind is in the office and when we are working, we wish we were at a party. Where our body is, our mind will not be.

Drop your imagination and dreams, and be complete. Add friendliness towards yourself and others, towards their body, mind and being. Carry words that heal others. Carry your body in a way that heals others. Carry friendliness with you always. This is a spiritual process. Carry the grace and goodwill of Lakṣmi instead of observing fasts and pūjā.

The first time you approach others with friendliness, they may not receive you openly because of your past inauthentic behavior. Persist and persevere. Complete with the idea of impossibility. Complete with your self-doubt. Stand up powerfully. Don't give up on you and others. Don't stop even if others do not reciprocate. Carry on till others feel enriched and reciprocate. Complete. Create the space of friendliness towards yourself and others and persevere. Lust will turn to love. Your being will be in eternal bliss.

Kṛṣṇa says, 'That supreme space of eternal consciousness, My consciousness, is not illuminated by the sun or the moon, or by fire. Those who enter that space never return to this material world.'

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ | yad gatvā na nivartante tad dhāma paramaṁ mama || 15.6 ||

These words are not advice. They are for contemplation. Advice is the only thing everybody gives and nobody takes. Kṛṣṇa gives these words to program our causal layer with completion. These are words to contemplate, to meditate upon. They are the hymns to be meditated upon.

The causal layer of energy is the passage through which the spirit passes on its last leg before it leaves the material world. When the spirit is stuck in this causal layer, one is in coma. One can be stuck in this layer for a long time.

Those who go past the causal layer, this layer of energetic darkness, where neither the sun nor the moon shines, nor fire warms, progress onwards to the cosmic layer and then to the nirvanic layer, which signifies true liberation.

One can meditate upon this technique, upon this truth expounded by Kṛṣṇa, through the darkness meditation which focuses on darkness, liberates one from the fear of death and the fear of loss of identity that causes the fear of death.

Death is not an option. Death of the body is certain. Separation of the spirit from the body-mind is painful. Vivekananda says it is like a thousand scorpions stinging at once.

At death the spirit leaves the body shell and merges into infinite energy. It then reappears in another shell, another body. It is like drawing circles on a whiteboard. The background is universal energy and the perimeters of the circles drawn are the bodies that envelop the individual spirit. These circles separate individual spirit or self from universal energy or Self.

When we erase these circles with the process of completion, the whiteness within the circles merges into the whiteness of the background. Individual self merges with universal Self. When the spirit is such that it has completed and created the space beyond attachment and lust and is constantly focused on the Self, then there is no return for that spirit into another body-mind complex. Else it returns.

Kṛṣṇa points out that the death of the body is a certainty, however, the death of the spirit is impossible. The spirit lives on. When the spirit is evolved it doesn't revert to a mental setup and root pattern that it transcended in the previous birth.

Mind is the Conditioning

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७॥

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati || 15.7 ||

15.7 The living entities in this conditioned material world are a portion of My eternal Self. In this conditioned material world they are attracted by the six senses, which include the mind, dwelling in prakṛti, the active energy principle.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८॥
śarīraṃ yadavāpnoti yaccāpyutkrāmatīśvaraḥ
gṛhītvaitāni saṃyāti vāyurgandhānivāśayāt || 15.8 ||

15.8 The spirit in the body-mind living in this material world moves from one body to another carrying these just as wind carries fragrance.

Jīva bhūtaḥ - conditioned living entity, 'conditioning' is the new word that Kṛṣṇa uses here. Recent research tells us that human beings walk on two legs due to conditioning. Everything we consider as human nature is nothing but conditioning.

mamaivāṁśo jīva loke jīva bhūtaḥ sanātanaḥ | manaḥ ṣaṣthānīndriyāṇi prakṛti sthāni karṣati || 15.7 ||

Here Kṛṣṇa says, 'conditioned world, jīva-loke'. Everything is conditioning. Right and wrong, honor and dishonor, are all conditioning, all are patterns. We think of honor or dishonor because we are taught that way.

We are conditioned. If a group of people give us a certificate and clap their hands, we take it as an honor. That is the way we are taught. But never judge yourself by others' applause. This idea of honor drives many people mad. Never accept the judgment of the crowd.

Consciousness Carries the Mind

Here Kṛṣṇa gives these meditation hymns to re-program your causal layer for completion of your saṁskāras and creation of space. After crossing the three layers and going beyond the causal layer, you enter a space where you are free from conditioning. This is the space of completion and creation. May you be free from all conditioning.

Kṛṣṇa says: 'They are attracted by the six senses that include the mind - manaḥ ṣaṣthānīndriyāṇi prakṛti sthāni karṣati (15.7).'

There are five physical senses and the sixth sense is the mind, ṣaṣthānīndriyāṇi. The mind jumps around. If the mind can be handled, all the other five can be handled.

Enlightenment is the removal of root thought patterns, saṁskāras and the dissolution of conditioning. We return to our pure original state. This is why enlightenment is referred to as samādhi. The Sanskrit word samādhi means 'returning to the original state'.

The spirit in the body-mind living in this material world, moves from one body to another carrying these root thought patterns just as the wind carries fragrance. Saṁskāras in one body quit that body and take shelter in another. This continuous vicious cycle of movement of saṁskāras is what Kṛṣṇa refers to as saṁsāra, the life-and-death cycle.

Kṛṣṇa says 'taking these, gṛhītvā etāni saṁyati (15.8)'. What does He mean by 'these, etāni'? In the previous verse, Kṛṣṇa talked about the six senses, including the mind. He refers to them here. When the spirit leaves one body and moves to another body, it carries the six senses, ṣaṣthānīndriyāṇi, the five physical senses and the mind, in the same way as the wind carries fragrances, vāyur gandhān ivaśayāt (15.8). Just as the wind carries fragrances, consciousness carries saṁskāras, causal level imprints, from body to body.

Kṛṣṇa answers a frequently asked question about sin. People ask whether sins come with them from one birth to another. Sins never follow. Only imprints travel. For example, if a man commits one hundred murders, the quantity will not follow, but the basic mentality of violence accompanies and tortures him. Only the mental setup is carried. The concept of karma is often used to justify actions, by saying, 'It is our karma,' 'It is our fate,' 'It is our destiny, what can be done?,' 'Whatever had to happen has happened.' This is pure fabrication and justification of our negative deeds. We have the freedom to act: the free will to decide and act. Ironically, only an enlightened Master has no freedom. Enlightened Masters are driven by Parāśakti's will; they are guided by Her, that universal power, into doing what they must do.

The ordinary human being, jīva bhūta is in control of his destiny. All that nature provides are paths in our lives and we choose the path we travel by. We decide the path. What drives us into taking one fork or another is vāsana, the 'smell' that the spirit carries. It is the subtle imprint of our past actions, saṁskāras and karmas. It is not definitive or predestined. We have the choice to redefine that vāsana, that smell, into either a stink or a wonderful fragrance. It is

in our hands only. Whether we wish to travel in the same merry-go-round or decide to break out and walk free is our decision.

We create big buildings. We accumulate a good bank balance. We have friends. Just as we start enjoying life, suddenly death appears before us. We fear death only because it takes everything away from us. If we are unattached, if our causal layer is not filled with saṁskāras, if we are not gripped by social conditioning, we will not fear death. We know it is like moving from one room to another. As Kṛṣṇa says in Sāṅkhya Yogaḥ, 'It is like changing one dress for another.' The saṁskāras of this life are the result of prārabdha karma, the mindset and bio-memory, along with the spirit from the vāsanas, the imprints of the past birth that are carried into this birth. It is always a mix of pain and pleasure.

You Are Your Samskaras

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९॥
śrotraṃ cakṣuḥ sparśanaṃ ca rasanaṃ ghrāṇameva ca
adhiṣṭhāya manaścāyaṃ viṣayānupasevate || 15.9 ||

15.9 The living entity, the spirit, leaves one body, takes another body and gets new eyes, ears, nose, tongue and sensing body according to the saṁskāras it had in its causal layer and enjoys the new mental setup.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१०॥
utkrāmantaṃ sthitaṃ vāpi bhuñjānaṃ vā guṇānvitam
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ || 15.10 ||

15.10 Fools can neither understand how a living entity can quit his body nor what sort of a body he enjoys under the spell of guṇas, the attributes and moods of nature. Only those whose eyes are trained by knowledge can see these things.

The living entity, the spirit, leaves one body, takes another body and gets new eyes, ears, nose, tongue and sensing body according to the saṁskāras it had in its causal layer and enjoys the new mental setup.'

Here Kṛṣṇa reveals another secret. He says, 'You create a body according to the root thought patterns or saṁskāras in the causal layer, adhiṣṭhāya manaś cāyaṁ (15.9).'

There is a Hindu science called sāmudrika lakṣaṇa śāstra, the technique of studying body features. By observing our physical body structure, experts can read and reveal our mental setup. They know the relationship between mind and body.

Kṛṣṇa says that we create our sensory organs, according to saṁskāras in our causal layer. Kṛṣṇa says that living entities create all five senses through the mind or mental setup. This happens not only when we take another body. Every day when we wake up from deep sleep, our senses are recreated. If we change our mental setup, within a short time, our face changes.

You Create Yourself Every Moment

Our mind, 'manas' is the intelligence spread all over our body. It is the intelligence that resides in our cells. Each cell carries genetic intelligence. Body and mind are not separate entities. It is just body-mind or mind-body, one system. Within this body-mind system, scientists say that every moment of your life thousands of cells die and thousands of new cells are created. This is a constant process that Nature, the universal intelligence, dictates. It does not happen because of us; it happens in spite of us.

In a period of a little under two years, every part of our body, every cell in our body, gets renewed. Our body as it was a year ago is not the body it is today. This is not fiction; it is a proven scientific fact. Then why do we behave the same way as we have for years? Why do illnesses plague us for years, even though the cells are no longer the same?

Each cell as it dies, leaves behind a memory that the newly created cell follows. That is the bio-memories, saṁskāras within us. The saṁskāras ensures the continuation of a pattern despite complete changes in the body-mind system. These saṁskāras are more powerful than the rest of the body-mind system. It decides and drives.

The deep sleep we go into everyday is a rehearsal of our death process. We die and are reborn. Our subtle body leaves the gross body and returns reenergized if we allow it to. It is in our hands to maximize this process of rejuvenation that happens automatically everyday.

Through meditation we can clear our saṁskāras and be reborn. We can change our features, our character and behavior, all by reprogramming our saṁskāras.

That is why people radiate grace after they start meditation. Beauty is created by makeup. Grace is radiated by meditation. Grace makes the occupant feel at home. It soothes the atmosphere. Beauty creates excitement. Beauty moves the other person into rajas (restlessness). Grace creates calmness, satva. Grace puts the other person in energy.

People reminisce about great Masters like Rāmaṇa Maharishi and say that He imparted wisdom through silence. It is the enlightened Master's grace that penetrates the other person's energy and changes that person's saṁskāras. All that we need to do in an enlightened Master's presence is just be, be open and silent and allow the Master's eternal grace to penetrate us. There is nothing that we need to do. The Master's grace does whatever is needed.

One version of the great Hindu epic Rāmāyaṇa says that when princess Sītā, the incarnation of Devi Lakṣmi, entered the court of King Janaka, her father, all the great kings, monks and mystics stood up automatically. This was not a protocol. The grace She radiated caused this response in them. Beauty can create only temptation in the other person. Only grace can create respect. The grace radiating from Sītā's being made everybody stand up.

The negativity, arrogance, violence, negative saṁskāras in our causal layer, makes us feel heavy on earth. If we feel heavy around our navel area, we carry negative saṁskāras.

The feeling of heaviness is not connected to our weight. It is due to imprints in our inner space. A person who feels light radiates grace from his being and he never creates a path on a lawn. He never kills a blade of grass by his walk. We are spiritually evolved souls only when our feet do not create a path, when we float while we walk, when we do not go against nature.

Here Kṛṣṇa says, we create our senses according to our root patterns, saṁskāras. This happens not only when we die and take birth; we redesign our senses to suit our root patterns everyday, when we wake up too. If we wake up with the right mental setup, we will have our senses accordingly and for the whole day we can enjoy it. If on the other hand, we get up with negativity, we suffer.

The few moments immediately after we wake up are crucial. Whatever we feel will be reflected the rest of the day. If we radiate joy, our whole day will be joyful. If we are irritable, our whole day will be irritable.

Do this with the space of completion everyday at least for twenty-one days. You will be amazed at the changes that happen within your body-mind. You will develop grace and equally important, you will learn to love yourself, which means that you can love others without difficulty.

Kṛṣṇa further says, the type of senses we create determines the type of sensory objects we enjoy. If we create positive senses, we enjoy a positive life. If we create negative senses, we suffer a negative life. The type of senses we create determines what type of objects or pleasures attract us, and we experience that.

Our senses, intelligence and our body-mind system create the energy field around us. This energy field attracts similar energy fields. If we are negative, if our perceptions are negative, we attract people with negative mindsets and descend into a vicious cycle. However, if we do completion with all our negativity, sufferings of the past and do the creation of a space of positive emotions and positive perceptions, we attract like-minded, positive people and situations.

Just by completing with your past lifestyle, you can get out of all your sufferings of the past. Just by declaring completion with all the past mental setup, you can get out of all the side-effects, after-effects, and impact of the past over you. So, completion forms the basic truth, the basic principle. The whole energy field supports you to fulfill your life as you want.

This space is extremely important in spiritual progress. It is easy to make progress and evolve when we are with a Master. However, when we get into the company of people who are not following the path, it is easy to slip from our path.

Only Eyes of Knowledge can See

Kṛṣṇa provides a wonderful punchline in the middle of this chapter.

'Fools, vimūḍhā' He says. Kṛṣṇa uses the Sanskrit word 'mūḍhaḥ' that means 'fool'. Fools can neither understand how a living entity can quit his body nor what sort of a body he enjoys under the spell of guṇa, the attributes and moods of nature. Only those whose eyes are trained by knowledge can see these things.

The first thought with which we get up from our bed plays a major role in our enrichment throughout the day. What is our first thought usually? First we feel awake. We feel our body. Then it may be the fear that we must go to our office

or it may be the greed to finish some work. At the stroke of the thought, fear or greed, our body jumps out of bed. We connect to our body through fear or greed.

Kṛṣṇa says that if we catch our body with fear or greed, we attract more and more fear or greed throughout the day.

There are many gates to enter the body. Never enter through the fear or greed gate. Get up with a spiritual thought that brings completion in you. Remember your Master or favorite God and thank Him. Thank Him for the extended life. Everyday that you wake up is an extension to your life on planet Earth. Thank divinity for the grace, for the extension.

Let your first thought be spiritual. Practice it consciously for a few days. Then it will become your routine. Don't connect to your body with fear or greed; you will attract more and more greed or fear.

Waking up from bed is not our birthright. Of course, birth itself is not our right. It is a pure gift from Existence. Be grateful to the Divine for this day and extension here. Completion forms the basic rule for gratitude, enlightenment, and liberation.

Please listen to these basic truths: Grace is flowing in you forever. Life is flowing in you just to make your life as you want. Life is not sadistic. God is not sadistic. And God is not enjoying your conflicts and complications. Don't think that. Please listen, if you are able to wake up in the morning and if you are able to breathe, understand that His Grace is there on you. He wants you to fulfill your life as you want.

If we wake up from bed with spiritual thoughts of completion, that consciousness stays with us the whole day. If we are made to get up from bed by incomplete material thoughts, we start our day with incompletions, irritation, worry, and agitation. The entire day we carry the same irritated mood.

When we are in deep sleep, we are in touch with the causal layer. While waking up, we travel along the other three layers and reach the physical body. The three layers are like a shopping mall with various saṁskāras. According to our causal layer, we pick up the related saṁskāras and contact our physical body and design our senses accordingly.

Just for twenty-one days, every night before sleeping do self-completion with all your incompletions for at least forty-two minutes; reliving and relieving your past sufferings and root patterns. This completion process will directly work on your causal layer. Always sleep in the space of completion. And wake up with a spiritual thought of completion. Then, check your face. It will be changed. Your eyes will have a new look. Your body will have the grace.

One more thing, understand, if you have dreams, whatever type of dreams it may be, whether it is good or bad, or whatever; if you have dreams, then you have incompletions in you. When you start doing completions every night, your dreams will reduce.

Incompletions expressing when you are unconscious is dreams. Incompletions expressing when you are conscious is thinking. If you have a dreamless sleep, you will have birthless life. If you have dream-free sleep, you will have birth-free, death-free life.

Don't contact the body with tamas or rajas (depression or restlessness). If you get up with greed or fear, you design a body that radiates greed or fear and thereby attracts incidents that put you in greed or fear.

When you travel from the causal layer to the physical body, pick up completion, the sattva (peaceful or blissful) saṁskāras. Have a spiritual thought of completion as the first thought. Think of your Master or God or anything that gives you a spiritual memory. That is why in Hinduism, ancient mystics tell us to meditate early in the morning. At least for a few seconds be in a blissful mood. Your inner space will be fresh and new.

Kṛṣṇa says, 'Only those whose eyes are trained by knowledge can see the truth of this science, paśyanti jñāna cakṣuṣaḥ (15.10)'. The whole science of completion is before you. He says fools cannot understand and only those with eyes of knowledge, can see. The choice of being a fool or a man with eyes of knowledge is left to us. The choice is completely ours.

Awareness Not Achievement

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११॥
yatanto yoginaścainaṃ paśyantyātmanyavasthitam
yatanto'pyakṛtātmāno nainaṃ paśyantyacetasaḥ || 15.11 ||

15.11 The serious practitioner of yoga, with an understanding of his Self, can see all this clearly. But those who do not have an understanding of the Self, however much they try, cannot see.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२॥
yadādityagataṃ tejo jagadbhāsayate'khilam
yaccandramasi yaccāgnau tattejo viddhi māmakam || 15.12 ||

15.12 The light of the Sun, the light of the Moon and the light of fire, all their radiance is also from Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३॥
gāmāviśya ca bhūtāni dhārayāmyahamojasā
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ || 15.13 ||

15.13 Entering into earth, I support all beings with My energy; becoming the watery Moon, I nourish all plant life.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४॥
ahaṃ vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ
prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham || 15.14 ||

15.14 I am the fire of digestion in every living body and I am the breath of life, exhaled and inhaled, with which I digest the four-fold food.

Kṛṣṇa uses the word 'yoginaḥ' in this verse. It is important to understand what He means by this. Yoga has become a buzzword; a trendy, fashionable word for cool people.

Yoga is the link, the union, between the individual self, ātman, and universal Self, cosmic consciousness, Brahman. Awareness of this link, awareness that the self is the same as the Self, leads to liberation. The understanding happens in an instant; however, the practice leading to it requires a disciplined approach. In today's world, dhyāna, meditation, is best suited for spiritual progress and for the realization that one's self is part of that cosmic Self.

Kṛṣṇa says that until that awareness happens, however much one may strive, one will not reach Him. Understand, here we are talking about awareness, not achievement. The truth is that our individual self is an integral part of the Universal consciousness, the Self. This truth is not something that we need to work towards. It exists. It is. We are blinded by individual ego, māyā, the illusion of our individual identity, in forgetting that we are part of the collective consciousness. Yogis, sincere spiritual practitioners, lift this veil of māyā, destroy the illusion, to see beyond into the truth of their oneness with the Divine. Meditation is the path and technique to lift this veil. Meditation enables the practitioner to go deeper and deeper into himself. Meditation brings about awareness of what is.

Master - The Dispeller of Darkness

Light is awareness. Light is the sustainer of life. Light is one of the first manifestations of the Divine in creation. Without light and heat from the sun, life as we know it would be impossible. Everything in this world revolves around energy received from the sun in the form of light and heat. The sun is also the dispeller of darkness. Not only does Kṛṣṇa establish that He is the creator of this Universe - the solar system, sun, moon and the fire which sustain our lives, but He also tells us that He is the Dispeller of darkness. Kṛṣṇa, as the Master, as the Guru, is the Dispeller of darkness. Guru means one who dispels darkness. As the sun, moon and the fire, Kṛṣṇa is the ultimate Master who leads us into awareness of our natural state of completion.

You are vibrating a magnetic field. There are two frequencies inside you. There is a self in you which has a frequency of its own, this is the energy of possibility of enlightenment. In Sanskrit we use the word jīvātma or individual soul. Then, there is the mind in you which it has the frequency of its own, this is the energy of the pattern and suffering present in you, which derived energy from the ātman.

You need to understand: suppose there is a mirror in front of you. If you always saw the mirror only reflecting lights, because, you have always seen the mirror lit up, you forget that it only reflects, it does not have its own radiation, its own natural light. In the same way, because you always see the Moon reflecting the Sun, you forget Moon does not

have its own light. Same way, your mind does not have its own energy. But, from the time you saw your mind, it was always reflecting the consciousness. Because of that you started thinking, you started feeling your mind as independent energy, which is not. So, the patterns you carry inside you have no independent energy or power. At any given point in time, you are either used by the frequency of your Self or the frequency of your mind.

Please listen to the truths. First, you have a frequency of consciousness in you. Second, you have the frequency of mind in you. The frequency of the mind is the pattern, incompletion, suffering present in you. Third, at any given point in time, you are either used by the frequency of your soul, ātman, consciousness or the frequency of your mind, the patterns.

Kṛṣṇa is the destroyer of our root thought patterns, saṁskāras. Saṁskāras are products of darkness, our unconscious. Darkness is not a positive entity. It cannot be shifted from point to point. However, it can be destroyed by light. The presence of light dissolves darkness. The presence of awareness of completion, our frequency of consciousness destroys saṁskāras. Darkness has no existence of its own. It only exists when there is no light. We cannot create darkness. It is the absence of something.

When someone cannot see, he is not bothered by darkness. He is not afraid of darkness. To a blind man, darkness is his nature. A blind man will not say that he sees ghosts and spirits in darkness. Darkness is the state that he exists in.

A truly courageous man established in completion is also not disturbed by darkness. Someone who is not afraid of anything does not fear the loss of ego, loss of identity and death. To him, darkness poses no fear as well. He can equally handle darkness and light, without fear or attraction. Other than these two classes of people, darkness poses problems and presents fears for everyone else. In this sense, Kṛṣṇa is not only the Lord of light, but of darkness as well.

From Me comes Light, Fire, Life energy

Kṛṣṇa further expands on His pervasiveness. In the form of light and heat, He is the Sustainer of all beings within this Universe. He says that He is the energy of the watery moon and through this energy He is the life energy within plant life, puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ (15.13)'.

Kṛṣṇa affirms that He is Brahman and through His manifestation of the various natural elements of space, air, fire, water and earth, He is responsible for plant life and therefore for food and human beings. Without plant life, there is no food. Without food, there is no body and mind. Body and mind become food for others after death. Food is an expression of divinity. The energy behind food is both the creator and destroyer of saṁskāras.

Most of us treat food as a basic necessity or an object of sensual pleasure. We ignore it or become addicted to it. We need to be aware of what we eat. Before eating, offer gratitude to the Universe for what you have received and meditate upon the food. Traditionally Hindus offer oblations to the Divine and chant prayers before eating. Major changes happen when you follow these customs with awareness.

A person who can be so settled in the present is one who is aware and complete. He is one with Kṛṣṇa. The role of the sun as the giver of light and heat energies is obvious. It is also obvious that without the sun, all life forms will cease to exist. However, the fact that the moon is a nourishing energy providing life energy to plants and therefore to humans is not that well appreciated. The moon controls our behavior, moods and minds. Soma, the name for the moon, refers to its fluidity and the transient nature of waxing and waning.

Kṛṣṇa then talks about vaiśvānara, prāṇa and apāna.

ahaṃ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ | prāṇapāna samāyuktaḥ pacāmy annaṁ catur-vidham || 15.14 ||

The Bṛhadāraṇyaka Upaniṣad says:

'This fire that is within the human being and which digests the food that he eats is vaiśvānara. The sound of this fire vaiśvānara is that which one hears by closing the ears. When death nears and the spirit is about to leave the body, he no longer hears this sound.'

This Upaniṣad goes on to say that neither āhāra (food), nor prāṇa (breath), can function alone, one without the other. Food will decay without breath and breath will dry up without food. Together, when the awareness of their union happens, true consciousness results.

Food is also related to the four elements other than space: air, fire, water and earth. The ancient Hindu traditional medicine system Ayurveda works on this principle of vaiśvānara. The quality of this inner fire determines our state of

hunger or lack of hunger as well as the state of health. What Kṛṣṇa implies here as well is that food is divine since it has His imprint on it. We tend to take food for granted. Offering food to other living beings, has been considered a form of worship in Hindu tradition. Food has always been considered the repository of the Divine.

From Me Comes Memory and Knowledge

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५॥
sarvasya cāhaṃ hṛdi sanniviṣṭo mattaḥ smṛtirjñāna mapohanañca
vedaiśca sarvairahameva vedyo vedāntakṛd vedavideva cāham || 15.15 ||

15.15 I am seated in everyone's heart and from Me came memory, knowledge and their loss. am known by the Vedas; indeed, I am the creator of Vedānta and I am the knower of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥
dvāvimau puruṣau loke kṣaraścākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate || 15.16 ||

15.16 There are two things, the perishable and the imperishable, in this world. There are the living beings who are perishable while there is the unchangeable, the imperishable.

Kṛṣṇa says that He is seated in everyone's heart, sarvasya ca aham hṛdi sanniviṣto. He is memory, He is knowledge, He is forgetfulness, mattaḥ smṛtir jñānaṁ apohanaṁ ca (15.15). What does this mean? How does our mind work? How does it invent beliefs?

Every cell in our body has inbuilt intelligence. These cells constantly regenerate themselves. These cells present everywhere make up our body-mind system. Therefore, there is no one place where our mind is definitely located; certainly it is not in our head.

Intellect and Intuition

All our decisions are influenced by our past experiences that are stored as root thought patterns in our unconscious mind.

This unconscious area or the root where the mind is born is powerful enough to make you feel powerless or powerful. It can be used in three ways: at the instinct level, intellect level or intuition level. As long as the unconscious is overloaded with negative memories and restlessness, it works at the instinct level. We decide instinctively, unconsciously, just like an animal does. Next is the intellect level. Here, we are conscious; we make decisions logically, but we don't have extra enthusiasm or energy. We are not creative or innovative; we don't take big steps; we don't grow. We don't experience the space of possibility and expansion. We make decisions in a logical and conscious way, that's all.

When we are at the intellect level, we are not tired; yet we are not energetic either. We are in a break-even state. At this level, we do not use our potential to the maximum. Constant completion with our root thought patterns, and bringing integrity in our words, authenticity in our actions melts the intellect layer.

The level where we can actualize our entire potential with power of thinking, power of words, power of feeling and power of living is the intuition level. This is the space of completion and creation. If we can infuse deep silence and completion into the unconscious zone and replace root thought patterns, then we are at the intuition level.

If you come to a decision without a thought, you are living in the space of intuition. If you come to a decision after multiple thoughts, it is ignorance. If you come to a decision after one clear flow of thoughts, it is called intelligence. If you come to a decision without any thought, it is called intuition. Please understand, completion is equivalent to inner cleansing. All your muscle-memories come to peace and rest in peace.

The greatest wealth lies within, not outside. The greatest joy lies within, not outside. In the outside world, every experience of joy is followed by sorrow. Joy creates expectations and when expectations are not fulfilled, they lead to

sorrow. When the search begins inside, expectations drop, attachments drop and a new joy of completion happens. That joy is eternal, never ending. It is ānanda, nityānanda, eternal bliss.

Because we are unaware of this, we search outside for happiness, because that is the only way we know. In his commentary on the Gītā, Ādī Śaṅkara says that memory and knowledge come from Kṛṣṇa to those who do good enriching deeds and loss of memory and knowledge to those who do evil deeds. The reference to memory and knowledge here is to the understanding of our true nature, the understanding and realization that we are one with the Divine, that Kṛṣṇa is seated in our hearts.

Perishable and Imperishable Puruṣa

Kṛṣṇa takes Arjuna into a deeper understanding. Kṛṣṇa talks about puruṣa, the principle of energy that underlies our existence. Sāṅkhya philosophy talks about puruṣa and prakṛti. Puruṣa, in one sense is energy, and prakṛti is matter. Puruṣa is the unmoving, passive energy principle, whereas prakṛti is the active material principle. Puruṣa is the male principle; prakṛti is the female principle. Puruṣa is Śiva and prakṛti is Śakti. Kṛṣṇa goes beyond that philosophy. He says Puruṣa is twofold, one imperishable and the other perishable. He says all living beings are the perishable puruṣa and they are situated in the imperishable energy.

dvāv imau puruṣau loke kṣaraś cākṣara eva ca | kṣaraḥ sarvāṇi bhūtani kūṭa-stho 'kṣara ucyate || 15.16 ||

In earlier chapters, Kṛṣṇa has covered in depth, these aspects of prakṛti, which operate through the mind, senses and the attributes, the three types of guṇa. Here, He expands upon puruṣa. Puruṣa is the ultimate energy from which all emanates. 'īśā vāsyaṁ idaṁ sarvaṁ' says the Īśāvāsya Upaniṣad , 'All that exists is energy.' When Einstein read this verse from the Upaniṣads, written possibly five to ten thousand years ago, he said, 'I felt proud that I had discovered that matter is energy. Many thousand years ago, these sages knew this and also knew that matter arises from energy. The last step in science is the first step in spirituality.'

More and more, scientists are beginning to sound like the Eastern mystics. They no longer have the attitude of scientists of a hundred years ago who felt that they were rewriting the laws of Nature. Our Hindu scriptures said this over a thousand years ago. Śaṅkara has said again and again that the seer influences what is seen. That was over a thousand years ago.

The primal energy principle, puruṣa is like potential energy. It is energy, but passive. It is the operating principle behind the entire Universe. Without this energy, nothing will exist. Nothing will live. Kṛṣṇa says that there are two kinds of puruṣa: one is eternal, akṣara and one perishes, kṣara. The puruṣa that perishes is the body-mind energy embedded in all beings, including humans. This energy has a definite, limited lifetime. It is always changing. There is nothing permanent about it. It is programmed for deterioration and destruction.

The puruṣa that is kūṭastha is the imperishable aspect of this energy. It is the energy of the spirit that is indestructible, akṣara. It is the soul that is forever, that which cannot be destroyed.

Kṛṣṇa points out that primal energy manifests in different ways, as perishable and imperishable. Both are aspects of primal energy. One is destroyed and the other lives. One who realizes this difference and understands the true nature of puruṣa is liberated.

Collective Consciousness

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥
uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ
yo lokatrayamāviśya bibhartyavyaya īśvaraḥ || 15.17 ||

15.17 Besides these two, there is the Supreme Puruṣa, the Lord Himself, who pervades and sustains these three worlds.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८॥
yasmātkṣaramatīto'hamakṣarādapi cottamaḥ
ato'smi loke vede ca prathitaḥ puruṣottamaḥ || 15.18 ||

15.18 As I am transcendental, beyond both the perishable and the imperishable, and the best, I am declared both in the world and in the Vedas as that Supreme person, Puruṣottama.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९॥
yo māmevamasammūḍho jānāti puruṣottamam
sa sarvavidbhajati māṃ sarvabhāvena bhārata || 15.19 ||

15.19 Whoever knows Me as the Supreme, without a doubt, is to be understood as the knower of everything, and he worships Me with all his being, O son of Bhārata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२०॥
iti guhyatamaṃ śāstram idamuktaṃ mayānagha
etadbuddhvā buddhimānsyāt kṛtakṛtyaśca bhārata || 15.20 ||

15.20 This is the most confidential teaching disclosed by Me, O Sinless One, and whoever knows this will become wise and his actions will bear fruit.

Kṛṣṇa says that beyond these two aspects of puruṣa, the perishable body-mind energy and the imperishable spirit energy, there lies another level of energy that is the Supreme Puruṣa. He goes on to say that He is that Supreme Puruṣa, Puruṣottama.

Puruṣa is the energy that pervades us. Puruṣottama is the energy that pervades the entire Universe. Puruṣottama in that sense is no different from Parāśakti, the cosmic energy. It is only a play of words to separate Puruṣa as male and Śakti as female, while describing the ultimate cosmic consciousness.

All-pervading Energy Behind Life

The Universe is imperishable. The energy behind the Universe is imperishable. Kṛṣṇa says that He is that energy, the Puruṣottama, that drives the Universe eternally - prathitaḥ puruṣottamaḥ (15.18).

Modern astrophysicists speak about many universes, not just one. They say there are millions of galaxies in each universe, millions of stars and planets in each galaxy. Even with the aid of advanced equipment, we cannot determine where the universe starts and where it ends. It will never be possible with material aids. The energy behind the Universe is spiritual. It is intangible, invisible and immeasurable.

Kṛṣṇa says, 'Beyond the perishable and imperishable, I am Puruṣottama.' He is not talking about the Yādava king Kṛṣṇa, Vāsudeva Kṛṣṇa, son of Vāsudeva and Devaki. He is talking about Parabrahma Kṛṣṇa, the Īśvara. He is saguṇa, the universal form and nirguṇa, the formless energy. He is that Brahman into whom both the soul, the individual imperishable Self and the perishable body-mind, merge.

He is the Brahman into whom the six-billion humans and countless billion living beings on planet Earth as well as countless trillion upon trillion entities in all the Universes merge. He is Puruṣa, the energy, and Prakṛti, the matter. Without Him, nothing moves. We see Puruṣottama in different ways, depending upon our upbringing and capabilities. We see Him as the six-headed, twelve-handed Kārtikeya or Murugā, or the two-handed Rāma or the two-handed, peacock-feather-adorned, flute-playing Kṛṣṇa. We see Him in a way that is comfortable for us to see Him, so that we can reach Him.

What difference does it make whether we call Kṛṣṇa 'Brahman, Puruṣottama, Parabrahma, Prakṛti,' or any other name? By whatever name He is called, He is the supreme energy who causes us to move. It is the unbounded authority of Kṛṣṇa, with which He declares Himself to be Puruṣottama, that makes Gītā a scriptural authority. It is not the wisdom contained in it, nor the eternal truths, but the courage of that one person, who declared Himself to be the

Transcendental Being, that defines this work as an eternal scriptural truth. May that Puruṣottama, that Parabrahma Kṛṣṇa, bless us all!

Know Me as the Supreme and Know Everything

Now, Kṛṣṇa presents the great truths about His true representation as the collective consciousness, the Supreme Self.

This may surprise you or it may be something you already know. Irrespective of whether this concept is new or old, analyze this truth for the sake of internalizing, question it until your logic fails.

The first truth: All our minds are not individually separated pieces of the Universe. They are all one and the same. All our minds are interlinked. Not only interlinked, they directly affect each other. This is collective consciousness. Anything we think affects people around us. Not only are those near us touched by our thoughts, so is everyone living on planet Earth.

We are not individual islands, separated from each other and uninfluenced by each other. Only one truth called collective consciousness links all of us.

The next truth: Not only at the mental level, even at the deeper level of consciousness, the deeper we go, the deeper we are connected. In Existence, there is no such thing as a separate individual identity. Once we know this truth, we will go beyond pain, suffering, depression and disease.

Understand that as long as we hold onto the concept of individual consciousness, we will be continuously suffering, physically or mentally or on the being level. Why do we continuously resist nature? Whatever nature offers, we resist. When the weather is cold, we resist. We think we are different from Existence. It is only when we think that we are different from the atmosphere, from the air around us that we resist it.

You see, we are a part of the Whole. If we fall in tune with the Whole, the Whole behaves as a friend. The moment we think, discriminate or behave with the Whole in the opposite way, it acts like an enemy. Be very clear, the Whole is not here to kill or destroy us.

An example is what happens when a person dies of drowning. The dead body floats. The dead body is heavier than water. Yet, it floats. But, a living body that is lighter than water, does not float. It drowns. Why is this so? As long as we are living, we are unable to relate with water. Our ego prevents that. Our mind prevents that. In the dead body, there is no mind and no ego. It is the mind and ego that causes our heaviness. When we are in completion with the collective consciousness, when we become a part of collective consciousness, Nature is our friend and Nature protects us.

When we think that we are different from Nature, as long as we think that we are an individual consciousness, Nature protests against us. If we disappear into the collective consciousness, we are protected and taken care of. We attain complete success, not only socially and economically, but we experience it as well. It will be a feeling of fulfillment, an experience of complete completion.

The third truth: At the ultimate level, at the spiritual level, the moment we understand that we are deeply connected, totally connected to the whole group, to the whole Universe, not only do we experience bliss, but we really live, opening many dimensions of our being.

Right now we are stressed out and disturbed continuously. With our separate body-mind, we need to think too much, we need to try too hard to enjoy life. If we disappear into collective consciousness, we open many dimensions, many possibilities.

See, now with only this one body we have, we can enjoy so much. Imagine what we can do when we have many bodies. If the multitudes of bodies increase, so does the joy, the bliss. This is our experience when we realize we are a part of the collective consciousness.

When we experience that we are boundariless consciousness, we experience the infinity. It is difficult to imagine. When we experience the feeling of non-duality, Advaita or collective consciousness, when we experience the bliss of collective consciousness, we forget differences of name, wealth, social status and prestige; whatever we think of ourselves disappears. The truth of who we are is revealed.

Life is not restricted to animate forms. Life is happening in everything; may be in a frequency where it is not realized, recognized by you. But, everything has life. Learn to complete with everything. The state of completion is the best way to prepare yourself for life; and completion is the best way to prepare for death.

When we complete with everything, animate and inanimate, we experience the space of non-duality, advaita, where each one is infinitely powerful and infinitely intelligent. Completion should be carried till we become enlightened.

Understand, till we feel we are one with the space of nithyānando'ham (I am nithyānanda, eternal bliss); till we experience the space of nityānando'ham.

Kṛṣṇa declares, 'whoever knows Me as the Supreme, Puruṣottama, without a doubt, is to be understood as the knower of everything, and worships Me with all his being.'

yo mām evam asammūḍho jānāti puruṣottamam | sa sarva-vid bhajati māṁ sarva bhāvena bhārata || 15.19 ||

The difference between the puruṣa, self and the Puruṣottama, Self, the difference between the perishable and the imperishable, are for the 'deluded' and 'confused' as Kṛṣṇa says. Once one has the awareness of collective consciousness, he becomes the knower of everything. Everyone merges into the collective consciousness, the space of oneness, advaita.

The wave thinks that it is separate from the ocean. It does not realize that it comes from the ocean and goes back to the ocean, that it is the ocean. Just as the wave is part of the ocean, we are part of Existence. How can we attain or reach Puruṣottama, when we are already a part of Him? We can only gain awareness that we are a part of Him.

This is the profound secret teaching of Kṛṣṇa. In this chapter, Kṛṣṇa becomes the ultimate Master. Arjuna is completely in silence, the best way to imbibe the Master.

We don't have to become something new; we need to wake up and realize what we already are. The Master never allows us to stop at any step before the full flowering. Again and again, he inspires and takes us to higher levels of conscious experience, until we realize we are that eternal consciousness; our true potentiality.

Masters use these techniques only with those who feel completely connected with them. They operate on disciples who have devotion for them. This is the ultimate technique that is used in the most loving, caring way. To the outsider, it may look harsh; however, the disciple understands the love and care behind it when the Master uses it on him and is eternally grateful for such surgery.

The Master never allows anyone to get stuck with ordinary experiences. Even though we call it a spiritual experience, it is only when we stop experiencing anything that we enter into a real spiritual experience. Only in such an experience, the experiencer, the experienced and the experience, disappear into one; all three merge into the experience. Only 'we' remain, even the word 'we' can't be used since there is no other, all boundaries are lost.

Unless that experience of 'tat tvam asi, that are thou,' happens, the Master never rests. The Master is the ultimate master surgeon who removes the ego at all levels, the ordinary or the spiritual. People have spiritual ego when they have a 'holier than thou' attitude. The Master will never allow us to be stuck in that area. He pushes us forward until we experience the ultimate. The more we allow his surgery, the more we realize the truth. A few people run away from the operating table during surgery; that's dangerous. Before surrendering, do all the checking, verifying, window-shopping. But once you surrender, allow him to work on you.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjuna saṃvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ || 15 ||

Thus ends the fifteenth chapter named Puruṣottama Yogaḥ, 'The Yoga of the Supreme Being,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 16
Daivāsura Sampad Vibhāga Yogaḥ

You And Me

This chapter is traditionally called Daivāsura Sampad Vibhāga Yogaḥ, or the Yoga of divine and demonic nature. Here Kṛṣṇa explains the concept of saṁskāras (root thought patterns) from an even deeper level.

In the 14th chapter, Guṇatraya Vibhāga Yoga, He spoke on sattva, rajas and tamas, the three attributes of nature in which all living beings exist. He also explains the three layers of the body-mind system: prāṇa śarīra, manaḥ śarīra and sūkṣma śarīra, which are the physical, mental and subtle bodies, respectively. In the 15th chapter, Kṛṣṇa speaks extensively about deeper body-mind layer, the causal body. That chapter is called the Puruṣottama Yogaḥ or the Yoga of the perfected being. Kṛṣṇa points out how the body-mind system is like a unique tree, with its roots in the physical world, and the branches in the causal world. Here, in the 16th chapter, He moves into the deeper energy layers of the body-mind system and takes us to the Cosmic layer.

Kṛṣṇa speaks about the qualities of the divine, daiva and the demonic, asura. The beauty is that both these words have the same root. Of course, it is not accidental; both qualities are rooted in the same energy. It is just a simple decision. When you choose the word 'you', you become divine, and when you choose the word 'me', you become a demon. That's all.

Śrī Ramakrishna Paramahamsa speaks beautifully of the same energy. No energy can be destroyed; your love can never be destroyed. It can only be converted. He says that as long as the calf says, 'ahaṁ, ahaṁ' ('me, me') it must work, suffer, get beaten and tortured. Once it is killed, musical instruments are made out of its skin; then when we beat the instrument, it says, 'tumi, tumi' or 'tum' ('you, you'). As long as it says, 'ahaṁ, ahaṁ' it suffers, when it says, 'tuṁ, tuṁ,' it starts being used for wonderful purposes like singing the glory of the divine.

The moment the cognitive shift happens in us, that is when the 'tumi, tumi' ('you, you') happens, we will be a blessing for ourselves and for others.

All the root thought patterns or bio-memories, saṁskāras, are stored in the causal layer. They operate without our control. Decisions are made without our knowledge. However, at the deeper level, in the cosmic layer, we decide consciously: you or me, divine or demon, daiva or asura.

When we make the decision of 'You,' we radiate divine qualities. When we make the decision of 'me,' we radiate demonic qualities.

The decision about 'You' or 'me' is made in the Cosmic layer. If we decide with the attitude of 'you,' the whole thing becomes divine; if we decide with the attitude of 'me,' the whole thing becomes demonic. The mind or citta, the inner space is neither negative nor positive.

None of these, including the guṇa (attributes) are negative or positive. Even tāmasic qualities, such as laziness, are neither negative nor positive. Many enlightened Masters seem passive, not doing anything at all. We cannot differentiate between their attitude and laziness. For instance, Bhagavān Ramaṇa Maharishi sat throughout his life in one little town, Tiruvannamalai. He never moved out of there. He was mostly in silence. Yet we cannot say he was in tamas since he never made any decision out of 'me.' The whole process was happening with 'you' as a center, not 'me.'

We cannot call the citta, the mind or samskāra, the root pattern good or bad. In the superficial layers, they are neither. However, the decisions we make in the cosmic layer, in the deeper layer, determine whether they are good or bad. The energy behind passion and compassion is really one and the same. When we decide based on 'me', it is passion; when we decide based on 'You', it is compassion.

We need to understand one important thing. If we feel passion strongly in our being, but our compassion has only a little intensity, then our compassion is just a pseudo-expression, perhaps for the sake of name and fame, not for anything else. If we are not integrated to compassion as intensely as our passion, all our activities are based on ego. Even this Gītā discourse can become food for the ego, if the decision is taken out of 'I' and 'me'. When the decision happens out of 'You,' even ordinary daily activities can become divine, not just Gītā discourses.

We need not work on the 'doing'; we need to work on the 'being'. Doing can never lead us to anything. As long as we believe that doing can lead us to the Ultimate, we have karma. This is called Pūrva Mimāṁsi (those who interpret the Hindu rituals literally).

Only when we understand that only being can lead us to the Ultimate, we are called Uttara Mimāṁsi (those who interpret the Hindu scriptures according to Vedānta-based non-duality). According to the Vedas, there are two major types of people: People who believe in doing and people who believe in being. People who believe in transforming the 'Being' are Vedāntins, people who believe that the transformation to the Ultimate can be achieved by 'doing' are Karmakāndis.

Of course, the Ultimate can be achieved only by working on the being, not by working on the doing. If we work on the doing, we either suppress or express. We continuously fight with ourselves; nothing else is achieved. Only a man who transforms his being can achieve the Ultimate.

Whether to be a demon or divine, we decide at that one point. When we receive the data through our senses, process it and deliver the result or command, how is the command delivered? If the command comes out with the thinking, 'What is there for me?' then whatever we do, including meditation, will be only ego satisfying, not enriching.

Please understand that bliss is choicelessness. When we are absent, when our identity disappears, we experience bliss. The moment we want the bliss back, we have already chosen. We have made the choice/ The moment we choose, we will always choose suffering.

All choices are suffering, because choice is based on the mind. It is based on duality. Bliss is choicelessness. It is beyond duality, advaita, therefore there is nothing to choose 'between'. The moment the space of 'me' or 'mine' appears and decides, it destroys the bliss. We can no longer be divine. When we are blissful, we have said, 'No' to 'me'; we are relaxed in the 'You' idea. The moment we want to possess bliss, we have said, 'Yes' to 'me'.

'You' and 'me'

We need to understand 'You' and 'me' properly. The word 'me' means ego; the word 'You' means the whole of Existence. When our identity evaporates, when our ego dissolves, whatever is left is Existence; it is divine, daivic. We create the demon by bringing in the idea of 'me'. The moment we bring in the idea of 'me,' whatever is there, is demonic. The moment the 'me' idea is removed, whatever there is, is divine.

With the 'me' idea, whatever we do, be it meditation, rituals, learning, or knowledge, it will only strengthen the ego. Anything done to strengthen the idea of 'me', naturally leads to more ignorance and suffering. Anything done with the attitude of 'You,' whatever it is, naturally becomes divine and leads to bliss.

In Sanskrit, we have two words: nivṛitti and pravṛitti. Nivṛitti is looking inwards or liberation or completion and is centered on the idea of 'You'. Pravṛitti is looking outwards or bondage or incompletion nd is centered on the idea of 'me'. Whatever is done out of 'You',

leads to liberation; whatever we do out of the idea of 'me', leads to bondage.

As long as we are centered in ourselves, we are in the bondage of attraction and aversion, greed and fear. Most people are centered in their mūlādhāra cakra, the energy center in our body associated with the emotion of greed, or in the svādiṣṭhāna cakra, the energy center in our body associated with fears and insecurity.

The mūlādhāra is all about 'me' or our possessions: 'What is in it for me? Where do I go from here?' The svādiṣṭhāna is about 'I', our identity, insecurity and fear arising from our need to protect the body-mind system. Both these bind us, block us, and keep us firmly locked in the material world.

As our higher centers of energy get energized and unblocked, and our energy rises from the mūlādhāra and svādiṣṭhāna, to anāhata (heart center) and beyond, we look beyond ourselves. The 'me' starts dropping. When the ājñā cakra (energy center between the eyebrows) becomes energized, the ego, the identity, the 'I' and 'me', disappear and the 'you' takes over. The demon becomes the Divine.

When we shed our ego, we become boundary-less. We are no longer limited by selfish thoughts about 'me' and 'mine', our kith and kin. The whole world is ours to care for. Kṛṣṇa refers to this as Vasudaiva Kuṭuṁbakaṁ, 'the whole world is one family'. As long as we feel that our body-mind is our boundary, that we are separate from the rest of the Universe, we will continuously fight with Existence, with the nature, with the Whole. Understand, the part can never succeed when it fights with the Whole.

Whatever we think, speak or do based upon the idea 'me', it leads to more and incompletions, more and more suffering. This whole Universe is God's will and so are we. However, God has willed that we use our free will. That is why He has given us consciousness, so that we are aware of what we do. If we truly believed in God's will, we would do our very best and leave the result to Him. This is what Kṛṣṇa declared earlier - karmaṇy evādhikāraste mā phaleṣu kadācana (2.47). Do what you have to do without bothering about the results.

When we move into the space of 'You', we move into the attitude Kṛṣṇa speaks about. When we are no longer worried about ourselves and we think of everyone else's needs as our own, results lose meaning. There is no selfish pressure. There is no identity that directs us towards success instead of failure, based upon how we imagine success looks.

Whether we act demonic or divine, the inner space in all of us is Divine. The inner space is pure; it is uncontaminated. Whether we are tuned inwards towards that purity or tuned outwards towards gratification is the choice we make through our free will. A Rāvaṇa had the choice of being a Rāma, and a Duryodhana had the choice of being an Arjuna. Through their own free will, they did not exercise that choice.

Qualifications of Divinity

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१॥
śrībhagavānuvāca
abhayaṃ sattvasaṃśuddhihi jñānayogavyavasthitiḥ
dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam || 16.1 ||

16.1 Bhagavān Kṛṣṇa says: Fearlessness, purification of the being, cultivation of spiritual knowledge, charity, and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity;

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२॥
ahiṃsā satyamakrodhastyāgaḥ śāntirapaiśunam
dayā bhūteṣvaloluptvaṃ mārdavaṃ hrīracāpalam || 16.2 ||

16.2 Non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, determination;

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३॥
tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā
bhavanti sampadaṃ daivīmabhijātasya bhārata || 16.3 ||

16.3 Vigor, more forgiveness, fortitude, cleanliness, freedom from envy, and from the passion for honor, these transcendental qualities, O Son of Bharata (Arjuna), belong to divine men, endowed with divine nature.

Kṛṣṇa lists a number of qualities that take us to a higher plane of consciousness; qualities that make us divine.

Qualities of the Heart not the Mind

Now when we listen to these things with the space of 'me', what do we usually do? We start practicing all these virtues. Be clear that if we try to practice all of these qualities, one thing is sure: we will become mad. We will not be able to do anything because we will be fighting with ourselves. We will be controlling our senses to strengthen our ego. When we try to understand these ideas with our ego, with the space of 'me', we practice them to strengthen the idea of 'me', to improve ourselves and become better beings. Again and again, Masters prove that they are not better beings; they are totally transformed beings. There is a difference between better beings and transformed beings.

If we start practicing these qualities listed by Kṛṣṇa, we may have a stronger ego. That is why so-called tapasvi (ascetics, people performing penances), people who repress themselves, have a strong ego. People who perform penances or repress desires, radiate ego. We clearly see that they do these things to strengthen their ego.

When we are in the space of completion, completely blissful and relaxed, austerity, tapaḥ happens. When we force ourselves to do penance, we continuously burn inside with incompletions; as a side effect we often have self-doubts about our path and ourselves. This self-doubt makes us continuously do something; we then make others guilty about the path that they are following.

Penance is supposed to happen naturally out of completion, joy and bliss, just as a natural thing. Anything done by force is not going to enrich us or society. Society teaches us that we are sinners. First of all, this is not true. No enlightened Master who has realized the divinity within is capable of saying this. Secondly, who gains anything at all by calling everyone a sinner?

Kṛṣṇa tells us to be without fear and greed. He also says to be without anger. He says to be truthful, simple, meek, gentle, non-violent, and to be without expectations and to renounce. These are qualities of the Divine; these are qualities that you express when you are focused not on your own self but on others. These are qualities that arise from the heart and not from the mind. These are qualities that arise from love and not from desire. These are enriching qualities that naturally express from completion not compulsion.

God, the very idea of God, should evoke love and not fear. God in any religion should be portrayed as compassionate. No enlightened Master has experienced otherwise or expressed otherwise. The concept of a fearsome God with vengeance is a manmade myth. It is created by man, to set one man against another, to divide, control and conquer. We are conditioned to believe in them because this is the easiest way to control us, through fear and greed. The greatest fear of any religion is that we might start thinking for ourselves. Worse still, they are afraid that we may stop thinking, and drop our mind.

The very lack of awareness that we are divine is a sin. When we got into thinking and started clutching onto our thoughts, we became ignorant. If at all there is an original sin, it is the clutching onto our thoughts, associating with our incompletions.

God resides in you and me. We know everything that we do. When we do wrong, we know. No one has to tell us. That becomes our sin. The guilt makes our life hell, nothing else.

When we are complete, free and liberated, we are in sheer enjoyment and we are in heaven. If we focus on enriching others, on 'You', we expand with the power of living. In fact, the more we focus to create the inner space of completion, the more we open up to enrich others. We move from the 'me' to 'You.' As we move inwards, our higher intelligence

awakens. Our higher intelligence is nothing but the Divine. That completion alone makes us God. Completion is God. Completion is Divinity.

As human beings we have the opportunity to expand into this energy, into this higher intelligence. Unfortunately, animals do not have this ability, this consciousness. Humans do. To ignore this gift, this opportunity, this consciousness, is our original sin. The entire meaning of our life is to discover this truth and become divine. That is why, if we die without realizing this truth, we are born again.

We go through this cycle of life and death again and again because we do not recognize who we are. As Buddha says, that is the cause of our suffering. When we realize our own Self, our true divine potential, we realize the meaning of our life, and there is no need to be born again. We become liberated.

Living the Divine

Here Kṛṣṇa gives all the divine qualities, one by one. It is not necessary to explain all the qualities. Let us take a few. Let us take fearlessness, abhayaṁ for example. As long as we carry the instinct to survive, we have fear. Fear can never be taken away from our being, as long as we want to survive. Surrendering to Existence, surrendering to death is the one and only way to achieve fearlessness.

In the Kaṭhopaniṣad, the beautiful Upaniṣad, which comes from the wonderful system of Vedānta (essence of the Vedas including Upaniṣads), they have gone deep into the science of death. The West has dedicated its entire energy to understand life, whereas the East has dedicated its energy to understanding death. That is why Ṛṣis live even after they die. They exist; they discovered the science of living even after death. However, people who are caught in the material world die each moment, even as they live. This Kaṭhopaniṣad is the science of death.

A young boy, Naciketa, who goes to the abode of Yama, the Lord of death. Yama was not there when Naciketa went to meet Him. Yama receives him after three days. Yama welcomes him.

At this point, we must understand that no one goes to Yama's abode; always it is He who comes. When we try to escape from Him, He is death as we know it ordinarily; He will take away our 'I' and 'mine', all our possessions and relationships; we cannot sign our check or drive our car once He takes us. Whatever we think is ours will be taken away: wealth, relationships, bank balance, everything. What we think is 'I', the body, even that will be taken away. When death comes to us, everything is taken away. On the contrary, when we go to death like Naciketa did, fearlessly, death welcomes us. Yama becomes our host.

Here, Yama receives Naciketa with love and care. First thing: He becomes a loving host. Next, He offers him three boons. Naciketa first asks for good relationships. He says, 'When I go back to my family, my father should accept me, love me and take me back.' Yama blesses him with good relationships, completion with others. After that Yama blesses him with completion with wealth, and shows him how to create wealth, pleasure and comforts. Now, Yama is behaving like a God. Ultimately, Yama gives him ātmajñāna or knowledge of the Self, completion with the Self. Now, He is behaving like an enlightened Master himself. The third boon He gives because Naciketa asks Him for the secret of death. Understand, Naciketa is the embodiment of authenticity. Pleased with the boy's integrity and courageous authenticity, śraddha, Yama blesses him with enlightenment itself.

Look at the paradox of life: When we run away from death, Death or Yama chases us, wherever we are. Death takes away all our wealth, our relationships, whatever we think of as 'I' and 'mine'. But here, with Naciketa, the whole situation is just the opposite. When we surrender to Yama, when we go to Him, He is a loving host. He is not something terrible as we imagine Him to be. He says, 'Welcome! You are the form of Agni, fire.' A guest is considered to be the form of fire that we worship.

Yama tells Naciketa, 'You are my guest and you have come to my house in the form of 'vaiśvānarāgni' (the fire that we worship).' The vaiśvānara (priest) is considered to be the embodiment of the divine Agni. 'You have come to my house as the embodiment of the Divine. Let me pay my respects to you. Please forgive me for not being here for three days to receive you.'

Usually we postpone Yama (death). Usually we try to escape from Him. But when we go in search of Him, He will not be there, as we feared. That is the essence of this whole history. Understand this important point. It has a tremendous

truth. When Naciketa went to death, death was not there. Whatever imagination we have about death will not be there when we surrender to death. Now, because of our fear, we try to escape; because we try to escape, He chases us.

Thinking about Fear Liberates you from it

Most of your sufferings are because you are afraid to think about some parts of your life, some components of your life. You are afraid of thinking. You always think that because you are thinking, you are getting fear. No! You are actually afraid of thinking. That is why those thoughts may cause fear in you, you think and then you stop thinking.

If you are afraid of poverty, but you don't want to think about it logically, it is not that you are not going to think about poverty. You will constantly be afraid of poverty and you will be brooding over poverty unconsciously, wasting all your energy; because that is going to be sitting in your unconscious space as a big tumor. Thinking about fire and its after-effects is not going to burn your body. When you have that clarity, you will know how not to be afraid of thinking. Ironing out your thinking and not being afraid of thinking about anything, taking any thinking to the logical conclusion is integrity.

Whenever you want to think about poverty or death, you are always afraid that if you think about all that, it may come true in your life. But whenever you want to think about being rich to fulfill your desires, you always have the fear, 'Even if I think about it, I won't get it.' See the funny way your brain functions. See, all the things that you want in your life, you think that you won't get them, even if you work for it. But all the things that you don't want, you are afraid that you will get them, even if you just think about them.

Life is not that unfair with you. Anything happens only when you take the responsibility of inviting it and making it happen. You should know very clearly and see your own hypocrisy. What a funny belief space we create about life and then we go on blaming life! If you create this kind of space, will life respond to you?

Ironing out your thinking to the logical flow of your thinking needs to be done as the first step for awakening the divine qualities. First thing you need to do is sit with yourself and list out all the areas of your life that you are afraid of. Whatever you are afraid of, write it down and logically think about it. Allow all of them to surface. Let your mind face the fears. Let your mind speak everything. Think intensely and logically about the fears. Give it half an hour. You may feel afraid, tears may roll and your whole body may shake. Let everything come out. What can be done? If you could do anything, you would have done it. Allow the fear come up to your conscious layer without being suppressed.

Whatever you are afraid of, sit in a very cool and comfortable way and know very clearly that just because you are thinking, you are not going to have it. Millions of things about which you thought, you didn't have them. You also wanted a private jet, but did you get it? No! So, know very clearly, mere thinking is not going to get you the results. Only creating the space is going to get you the results. Creating the space means taking the responsibility and thinking.

Accept that there is a possibility for all these fears to come true: your wealth may be stolen, you may have an accident, a near or dear one may die, or you may die. All these possibilities are real. Yes. What can be done? This is life. This is what is called facing reality as it is.

So, sit comfortably and tell yourself clearly, 'Now I am going to allow myself to think to the extreme conclusions, the logical conclusions of any thought-trend which I am afraid of. If I am afraid of poverty, let me sit and think about the extreme possibility of poverty.

Anything that stays in your unconscious as a weight and makes you brood over it, bring all of them out and consciously think through them to the logical conclusion. With integrity, fear of thinking will disappear, and once fear of thinking disappears, they cannot cause fear to you.

When you lose fear of thinking, thinking loses fear of you. When both of you lose fear of each other, you live happily, blissfully, ever after. Having eternal romance with your thinking is integrity. Integrity takes away the fear component in your thinking. You can think about anything; you will take responsibility for the right thing.

Qualities of a Demon

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४॥
dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca
ajñānaṃ cābhijātasya pārtha sampadamāsurīm || 16.4 ||

16.4 Pride, arrogance, conceit, anger, harshness or cruelty, and ignorance - these qualities belong to those born with demonic nature, O Son of Prithā.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५॥
daivī sampadvimokṣāya nibandhāyāsurī matā
mā śucaḥ sampadaṃ daivīmabhijāto'si pāṇḍava || 16.5 ||

16.5 The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, Pāṇḍava, you are born with divine qualities.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६-६॥
dvau bhūtasargau loke'smindaiva āsura eva ca
daivo vistaraśaḥ prokta āsuraṃ pārtha me śṛṇu || 16.6 ||

16.6 Pārtha, in this world there are two kinds of created beings, one is divine and the other, demonic. I have explained at length to you the divine qualities. Now hear about the demonic qualities also, so that you will understand and live your life blissfully and happily.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७॥
pravṛttiṃ ca nivṛttiṃ ca janā na vidurāsurāḥ
na śaucaṃ nāpi cācāro na satyaṃ teṣu vidyate || 16.7 ||

16.7 Persons with demonic nature do not know what is bondage and what is liberation; nor what is cleanliness; truthful behavior is not in them.

What is demonic nature? Kṛṣṇa says that all actions done out of arrogance, out of pride, out of ego, for name and fame, and for power, are demonic in nature. As in the case of Rāvaṇa, they benefit neither the person himself nor others. Their actions are performed out of ignorance, and ultimately lead to their own downfall.

Rāvaṇa did penance; however, his powers neither helped him nor others. He became a demon for others and for himself. He killed others, and finally destroyed himself. His penance was done with the attitude of 'me' and 'what is there in it for me?' The whole history happened to strengthen the 'I' and 'mine'. Please understand that whatever we do, whether we study the scriptures, do charity or social service, or perform pūjā (prayer), rituals or meditation, if they are done to strengthen the 'I' and 'mine', they always lead to suffering.

Focusing on the 'I' is instinctive. It is a call for survival. It is a call for our survival based on our conditioning and insecurities. The instinct to survive is what is called 'I', and the instinct to possess is what is referred to as 'mine'. The person who understands that both are illusions is a complete person. Such a person realizes that the instinct to survive does not help, and no matter what one may have, one still cannot survive forever.

The instinct to survive is pure illusion. At the most we can survive perhaps for 70 to 80 years. Sometimes a person lives to be 90 to 100 years with the same identity. Yet the instinct to survive tries to extend itself. It wants to make life eternal. No one wants to die. Naturally we are then walking towards suffering. As long as we carry this instinct to survive, we repeatedly hurt ourselves.

A sensitive person lets words pass through him. He never suffers. Suffering is from arrogance, never from sensitivity. A person who is sensitive never suffers. We suffer from words when we stop them, when we resist them, when we make our own meaning out of them. When we do not make meanings out of words, we do not suffer. It is like playing with words. We choose nice words to support our ego. We do not say, 'I am hurt because I am arrogant.' We use polished words such as, 'I am hurt because I am sensitive.'

Please don't cheat yourself with words that lack integrity. Let straight integrated words be used. Let us be integrated about what we mean. Let us use the same integrated words to express what we really are and what we really feel. Ramakrishna says, 'Let your words and mind be straightened.'

From Survival to Gratitude

When we think of the possibility of death, we will never take life or our spouse for granted. We will start really living an enriching life. Similarly, when there is a possibility that our good health may be taken away from us, we will not take our health for granted; we will start living life with integrity and authenticity. We will realize the gift of life that Existence has bestowed upon us.

Here, when Kṛṣṇa speaks of fearlessness, He means, 'Face it, face the fear, only then fearlessness can happen.' Only when we face the instinct to survive and the instinct to possess and experience completion, will we enter the space of fearlessness. Until then it can never happen. You can face and complete with the instinct for survival or the instinct for possession only by making decisions based on the concept of 'You', not on the concept of 'me'.

As long as you act, speak and think centered on 'me, me, me', you will be a demon; you will work out of the instinct for survival and possession. When you work based on the space of 'You, you, you,' you will radiate a new energy, the energy of enriching.

Try this simple experiment: Try living for others' sake out of gratitude for just one week. Try to live with the new root-cognition of 'You'. You don't need to give away your property or any such thing. Please catch this principle of root cognition. Basically, what you strongly believe as you is root cognition.

Usually we think, 'What is there in this for me?' For example, if your wife calls you up to see a movie, you say, 'No, I want to go to the beach.' You always force your preference. Just for one week, in your office, in your house, wherever you go, decide and be with the new root cognition of 'you' instead of 'me'. Try this with simple, day-to-day life decisions. Immediately the mind thinks, 'If I start thinking based on 'you', people will take me for granted, people may exploit me, people may cheat me.'

Alright, that is fine. Now nobody is cheating you. You are living centered on the idea of 'me'. You are protecting yourself. Are you happy? Come on, be frank, are you happy? Not really!

So why not then give a chance to be centered on the root cognition of 'You'? We live all our life with this 'āsuri sampat,' what Kṛṣṇa calls demonic nature, the inauthentic attitude of 'me, me, me'.

Living Beyond 'Me'

Now, for just one week, put that 'You' into your being. You will not know from where the bliss suddenly comes. Suddenly you will feel that your whole being is relaxed. When you don't give attention to 'me', you will never be 'in tension'.

When you replace your root cognition of 'me' with 'You', a deep inner healing, a deep completion happens in you. Please understand, completing with the root cognition is completing with self-doubt.

This is not morality. This is not teaching you how to live happily. This is a spiritual practice. This is not just the science of success but it is the science of deathlessness. This is not just the science of ānanda (bliss) but the science of nithya (immortality).

If you thing you are really a seeker, then do this one spiritual practice for seven days. Work based on this single statement: instead of deciding based on the default root cognition of 'me, me, me', decide based on the new root cognition of 'You, You, You'.

You will become a hollow bamboo. Whenever you become a hollow bamboo, you are a flute in the hands of the Divine. Whatever happens through you will be divine; you will imbibe the divine nature.

Kṛṣṇa further explains step-by-step how to imbibe divine nature: How to cause the cognitive shift at the deep, subtle level of our root cognitions.

Please understand that working at the level of sattva (equanimity), rajas (aggression), or tamas (slothfulness) is difficult. It is akin to changing all the servants in order to change the master. We will never be able to do that. Just change the master and all the servants will be transformed.

Here, Kṛṣṇa gives the technique to change the master, the ego or the root patterns that makes decisions. He gives the straight technique for the cognitive shift to happen. At present, the root cognition happens in us keeping the 'I' as the

center; He gives a simple technique to replace the 'I' with 'You' so that the cognitive shift happens. This same system will be used for the divine nature.

Rāma and Rāvaṇa in the Hindu epic Rāmāyaṇa, are both energetic; both have the brahmāstra (high energy weapon). The only difference is that one is centered on the root cognition of 'I'; the other one is centered on the root cognition of 'you.' That is the only thing that makes one person divine and the other demonic. Rāma is divine, Rāvaṇa is demonic.

Please understand, first you need to find out whether your thinking is acting as divine inside you or as a demon inside you, whether your thinking is acting as a god inside you or as a ghost inside you. Sometimes, many of you are possessed by a ghost. What is that ghost? 'Me, me, me'.

Kṛṣṇa goes further to give subtle techniques to experience the consciousness of 'You', the ultimate consciousness, the consciousness of the Whole, the 'daivika saṁpat' or divine nature of your being through this root cognitive shift.

Step-by-step Kṛṣṇa explains all these great qualities. Please don't try to practice these qualities as a separate effort. The more we try to practice these separately, the more schizophrenic we will become. We will be fighting with ourselves.

Enrich others with the space of 'You' which will naturally make you express these divine qualities in life. Enriching will be just your lifestyle. You will understand that enriching the 'You' enriches the 'I' back. Enriching others enriches you back. Experientially you will understand that 'you' is one with others, others are one with you. Automatically you will become blissful, free from anger and full of dhārmic (righteous) qualities.

Ramaṇa Maharishi says beautifully, 'When you don't ask, you will be given.' When you don't do from the 'I', you won't feel like something is being taken away from you. Above all, you will feel tremendous fulfillment, the space of completion. Anything you do with the space of 'you' will make you radiate these beautiful, divine qualities.

Serving is not always Devotion

There are four muktis or levels of liberation: sālokya mukti, sārūpya mukti, sāmīpya mukti and sāyujya mukti. Sālokya means 'same place'; it means we will be allowed to stay in Vaikunṭa, Viṣṇu's abode. We will have a residence in heaven. Sārūpya means we will have the same form as the Lord. For example, we can see Jaya-Vijaya, the gatekeepers of heaven; they have the same ṣankh (conch), cakra (discus), gadā (mace), padma (lotus) - all the accessories of Viṣṇu in the same svarūpa (form).

Sāmīpya (being near) is being in the inner circle; the cakra that Viṣṇu is carrying has achieved sāmīpya mukti. Becoming enlightened oneself is sāyujya mukti. Sāmīpya mukti is the best enlightenment because we can enjoy Him forever. It is like an ant forever enjoying the sugar candy.

Even if they run after the Divine, people with the root cognition of 'I' can never reach the Divine, because the Divine runs away from them. If we live with the root cognition of 'you', even if we live in a hut with a thousand holes, Kṛṣṇa waits for us at our doorstep.

Are you Divine or Demonic?

Now, here is another important point. After hearing about 'You' and 'me', the next thought that may come to our mind is, 'I do not know whether I am working based on root cognition of 'You' or based on 'me'. I am worried about whether I am a demon or divine. Please guide me, tell me, based on which quality I am working.'

If this fear arises in you, you are divine. The person who is ready to look into his mind, the person who is afraid about whether he is living rightly or wrongly, always lives rightly. Only the person who is arrogant is demonic. The person who is demonic never considers whether he does right or wrong. He thinks that he is always right.

Arjuna also has that fear, 'Bhagavān, am I living with divine or demonic nature?' He is not expressing that feeling, but his face reveals his fear.

daivī sampad vimokṣāya nibandāyāsuri matā | mā śucaḥ sampadaṁ daivīm abhijāto 'si pāṇḍava || 16.5 ||

Now Lord Kṛṣṇa explains that living with transcendental qualities, that is the right space of 'you', one achieves liberation or enlightenment, nivṛitti. By living with the space of 'I' we create more bondage. The demonic qualities make for bondage, meaning pravṛitti. Lord Kṛṣṇa assures Arjuna that he is born with divine qualities.

If we have ever contemplated whether we were living with 'You' or 'I', if the doubt ever arose, if we have suffered, if we have felt fear or guilt, be clear that we are born with divine nature. On the other hand, if we feel that we are living

properly, and that we came here because we had no other entertainment, with the thought, 'Let me listen to whatever Master is saying,' if we have that attitude, then we know our nature.

If we have looked once into our being, considered and thought, 'Am I living with demonic nature? Or am I living with divine nature? What is my nature?' If we looked even once into our being and tried to measure ourselves with this scale, we are in the position of Arjuna. Be very clear that we too are born with divine qualities. So if you are worried after hearing the qualities, then be sure, you are born with divine qualities and you don't need to worry about it any further.

When a person who is righteous listens to such words, he will try to verify his own nature, since he is centered on dharma, righteousness. A person who is divine tries to chisel or correct himself, whereas a person who is demonic tries to correct others. With demonic nature, the person holds the hammer and chisel towards others, whereas with the divine nature, he holds the hammer and chisel towards himself.

When we carve ourselves, we become God. If we have ever looked within ourselves, then we are born with the divine nature. Now Arjuna has become mature; the moment he hears these truths, he looks into his being. Naturally then Lord Kṛṣṇa tells him that he is born with divine nature.

Kṛṣṇa describes the qualities of a person who lives based on 'I, I, I.' There is no need to read these qualities, because we know enough of them. All that we need to know is how to live with the attitude of 'You, You, You'.

Please understand that when we live with the root cognition of 'You, You, You', we completely forget ourselves; we disappear into Existence. We are in bliss.

Technique to Experience Divinity

Here is an important technique that Lord Kṛṣṇa speaks about.

For three days, create a space and think you are somebody else. It may seem funny. For instance, if you are a doctor, for three days think you are a sports person or a divine being with whom you feel connected. Clearly visualize yourself as that divine being, not as a doctor. The moment you change the idea, the root cognition about yourself, a tremendous freedom happens to you. Your tension disappears.

For three days try this meditation. For three days, create the space and think you are somebody else. Whatever you think of as your property, forget it; whatever you think are your problems, throw them out; whatever you think of as your profession, give it up. You can pick it up later, but for three days throw it all away.

You will see a new consciousness rising in you. If you throw away the 'me', that alone liberates you, and if you start working on 'You', you experience tremendous bliss. When you drop 'me', you experience peace and completion; when you start working with 'You', you experience peace and bliss. This is the straight path to peace and bliss.

A demon is not one with horns on his head, with protruding teeth, with six hands and a fearsome look. Kṛṣṇa says that one with a demonic nature is not aware of what bondage is and what liberation is. People of this nature are so deeply immersed in their attachment and aversion that they no longer feel themselves separated from these qualities. They are so much in bondage to their senses that they can no longer know they are in bondage.

pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ I na śaucam nāpi cācāro na satyam teṣu vidyate II 16.7

Even if you start with the doubt, 'Perhaps I'm not divine,' you start moving into that default divine nature. Caring for enriching others, focusing on the 'you' instead of 'I,' automatically takes you to the path of the Divine. The problem with most people however, is that their caring is a business transaction. They care when there is something in it for them. Whether the transaction is with mother, father, spouse, son, daughter, relative or friend, there is a 'What's in it for me?' attitude.

When the focus is on 'you,' as in caring for enriching someone with no expectation, with no conditions, we slip into a state of bliss. This state of bliss is our natural state. When you are focused on 'I', you invite suffering and misery.

Remember one thing: God is closest when we are blissful; when we are in misery we are farthest from God. The dilemma is that most of us remember God when we are in misery and that is the moment when we are farthest away

also. Even if we shout from a place of misery, our voice cannot reach Him. When we are blissful, we need not even whisper. Without saying a single word, our prayer is understood. Even our silence is eloquent.

When we are in a blissful moment, when we feel blessed by Existence, let us be enriched that moment. That is when we are closest to God. Let that moment be of gratitude, prayer, and meditation. In that moment, remember God existentially, not verbally. Let your whole being feel the vibration and become overwhelmed with the beyond. Don't lose that moment. It is precious.

Everybody is born ready for divinity. If we miss it, it is totally our responsibility. We miss it because we never look within. We miss it because we never use the opportunity that life gives us. We miss it because we are lazy and we give up on our ourselves. We miss it because we are unconscious, sleepy. We miss it because we are not aware of the great blessing that life is.

How To Save Our Planet?

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८॥
asatyamapratiṣṭhaṃ te jagadāhuranīśvaram
aparasparasambhūtaṃ kimanyatkāmahaitukam || 16.8 ||

16.8 They say, the universe is without truth without (moral) basis without a God; not brought about by any regular causal sequence with lust for its cause; what else?

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९॥
etāṃ dṛṣṭimavaṣṭabhyan aṣṭātmāno'lpabuddhayaḥ
prabhavant yugrakarmāṇaḥ kṣayāya jagato'hitāḥ || 16.9 ||

16.9 Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enemies of the world, for its destruction.

Please understand, the energy that is within us, the energy that drives us is the same energy that drives this Universe, this solar system and planet Earth. This energy is intelligence, the highest intelligence.

Kṛṣṇa says that when we are unable to recognize this energy, we are demonic. We do not believe everything operates out of this energy; instead we believe we make things happen with our greed, lust and desires. We believe we run this world with our puny intellect that we consider intelligence.

For years, many religious institutions believed planet Earth was the center of this Universe. They killed millions for believing otherwise. They assumed that they ruled earth, and that there was nothing beyond them. We need not even be irreligious to be demonic. We just need to be so self-centered that even our God is at our disposal. Then we are demonic.

Such a belief is different from the concept of believing that you are God and that God resides in you. This belief arises from deep awareness and completion instead of dark ignorance and is totally selfless. Once you become God, the rest of the world is part of you and you are part of that world. There is no longer the duality of 'I' and 'You'. Both merge into the non- duality of either 'I' or 'You'; it does not matter.

People who think the world is pure chemistry become demons. Naturally, if we think this whole world is just inert matter, we try to acquire more and more by killing everybody, by right or wrong means, and we do what we want to. Only when we understand that this Universe is intelligence, and that it responds to our thoughts and actions, will we live in the space of completion, and start really living.

Whatever we may achieve, wherever science may go, the Divine is alive. God exists and the cosmic intelligence runs this whole Universe. We cannot create dust. It has to be God's dust. There is a pure energy and intelligence that is the Source, the thread of the whole Universe.

When a person is living within the limits of the intellect and 'me', he cannot experience the Whole. He knows only logic and calculation and with that arrogance thinks he knows everything. People with demonic qualities say the world is produced out of sexual desire and lust. Please be clear that lust cannot be the reason. Intelligence, the divine energy is the cause and effect of this whole Universe; the cause and effect is the Divine that is responsible for the Universe. However, when we think it is lust or that we are responsible, we live with the idea of 'me, me, me'.

Kṛṣṇa says firmly that when we believe that we are the cause of this Universe, this Existence, we are so deluded and locked in our own little identities, with small intelligence, we destroy the world and ourselves as well.

Our ancient sages, the great Ṛṣis, were not fools. They did not retire to forests because they had nowhere else to go. Many were great kings, rulers of this planet, and they voluntarily left behind all that they had, so that they could understand where they came from. It was not enough for them to read and listen to the experiences of others; they chose to experience the truth themselves.

In the process, they realized themselves and became liberated. As many others over thousands of years have discovered, they discovered that they were part of this cosmic Existence. They realized and experienced that they too were Gods. They found that the same energy that operated in this Universe operated within them. They experienced that every living being on earth came from the same Source and is the same Source.

Now, what do we do when we need water? We dig a well and, as if by magic, water appears. Now our neighbor wants water; he too digs a well and finds water. Yet are these waters different? The locations are at two ends, but the source is the same. Not merely the source, the water is also the same. Yet, we fight over common resources, thinking that we created them and therefore we own them.

This cognition of selfishness leads only to destruction of everything, kṣayāya jagato 'hitaḥ (16.9) - the environment, the world and all living beings. One part of this world, perhaps with less than one-sixth of the world's population, the so-called developed world, the so-called Western world, consumes more than half of the natural resources of this world. What right do they have to do this? When we are not in the present, we are in a state of low intelligence, alpabuddhi; we become demons. Low intelligence leads to cruel deeds, prabhavanty ugra karmāṇaḥ (16.9). When we have no awareness of who we are, we do not care about anyone else.

All this can be changed. All that is needed is the cognitive shift from the demon to the divine, from 'I' to 'You'. The environment we live in, the oxygen we breathe, the water we drink, the soil that gives the food we eat, all this is energy. This is what we call panca bhūta in Sanskrit, the five elemental energies that sustain us. When these are destroyed by our low intelligence, out of our selfishness, the world around us collapses.

How To Save Ourselves

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १६-१०॥
kāmamāśritya duṣpūraṃ dambhamānamadānvitāḥ
mohādgṛhītvāsadgrāhān pravartante'śucivratāḥ || 16.10 ||

16.10 Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion, they act with impure motives and for impermanent objectives.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११॥
cintāmaparimeyāṃ ca pralayāntāmupāśritāḥ
kāmopabhogaparamā etāvaditi niścitāḥ || 16.11 ||

16.11 Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२॥
āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ
īhante kāmabhogārtham anyāyenārthasañcayān || 16.12 ||

16.12 Bound by hundreds of ties of desire and enslaved and filled with anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures.

What Kṛṣṇa says here is applicable to a vast majority of people today.

Times have changed since the days of the Hindu educational system where, from childhood, one was guided toward self-completion. Modern day education is based upon logic, science and rules, and is short on self-completion and dharma, righteousness.

When we are caught in the material world, focused on 'I' and 'me', we are stuck in the mūlādhāra and svādiṣṭhāna cakras. Greed and fear rule us and we are forever in the bondage of attachment and aversion. Whatever we do is with selfish and impure motives and results in consequences that are mostly illusionary.

In the earlier verse, Kṛṣṇa explained how a person with demonic nature could destroy this world. Here, He shows how such a person can destroy himself. Out of pride, arrogance and hypocrisy, such a person moves in a path directed by purely selfish and material objectives and derives results that produce suffering. When we focus on matter, we tend to lose sight of the energy inherent in matter. When we focus on the form, we cannot see the formless that enables the form. What is permanent in both cases is the formless energy that drives the form and matter.

Science has moved a long way from the Newtonian model based on matter and form. This model is no longer relevant. From the days of Einstein, when matter and energy were linked inextricably, the concept has changed. Today all sciences accept that matter and energy not only co-exist, but also that the same object or event can be perceived or experienced by the observer as matter or energy or both.

So, we are back to the Hindu master Ādī Śaṅkarācarya's theory that the observer determines what is being observed. We may think this is fanciful. However, this is an accepted theory in the most advanced form of Quantum Physics today. Elementary subatomic particles, when observed in identical conditions with identical tools, appear differently to different observers. As yet there is no explanation for this phenomenon.

Our ancient sages explained that this happens based on our deep root cognitions, which colors our perceptions. When science is sufficiently advanced, it will accept this truth.

Just as the army tanker has teeth in its wheels and leaves its footprint when it goes on the road, in the same way, you leave the imprint of the guilt from your past, when you plan your future with fantasy, without responsibility. When you take responsibility, it is no more a fantasy. But when you don't take responsibility, it is a fantasy. When you plan for your future without responsibility, you leave the imprint of the guilt from your past.

Once we know how to lead our life without fantasies with responsibility, the fear of death disappears. Then suffering and misery dissolve automatically. We move from the demonic into the divine realm.

Here Lord Kṛṣṇa explains the same concept in a deeper way and gives a beautiful punchline. Many take shelter in pleasures and pain that end only with their death. With some, even at that time, it doesn't end. They think of the money they paid for insurance, casket, marble gravestone, etc. They regard gratification of desires as the sole objective in life.

The nature of the unconscious mind is to react to the senses. We may think we respond consciously. But almost all the time our reactions are instinctive, decided by vāsanās and saṁskāras, conflicting patterns and root patterns, rather than by conscious application of our rational mind. This is what Kṛṣṇa refers to as the nature of a demonic person.

Instinct is the nature of animals, and because it is their nature, it works well for them. They flow with nature. Instinct is not the nature of humans. Human consciousness can rise to the intuitive level, in which awareness results in high action. This is the potential of the Divine inherent in all of us. Instead of rising to the intuitive level, the super conscious level, most people find it easier to descend into the instinctive or unconscious level.

The problem is that we do not know how to fulfill desires. We go through peaks of emotions goaded by our desires and then slip into valleys of depression and guilt. Our emotions are not authentic because they do not touch our inner core. If we intensely experience these events born out of desires and perceived by our senses, we find that neither the peaks thrill us nor the valleys sadden us. We don't need to suppress or ignore these emotions; we can experience them fully without differentiation and move on.

We rush towards pleasure and away from pain. We are so eager to fulfill our desires that we go to any length to amass wealth and do any deed, however questionable it may seem. As Kṛṣṇa says, this goes on until we die. If we expect that

we will suddenly be filled with thoughts of the Divine at death, even though our whole life we chased only pleasures, this is another foolish fantasy.

If all our life we have been chasing money, at the point of death also, we will be obsessed with money, even if we realize that we can't take it with us. If all our life we have been obsessed with lust, we will die in lust. If we live as a demon, focused on 'me', we cannot suddenly take the leap to 'You' at the point of death. That does not happen.

Only if man blossoms in his consciousness, he is God; he is bliss. He is in nityānanda.

Sensory Traps

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३॥
idamadya mayā labdhamimaṃ prāpsye manoratham
idamastīdamapi me bhaviṣyati punardhanam || 16.13 ||

16.13 They think: This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४॥
asau mayā hataḥ śatrurhaniṣye cāparānapi
īśvaro'hamahaṃ bhogī siddho'haṃ balavānsukhī || 16.14 ||

16.14 That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५॥
āḍhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya ityajñānavimohitāḥ || 16.15 ||

16.15 I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance;

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६॥
anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narake'śucau || 16.16 ||

16.16 Thus confused by various anxieties and caught in a net of illusions, one becomes too deeply attached to sensory pleasures and falls into hell.

Kṛṣṇa does not let go. He wants Arjuna and mankind to understand how deeply the human psyche is damaged by the ego.

Śaṅkara defines āhāra or food, in one of his commentaries, to mean all sensory inputs, whereas traditionally āhāra is translated as food. Food, as we normally understand it, is what the mouth consumes. This is the sustenance upon which the physical body feeds and grows. Many live only to eat, but a few aware ones eat only enough to sustain them, so that they can live.

Every sensory organ has its own āhāra, inputs, upon which it feeds. Based on these inputs, the eye, ear, tongue, nose and skin develop their desires and convey these desires to the bodymind system. Control of these senses and the desires that they weave is what sage Patañjali prescribed as pratyāhāra, one of the eight methods of his Aṣṭāṇga Yoga.

Pratyāhāra is not suppression or starving the senses. Just as we need to eat in order to live, the senses need inputs to function. However, these inputs can be regulated so that the fantasies they weave are kept in control.

The average human is led by his senses; he does not lead his senses. His karmendriya, the organs of action that are responsible for movements are driven by these senses without the need for input from the conscious mind. Instinctively, they avoid pain and welcome pleasure.

Understand: Once we allow our mind to get driven away by the senses, there is no stopping. We won't know how to make it stop either. So we continue with our fantasies. We fantasize about accumulating wealth. Unfortunately for us,

the purpose of gaining wealth is rarely to enjoy it. If that was the reason, all we need to do is to gain some wealth and then spend it on enjoyment.

In most cases, the joy of acquisition becomes the drive for the person rather than the joy of using the wealth. It has nothing to do with what one can do with the wealth. It has to do with how much more we have than all the other people that we know.

The day our neighbor buys a new air-conditioner, the temperature in our house goes up. The day our neighbor buys a new car, our car, which till that day ran well, will stall. As soon as we see another woman wearing the latest style shoes, our shoes that had fit absolutely fine, start pinching.

We are driven by comparison and envy. We are not merely fulfilling our needs, we are actually fulfilling other people's wants and desires. From childhood, we are taught to grab. Nothing we have is enough. Nothing fulfills us. Until death, we are driven by greed.

Existence is waiting to shower us with all that we need. The problem is that we never stop to understand what we need. All the time we are caught in the web of our sensory fantasies, and we run after what others own; we let our senses lead us.

Once we move from the 'me' focused demonic state into the 'you' based divine state, we no longer need to worry about creating wealth, developing a power base, establishing relationships or whatever else we have focused attention upon all our lives. Existence takes care of all this. Existence takes care of us. If instead, we are focused on our own self, 'me,' be sure, we are moving in a downward spiral that Kṛṣṇa says takes us into hell.

Cast Into Suffering

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७॥
ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñaiste dambhenāvidhipūrvakam || 16.17 ||

16.17 Self-complacent and always conceited, deluded by wealth and false pride, they perform superficial sacrifices in name only, without following the Hindu rules or regulations.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८॥
ahaṅkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ ca saṃśritāḥ
māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ || 16.18 ||

16.18 The demonic person, consumed by ego, power, pride, lust and anger, becomes envious of Me (Supreme Divine), who is situated in his own body and in the bodies of others, and blasphemes against Him.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९॥
tānahaṃ dviṣataḥ krūrānsaṃsāreṣu narādhamān
kṣipāmyajasramaśubhān āsurīṣveva yoniṣu || 16.19 ||

16.19 Those who are envious (of Him) and cruel, who are the lowest among men, I repeatedly cast into the ocean of material existence, into various lowly, demonic forms of life.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२०॥
āsurīṃ yonimāpannā mūḍhā janmani janmani
māmaprāpyaiva kaunteya tato yāntyadhamāṃ gatim || 16.20 ||

16.20 These foolish beings attain repeated birth amongst the species of demonic life. Without ever achieving Me, O Kaunteya, they sink into the most abominable existence.

Kṛṣṇa has said in other verses that He will receive anyone with compassion and liberate them. Here He says He will cast them aside into suffering. How do we reconcile these two positions?

Both positions are true. After all, every word that an enlightened Master utters is true. It is our understanding that needs to evolve.

Kṛṣṇa is compassion Incarnate. Anyone who surrenders to Him is liberated. That is the absolute truth. The problem is that we only pretend to surrender. What we have are mere words with no integrity and no authenticity. Our thoughts do not match our words, and our words do not match our actions. As human beings we have free will. The problem is that we feel free, yet we are unwilling to exercise our will.

People ask whether they are controlled by destiny or free will. Actually no destiny binds them; they are free to exercise their will.

The Bṛhadāraṇyaka Upaniṣad puts it so well: as are your thoughts, so is your will; as is your will, so your action, as are your actions, so is your destiny.

Destiny is nothing but the end result of how we exercise our free will. The problem is, we have no will; in the morning we want to do one thing, by noon it is something different, by night it is totally different. So, if our will keeps changing, how can it ever be converted into action?

Create the Space of Surrender

People say they have not been able to create the space by visualizing it in the present and make things happen in reality; they claim they have tried and nothing happens.

Nothing happens because you are full of self-contradiction, self-doubt, self-hatred and impossibilities. If we wish to get rid of back pain, and we keep saying, 'Let this back pain go,' it will never go. Every time we utter the words back pain, our mind latches more firmly onto the past hangover of pain. If we want to get rid of pain, we must complete with all self-doubts and create the space for health visualizing it in the present; not pain, not getting rid of pain, but feeling healthy.

When you create the space to make something into reality, complete with all the doubts, complete with all the impossible ideas that come to you, complete with your ability to even create the space. Stand up powerfully without listening to any form of impossible shouted by your mind towards you.

When you create a space, first thing itself you will face is depression of past failures and complete distrust. 'How can this be reality? I suffered too much! I know it is not possible!' This is the first thing you go through, and two days you get depressed and lock yourself in the bedroom. So, understand, when you create a space, this is the first thing you face. So, complete with that first. Completion with that is the most important thing.

Bringing your past hangover into the present is incompletion. Bringing your future possibility into the present is space creation.

Bring your future possibility into the present and decide you will not challenge the power of the space, but you will take the responsibility to fulfill that space.

When we surrender to Kṛṣṇa, our surrender must be total. We must take the responsibility to fulfill the space of surrender. There can be nothing between Him and us. Then, He surely liberates us. Because then we are already liberated, we are in Kṛṣṇa consciousness.

Here, He talks about people who feel no need to surrender to Him. They are so full of ego, that they feel He is their competitor. He says He will cast them into the material world. In this material world, they can follow their senses, sense objects and what they consider to be sensual pleasures till death. It is our decision. Even Kṛṣṇa is helpless to change it, because He has given us the power to decide. He has handed over the decision to us; to decide whether we want to be 'me' or 'You' focused: demonic or divine.

'You' - The Foundation of Surrender

Saying again and again, 'I believe in what Kṛṣṇa says,' has no meaning. It does not help. Faith does not mean belief. Belief is not trust. Belief is a pseudo-trust, imposed, cultivated out of fear. It is not something that has grown from

within us. Rather, it is something that has been implanted by others: society, religion, the state. Believers remain stupid; they never grow in intelligence. And society does not want people to be intelligent.

The 'yes' of a man who cannot say 'no' is always powerless. First a man must learn to say 'no,' only then does his 'yes' have meaning.

Faith is different from belief. With faith we grow. We grow in love to a Master and to God. Most of us look to God as a person to pray to, to worship. We feel God is a third person. He is not us. Prayer and worship become important pathways to reach this form. The moment we drop the idea of a person, prayer disappears; instead, meditation becomes significant.

Meditation is going inwards. So, it is more difficult for many who are educated rationally. That's why meditation never became the central core of religion in the West. In the East all the great masters founded their teachings on meditation. They taught followers to turn inwards. They taught them to be God, not to worship God. Meditation leads us to surrender. Meditation is the process of creation of the space of completion. Completion is the knowledge that we are one with the Universe. It is then about 'you' instead of 'me'. The feeling of 'you' and the absence of 'me' dissolves the idea of 'I' as identity. This is the foundation of surrender.

Become a servant of love. You then become a master of humanity. One begins as a servant. However, one ends as a master. In this world, you often begin as a master and you end up as a servant. That is the law of the external world. In the inner world there is a totally different law. You begin as a servant and you can end up as a master. You surrender to love, you surrender and love and you shall certainly conquer the world.

Buddha has said: In the outer world everything is sweet in the beginning and bitter in the end; in the inner world, everything is bitter in the beginning and sweet in the end. Only the end matters. Where you begin is not in your control.

Once you understand how to love the people around you, only then can you love God. You cannot hate your neighbor, brother or spouse and love only God. This is impossible. When you start loving those around you, you start loving yourself more. Strangely, you start thinking less about yourself. In your defeat, you win others.

This is what surrender is about: It is asking for your defeat. Surrender, renunciation of the self, or sannyāsa is a defeat, a defeat of the ego. God is realized the moment the ego is dissolved.

Surrender is the search for the divine principle. Call it God, truth, freedom, or nirvāṇa. They mean the same thing. The search is for something that is missing in life. We are alive but unaware of what life is about. We exist, but we are completely oblivious to the fact of who we are.

This is what Kṛṣṇa talks about in this chapter. The courage to move from 'me' to 'You' is the courage to trust, love and surrender. When that happens there is nothing else but Him. We become Kṛṣṇa.

When we are one with the Universe, one with Kṛṣṇa, there is nothing else we need to look up to. There is nothing else to look for. We have reached eternal bliss, nithyānanda.

Of Gold and Women

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१॥
trividhaṃ narakasyedaṃ dvāraṃ nāśanamātmanaḥ
kāmaḥ krodhastathā lobhastasmādetattrayaṃ tyajet || 16.21 ||

16.21 There are three gates leading to this hell: lust, anger and greed. As they lead to the degradation of the soul, these three are to be abandoned.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२॥
etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ
ācaratyātmanaḥ śreyastato yāti parāṃ gatim || 16.22 ||

16.22 Those who have escaped these three gates of hell, O Kaunteya (son of Kuntī), behave in a manner beneficial to the (evolution of the) soul, and thus (gradually) attain the supreme destination.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६-२३॥
yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ
na sa siddhimavāpnoti na sukhaṃ na parāṃ gatim || 16.23 ||

16.23 But he who discards scriptural injunctions and acts according to his base impulses attains neither perfection, nor happiness, nor the supreme destination.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४॥
tasmācchāstraṃ pramāṇaṃ te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṃ karma kartumihārhasi || 16.24 ||

16.24 By the regulations of the scriptures, one should understand what is duty and what is not duty. After being versed in scriptural injunctions, one should act accordingly.

Kṛṣṇa ends the chapter with this advice: Shed anger, greed and lust and we will be saved. He calls them gates to hell. These are the qualities of the blocked mūlādhāra cakra. These are attributes that bind us to 'me' and 'mine'. We mistakenly believe that these qualities are essential for our life on this planet. Nothing can be more wrong.

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ | kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet || 16.21 ||

As long as we are bound by anger, lust and greed, kāmaḥ krodhas tathā lobhas, what He calls the three gateways to hell, we are in bondage; we are in suffering. We do not need to die and be escorted to some place called hell. We live in it day after day and suffer. Kāma, krodha and lobha: lust, anger and greed - when we shed these we are liberated. Ramakrishna says again and again, drop kāñcana and kāminī, gold and women, greed and lust, and we will be liberated. Lust for women, and greed for gold, these two desires more than anything else, cause all our sufferings.

Krodha, anger, arises out of the suffering. We feel thwarted and we feel angry. The cycle goes on. When these three combine, they create moha, or delusion. At one level these emotions are desires. Anger, greed and lust are expressions related to desires. Desires are energy. Lust is what drives us into reproduction and it is essential for the survival of species. Greed is the extreme expression of our survival needs. Anger is often the driving force to get things done. They achieve positive results, too. However, Kṛṣṇa refers to the expression of these emotions in the context of self-gratification. He refers to the gratification of base impulses. The baseness of the impulse is related to the intention, the context. As long as these are expressed with the cognition of 'me,' they are base and demonic impulses. There are no liberating features.

Lust can be transformed when it is expressed in an unselfish and unattached way. Lust will then totally disappear. Compassion and caring will be in its place. Lust is one aspect of the broad spectrum of desires. Unending desire is greed. When a desire is truly fulfilled, it leaves us. Karma is unfulfilled desires that goad us into action. We can never fulfill our desires because many of these desires are not truly ours. We borrow these desires from other people. There is never contentment. Each desire is the seed of suffering. That is why Kṛṣṇa calls it a gateway to hell. But how do we get rid of these desires?

Anger and guilt are byproducts of desires. What we cannot acquire makes us angry. Anger produces guilt. Being angry towards a person is fruitless. Much of the negativity expressed towards others comes back to us. It depletes our energy. Anger or even guilt is also often an expression of one's inability to do something. It is a self-centered emotion born of one's weakness, powerlessness.

Suppression of anger does not help. It can actually lead to chronic diseases like cancer. When we learn to complete with the emotion of anger instead of controlling it, it becomes energy instead of a disability. Anger needs to be completed with and transformed into the positive energy of authentic action.

What Kṛṣṇa asks us to do is to complete with the negative emotions like lust, greed and anger and create the space, with responsibility, to transform them into positive energies. He tells us that these are gateways to hell so long as we use

them from the root cognition of 'me.' When we do completion and transform these emotions into energy, by creating the space of 'you', these same emotions become gateways to heaven, gateway to bliss.

Bliss Comes with Total Trust in Existence

Bliss is never an achievement on our part. Whatsoever we do to achieve bliss is doomed to fail. Bliss always comes from the beyond as a gift. We must be passively receptive to it. We are not to be aggressively active for it, just be receptive like a womb. We must be feminine to receive bliss. We must become pregnant with God. When ego or 'I' disappears, anger, greed and lust also disappear. What is left is bliss.

Bliss is a by-product of total trust in Existence or in God. God is not a person but the impersonal presence. The very life or Existence is God and the living energy is God. And to trust in it means to stop struggling against it. Struggling against it creates misery; it is trying to go upstream.

Trust means surrender, going with the stream. And going with the stream is bliss. All misery is because of the ego and its struggle, its resistance. Trust means that resistance has been dropped. You don't think of yourself as separate from the Whole; you are just an intrinsic part of the great harmony of Existence. Then bliss is natural.

The way to bliss is through the heart and through devotion. The real transformation happens when your energy moves from the head to the heart. When you reach the heart, you reach the core of your consciousness. God loves us: He has not given up on us, He is not indifferent to us and He is continuously concerned about us, He cares. The deeper this idea enters your heart, the better, because when you feel more loved by God, you will be able to have love for God, and you will have love for others. That's how we are able to love: if we are loved, we can love. If we are not loved, we don't know how to love; we don't know what love is.

God is our substance, our very being. He is not something outside us; He is our innermost core. We do not need to seek and search for Him. Only this has to be remembered: we have forgotten it. God is not lost; only we have forgotten who we are.

Don't be identified with the body. Don't be identified with your mind, country, race or religion. Don't be identified with anything. Don't think, 'I am this' or 'I am that'. Remember, neither 'this' nor 'that'. That is one of the secret teachings of the mystics: neti-neti, neither 'this' nor 'that'. If you can avoid both polarities, day and night, life and death, body and mind, then slowly a third energy arises in you, a third force arises in you. That is consciousness. That's your reality. That is freedom - freedom from fear, anxiety, misery, freedom from the world, freedom from the wheel of life and death. Then you are a witness, watching a mirror reflecting but not getting caught in any reflection. When you are a witness, the 'me' and 'mine' drop. What remains is identification with your energy, with your state, not your status. In that state, you are one with all. You are in the space of living advaita, oneness, living the truth that everything is 'you' and 'you' are everything. Because 'you' is 'me', 'me' is 'you', 'you' 'me' becomes 'you-me'.

It is 'you-me' that becomes the center, no longer 'me'. You become divine, daivik.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde daivāsurasampadvibhāgayogo nāma ṣoḍaśo'dhyāyaḥ || 16 ||

Thus ends the sixteenth chapter named Daivāsura Sampad Vibhāga Yogaḥ, 'The Yoga of Divine and Demonic Nature,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 17
Śraddhatraya Vibhāga Yogaḥ

Authenticity - Straight Way To Liberation

In the seventeenth chapter, Kṛṣṇa straightaway gives the methodology or technique to imbibe whatever He speaks in Śraddhatraya Vibhāga Yogaḥ, the Yoga of Discerning the Three-Fold Faith. After all the words that Kṛṣṇa expressed in earlier chapters, no new teaching is given here. All that Kṛṣṇa has spoken and taught so far is a prelude to what He is speaking now. Here, Kṛṣṇa speaks about authenticity, śraddha. Please understand that śraddha is not faith; always the word śraddha is translated as faith. This is not correct.

Authenticity to Live the Truth

Listen, human beings do not suffer because they don't get to listen to the truths. They suffer because they don't live the truth. Śraddha means faith plus the courage of authenticity to live the truth. Śraddha means the courage of authenticity to live your peak possibility. With authenticity, śraddha you awaken the power of thinking, mano siddhi to live the truth.

With authenticity, there is no more space for unconscious thinking, because we will always be aware of the causes and effects that are playing in our life. With śraddha we will never fail. Understand that there is a possibility that we may fail with faith alone. When we have faith without the courage of authenticity to experiment, to live the truth, it is like going to a restaurant, reading the menu card and just leaving. We miss eating. We never taste the food. We never experience the great powers of thinking and living the truth. However, when we have śraddha, authenticity, there is no chance of missing the truth. A person never misses when he has śraddha.

Lord Kṛṣṇa explains and now puts all His emphasis on śraddha. After sixteen chapters of teachings, He has nothing new to add. He has said whatever can be said. He has explained all the seven layers of energy. In the fourteenth chapter, He started with Guṇatraya Vibhāga Yoga - the three guṇas (attributes) of sattva, rajas and tamas, the three-folds of root thought patterns. Then in the Puruṣottama Yoga, He explained the causal layer, where the root thought patterns are stored in seed form. The deeper layers of the cosmic and nirvāṇic bodies are explained in the sixteenth chapter. Kṛṣṇa elaborates

on the attributes of the Divine and the demon, the no-ego and ego, 'you' or 'me'. The root cause of our identity that separates us from our core space of completion, which is divine, is explained in the sixteenth chapter.

Now Kṛṣṇa comes to the seventeenth chapter, Śraddhatraya Vibhāga Yogaḥ. Nothing more needs to be added. Whatever can be said has been said. Now all we need is śraddha. If somebody has had a good feast, his stomach is full. All he needs is an antacid, 'Digene'. Throughout the chapters Lord Kṛṣṇa has given Arjuna a beautiful spiritual feast. All Arjuna needs is 'Digene' to digest the whole thing and enjoy. This chapter is 'Digene'. The whole emphasis is on śraddha: authenticity, integrity, truthfulness and straightforwardness.

We may question, 'Why would He devote one full chapter for śraddha?' Please understand that we invariably miss Enlightenment because of lack of understanding and intranalyzing of this subject, śraddha. It is not that we don't know the truth that Lord Kṛṣṇa speaks. We know whatever Lord Kṛṣṇa speaks of and all that He has spoken so far. We know it all. It's not that we don't know. Yet why have we not become Kṛṣṇa?

We miss one thing - Śraddha. That's the only thing we need. Our problem is not that we don't know. Our problem is that we know too much and we are unable to digest and live it.

Swami Vivekananda says beautifully that instead of knowing the whole library, we should know just five concepts. We should experiment to live with these five concepts with śraddha, authenticity. Let the five concepts become your life. That is enough. Nothing else is necessary. Instead of having the whole library in your head, have the five concepts in your heart.

Please understand, you might have struggled, spent money, time and energy, and finally passed your driving test to get your driving license, but it will be useful to you, only if you are regularly driving. In the same way, Śrī Kṛṣṇa's song, His words will directly be useful to you, only if you are living them. Use all the principles. Use all the truths. Don't deny them in the name of practicality or convenience. Be very clear, once you are convinced, you will live the spiritual truths.

Living has nothing to do with some hard and strict rules. Wherever you can, pull the truths into your thinking. Not having gap between your spiritual understandings and your day-to-day life is Living.

Here, Kṛṣṇa emphasizes the importance of śraddha: how śraddha and only śraddha can transform your whole life. Understand, whatever you believe, if you have śraddha, if you have authenticity in aligning that belief in all your identities - inner image, outer image, others' image and life's image, you will achieve the Ultimate. Understand, śraddha, authenticity. Authenticity is nothing but being sincere to the four aspects of you: what you feel as you or inner image; what you project you to others or outer image; what you think about others and life or others' image, and what others hold you as or life image. Being sincere to all these four is authenticity.

What is being sincere in all these four identities? Having the best inner image, having the best outer image, having the best idea about others and life; and being very sincere about what others hold as you. Just create the best image, the most sincere image that you wanted to feel, think and project about you.

Again and again, align your thinking to authenticity. See very clearly: Are you functioning towards the best inner image by constantly developing liberated thinking? Liberated thinking means your thinking should not have or lead you towards powerlessness. Constantly your thinking should be leading you to being in a powerful space.

It is neither difficult nor easy, but you have to do it. It is nothing but tuning yourself to a certain frequency. How tuning or changing a channel is neither difficult nor easy, it is a simple technique; same way, go on tuning your thinking to śraddha, authenticity. Always think about your thinking and align your thinking to authenticity.

Kṛṣṇa declares earlier, 'śraddhāvān labhate jñānaṁ (4.39) - the person who is established in authenticity, experiences the true wisdom, Enlightenment.' Listen, śraddha, authenticity will become reality in you, only when you live it.

Live authenticity. Many people have achieved God, Enlightenment and attained the Truth through the path of living authenticity. Buddha never spoke of God. Yet not only did He become enlightened, thousands attained enlightenment because of Him. What you believe is not important, how intense you are is important; how integrated and authentic you are in living all the four identities is important.

Working with the truth and creating the most sincere inner image, outer image, others' image and life's image based on that truth is authenticity. Authenticity is not just listening, reading or believing in the truth. Authenticity is working

with the truths with responsibility. It is straightaway executing them to your peak possibility, experimenting with them and having the courage to play with them.

Just listening to these truths is not enough; start living them by taking up higher responsibilities. Only then you pull the tattvas into your life, and the tattvas pull you into their life. That is the only way any growth is possible.

Possible to Live the Gītā

Both meditation and gambling require courage. We need courage for gambling. And we also need courage for meditation. Meditation is the ultimate gamble we take up with higher responsibility. With ordinary gambling, we gamble with money out of irresponsibility. In meditation we take the responsibility to gamble with our ego. We take the highest responsibility to gamble with our whole being to experience the space of possibility, authenticity, śraddha. But one thing is for sure in the gamble of meditation: if we lose, we win. Only losers win in this game.

Spiritual life needs the courage of authenticity. That is why Swami Vivekananda calls his spiritual disciples 'dhīraḥ'. Dhīra means someone who is courageous, who is courage personified. We might ask, 'Why do spiritual people need courage? For spiritual life, don't we need to be silent?' No! Spiritual life calls for courage to declare completion and live it with integrity, authenticity, responsibility and enriching. We need the courage of authenticity. We need to take the responsibility.

When you landed on planet Earth, so much energy and power is deposited in your bank balance, and the cheque book is available in your hand. You just need to sign it. The signature is authenticity, śraddha. Reclaim it.

In the past sixteen chapters we have heard many different teachings, different understandings and so many different techniques directly from the Master of Masters, Śrī Kṛṣṇa. We have heard everything. All of this can help transform our life only if we have the courage to live them. Otherwise they add more weight to our head, that's all.

Please understand that if we receive these teachings and store them in our head, we gain more head weight, nothing else. Now we think, 'I know the Gītā.' However, we need to create the space of possibility in our heart and live the Gītā. We need authenticity to live Gītā.

For example, if we eat too much food and we are unable to digest it, what happens? We have a stomach ache and we vomit. Similarly, if we hear all these things and we don't experience it, we will get a headache. We will catch people and vomit all these things on them. Please be very clear that unless we have authenticity, unless we experiment to live these truths to our peak possibility, listening to these truths is dangerous.

Everything that we listened in the Gītā, all that we cognized inside our minds, should be responded with the idea 'Possible'! Possible! Possible! That should be the word, the mantra ringing in our heart, our inner space.

If you don't practice, listening to these truths is dangerous. We may ask why. Because now, by and by, even after so many days of listening or reading these great truths, we will start hallucinating that we know, without knowing. That is the most dangerous game. Never ever get caught in that game.

When you bring yourself to the peak of you, there is no wastage of inner powers. When you waste your love, it becomes lust. When you waste your responsibility, it becomes jealousy. The lower dimensions of you are nothing but rejected parts of your higher dimension. When your higher dimension is not materialized, when it is not realized, your lower dimension is empowered.

Bring yourself to the peak possibility. It can happen only when you practice living the truth of Gītā every moment. Spiritual life needs courage to harness the power of words by integrity, power of thinking by authenticity, power of feeling by responsibility, power of living by enriching; and the consciousness of dhīraḥ, courage.

Bharaṇi - Killer of Thousand Minds

A beautiful history:

The great saint, Dakśināmūrti Swamigal, lived in Tamil Nadu, South India, near a place called Tiruvaroor. Here is a historical incident from his life:

A poet from the king's court met Dakśināmūrti Swamigal and was inspired by his presence. Consequently, the poet wrote one thousand songs in the Bharaṇi style in the saint's honor. Bharaṇi is a special style of poetry involving one thousand verses. The rule is that only someone who shows courage and power and kills one thousand elephants in war

is qualified to have such a song written about him. Here, this poet was so inspired by the saint's presence that he simply wrote the songs on him on the spot.

The king also considered himself to be Bharaṇi. Suddenly, one day in court, out of ego and pride, the king announced, 'I am the only Bharaṇi in this whole country, in this whole region.' One of his poets stood up and said, 'No O king, you are wrong. Dakśināmūrti Swamigal is also a Bharaṇi. One of your court poets has sung a Bharaṇi about him.'

The king's ego was hurt. He said, 'What? Who is this person deserving Bharaṇi? Bring him here.'

The poet said, 'No, no, he is a beggar. He will not come here.'

Beggars can never be forced. We can force anybody but a homeless person to do what we want, because he has no desire. As long as someone has some desire, he obeys the social system. But the one beyond desire does not care for name, home, fame or security. In this case, this man was a beggar and a saint. They could not bring him to the king.

The king felt deeply offended. He said, 'What? For a beggar, Bharaṇi! Which fool sang the songs? Call him to me right now.' The poet was summoned to the court. The king said, 'Fool, how dare you sing bharaṇi for a beggar.' The poet replied, 'O King, please forgive me. Before you say anything, before you abuse that Master, it would be nice if you would go to see him.' The king said, 'What kind of advice are you giving me? Tomorrow morning your head will be cut off.'

That was the king's usual trend, direct violence. Only foolish people immediately express violence. When they can't behave in an intelligent way, when they don't know the truth and they don't have enough energy to convince the other person of the truth, they take to the sword.

Take for example the history of Buddhism or Hinduism. They never converted anyone with the sword. They had intelligence. They transformed through logic, analysis and enriched the other person with the Truth. For example, great Masters like Ādī Śaṅkarācārya and Maṇḍana Miśra had different views on a particular subject, still they did not fight with each other. Śaṅkara did not say, 'If you don't convert to Vedānta, I will kill you.' They sat together and analyzed what they knew. It was a loving discussion. It was a beautiful scene. Śaṅkara and Maṇḍana Miśra sorted out their philosophical differences with a deep respect through khandana-mandana, positive discussions and expositions without rancor.

The person who acted as judge in the discussion was Maṇḍana Miśra's wife. Can you believe that the wife of one of the competitors was the judge? Never! And here, Śaṅkara appointed Maṇḍana Miśra's wife, Bhārati as the judge. And finally, she passed judgment of the debate in favor of Śaṅkara. The whole thing happened out of love. There was no violence, no cutting, no killing, nothing. It was just a simple discussion.

Throughout the history of Eastern religions, there was never any cutting or killing. They never converted through the sword because they did not believe in killing. They had enough intelligence to express the concept. And one more thing, the loser automatically joined the group which expressed the truth more clearly. When Śaṅkara convinced Maṇḍana Miśra, Miśra dropped everything and surrendered his life to Śaṅkara. He became a disciple of Śaṅkara and took the spiritual name Sureśvarācārya. He followed the path of Śaṅkara's teachings.

We can never achieve anything by the sword. Only destruction is possible through the sword, never construction. This king, foolish as he was, straightaway said, 'Kill him. Tomorrow morning the poet should be killed.' The poet replied, 'I have no problem. I have experienced Truth through this master. I am ready to die; however, if you are really intelligent, meet this Master at least once. Don't punish me until you have seen him. Then I will be ready to die.'

The king agreed, 'Alright, I will see him. If he is not a real Bharaṇi, we will kill him also.'

The king set off to meet the Master with all his paraphernalia: chariots, foot soldiers, elephants, armies and all his warriors. Kings always travel with their paraphernalia because they lose their identity without their paraphernalia. In contrast, Dakśināmūrti Swamigal was a Paramahamsa, an enlightened Master. Masters always live by themselves. They do not need any paraphernalia. This Master was an Avadhūta, which means he never wore clothes. The king found him sitting under a big banyan tree, without any paraphernalia.

This was the scene: This simple beggar sat in a corner without any clothes. He was in bliss and peace, completely soaked in Existence, in brahmajñāna (knowledge of the Supreme). He sat in intense silence and peace. This silence penetrated anyone in his presence. The king appeared with his warriors and entire army to confront this yogi.

The king jumped down from his chariot and advanced towards the Master. The Master did not move. There was no movement in him even after seeing the king and his army and hearing all the commotion. He opened his eyes and looked straight into the king's eyes. It was the first time that someone looked straight into the king's eyes.

The king had always looked at others straight in their eyes and they had always put their heads down. For the first time somebody looked straight into the eyes of the king. After a few seconds, the king put his head down. The king

clearly felt something happening inside his being. He felt like a mere beggar in the Master's presence. He did not know how to act or react. It was a strange situation. He was at a loss. He could not decide what to do. He felt overwhelmed.

Dakśināmūrti Swamigal signaled to the king to sit down. There were no words from him. He simply made a sign asking the king to sit. All the ministers and the army dropped their weapons and also sat in silence. In ten minutes the whole army was sitting down. It is impossible to make an army sit. Even the leader of the army can't make the army sit. But here the whole army sat in silence.

One hour passed. Then three hours passed; then the evening also passed; one day got over. The Master, the king and the entire army sat in silence. Not a single word was exchanged. There were no instructions, nothing. They did not even greet each other. They were merely sitting.

Three days got over. Now the Master thought, 'This is too much. The poor man and his entire army have been simply sitting for three days without food and even without toilet visits. These people must return to their kingdom, to the palace. The king must take care of the country.

The Master opened his eyes and said, 'Now you can go.' The king fell flat at the Master's feet, did namaskār (obeisance) and came out of the forest.

Then the king summoned the poet and said, 'Leave alone thousand elephants, you may sing for the Master praises that you usually sing for the one who has killed ten thousand elephants!'

The poet made a beautiful statement, 'Killing ten thousand elephants is easy. It is not a big deal. You don't need any powers for it. You just need the weapons and you can simply kill; however, killing one's mind is the real achievement.'

This Master had killed the king's mind. Not only had Dakśināmūrti Swamigal killed his own mind, he could kill anybody else's mind if they sat in his presence. He made the impossible into 'i m possible' with his power of authenticity, the space of possibility. Killing ten thousand elephants doesn't take courage, but killing your mind requires the courage of authenticity.

Courage of Authenticity

All we need for real spiritual life is courage of authenticity to experiment with the truth. We typically lack that quality. We listen to everything. Wherever there are discourses and lectures, we go and listen to anyone who speaks. We read all the books. When it comes to facing the reality of putting this knowledge to test, there is no action.

Compromising is cowardice. Please understand that the person who compromises never experiences anything in his life; not only in the spiritual life, even in the outer world life. He can never experience life itself.

Authenticity to experience a single truth is enough. Nothing else is necessary. We don't need to do big things. Please be very clear, we can't call somebody 'a big person' if he does something big. What he does is unimportant; how he does it is important.

As an example, the great saint Nammalvar, who lived in Tamil Nadu, made garlands for Viṣṇu throughout his life. He did nothing else. He picked flowers from a garden, made garlands and gave it to God. He became enlightened. So many enlightened Masters did not do big things. They did small things in a big way. They had deep trust.

Another enlightened being did not even do that. He did not make garlands to offer God. Instead he threw a stone towards the Śiva liṅga everyday. His name was Sakyanayanar (Sakya refers to the clan of the Buddha, and Nayanar is a name for devotees of Śiva). Somehow he became a Buddhist monk. Because he was a Buddhist monk, he could not worship the Śiva liṅga in public. Yet he had tremendous respect and devotion for Śiva.

In Buddhism, at least one son from every family is given to the monastery at a young age. They bring him up and make him a Buddhist monk. Like that, Sakyanayanar was given away to a Buddhist monastery. Still, he had a deep devotion to Śiva. Everyday he went near the Śiva temple. It was not even a regular temple, it was just a small Śiva liṅga under a tree. From a distance he took a stone, visualized it as a flower and threw the stone at the Śiva liṅga. If someone observed him and asked, 'What are you doing?' he would say, 'I am only throwing stones at the Śiva liṅga.' He would throw the stones and leave that place.

One day when he threw a stone, an old man suddenly appeared and asked, 'What are you doing?' He replied, 'I am only throwing stones at the liṅga.'

The old man said, 'No, the way in which you throw shows your devotion. You may be throwing stones, but the way in which you are throwing shows devotion. Tell me who are you?'

Sakyanayanar replied, 'Somehow I was born in a Buddhist family, yet I am deeply devoted to Śiva. Everyday I come and offer my being to him by throwing a stone.

Immediately the old man turned around, gave darśan (vision) as Śiva and blessed him with Enlightenment.

Understand that what we do is unimportant; what we think is important. Even if we just clean our house, it is okay as long as we do it with complete and intense authenticity in our thinking in that moment. Authenticity is the power of thinking. In one moment we can make anything look like God; within the next moment, we can make anything look like a demon in our lives. Please understand, if we bow down to even a small stone, it can become a God. If we are afraid of that, even God will look like demon.

Live the Truth Through Words, Mind and Body

Understand that spiritual practice does not mean you need to go into a deep forest, hold your nose ten times, and breathe this way and that way. You will only torture yourself. Do anything, but do it with intensity, with authenticity. Have courage to express whatever you believe.

Don't bother whether the truth you believe is the ultimate Truth. You will never know whether it is ultimate unless you have the courage to authenticity to live it. Without living it, you cannot conclude. If you conclude without living it, it is prejudice. You cannot conclude without living it to your peak possibility. All you need is authentic courage to experiment living the truth that you believe.

Tamil has three words for satya (truth). One word is vaaimai, which means speaking the truth through the mouth. Another word is unmai, which is speaking the truth through your mind or heart. The third beautiful word is meimai, which means living the truth through your body.

In Tamil, 'mai' means body. Truth means living the truth through the body. All of us understand speaking the truth through the mouth and speaking the truth through the mind. However, what does 'living the truth through the body' mean? We have never heard this before.

This is where we miss the boat. We continuously think about the truth. We go on contemplating on the truth from morning till night. We speak what we think is the truth. Nonetheless, we forget one important thing: executing the truth in life, living the truth in life. That is where we miss. Living the truth in life is the essence.

Patañjali gives satya as the first instruction in his Aṣṭāṅga Yoga. This satya refers to truth in thought, word and action. It is vaaymai, unmai and maimai, all the three combined.

The authenticity with which we practice leads us to enlightenment. It is not necessary to have an enlightened Master as our Guru to become enlightened. Any master whom we follow sincerely with integrity and authenticity can lead to enlightenment. Even if we truly believe a stone idol will deliver us into liberation, it will do so. Our approach, our conviction, our courage and our trust elevate us.

Śraddha is total conviction in what we are feeling, thinking, speaking and doing. There should be no doubt in our mind about the path that we are following and why we are following it. All great Masters had undivided integrity and authenticity in their thinking and words in whatever they did. They never swerved from their chosen path no matter what challenges and problems they faced, including threats to their lives.

Śraddha, authenticity has to be practiced in every dimension of your life, at every level of your thinking, and at every level of your cognizance.

Bring yourself to the peak, whether it is related to your body, profession or relationships. When you bring yourself to your peak possibility relating to your body, it becomes health. When you bring yourself to your peak possibility relating to your profession, it becomes success. When you bring yourself to your peak possibility relating to others, it becomes happy relationships. When you bring yourself to your peak possibility relating to your whole life, it becomes Enlightenment. Understand that the ultimate step or the straight way to Enlightenment is authenticity to live the truth.

Way to Worship

अर्जुन उवाच ।
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१॥

arjuna uvāca
ye śāstravidhimutsṛjya yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ || 17.1 ||

17.1 Arjuna says: What is the mode of devotion of those who perform spiritual practices with authenticity, but without following the scriptural injunctions, O Kṛṣṇa? Is it in the mode of goodness, aggression or ignorance?

Arjuna asks a beautiful question. Arjuna asks: 'Kṛṣṇa, those who discard the ordinances of the scriptures, śāstras and perform sacrifices, what is their position? Is it sāttvic, rājasic or tāmasic? What is the state of people who don't follow the instructions of the scriptures, the ancient books, and instead worship with śraddha, authenticity according to their own beliefs? Is it rajas, tamas or sattva? Are they in a peaceful (sāttvic) state, restless (rājasic) state or an ignorant (tāmasic) state?'

ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ | teṣāṁ niṣṭhā tu kā kṛṣna sattvam āho rajas tamaḥ || 17.1 ||

Worship can occur at many levels. Arjuna's question is based upon the three attributes or guṇas. Worship is also dependent on our energy levels. Many people are comfortable worshipping at the physical level, the gross level, through techniques such as pūjā, going to temples to worship the deities, bathing in holy rivers, etc. From an energy point of view, these are linked to the earth energy and the water energy.

At another level of energy, one may perform fire sacrifices such as yajña or homa. These are related to the fire energy. Typically the energy of the fire is transferred to water pots that are placed around the sacrificial fireplace. This water, which is energized by the ritual, is then poured over idols, or sprinkled over people or upon the earth to energize them.

The energy of air, vāyu can be accessed through breathing techniques such as prāṇāyāma or chanting of verses. In the first nine verses of Śiva Sūtra, Lord Śiva explains these types of techniques to Devi, His disciple.

It is possible to access the etheric energy, ākāśa through meditation, though this requires understanding and awareness.

Each form of worship or sacrifice is based upon one's aptitude and inclination. Each of these is guided by scriptural instructions on how to perform the worship, when and where, etc.

Arjuna asks, 'How important is it to follow these instructions? What happens when one follows one's own inclinations and worships?'

This is an interesting question. A saint named Kannappan in Tamil Nadu worshipped Śiva with such intensity that he cut out his eyes and placed them on the Śiva liṅga. Other Masters placed all kinds of material at the altar including raw meat. Ramakrishna placed a thread under the nose of Kāli's deity to check whether She was breathing before he offered Her the ritual food.

Many Masters have followed their inclination when worshipping their favorite deity, iṣṭa devatā. Scriptures never stood in their way of worship. However, these Masters were completely authentic in what they were doing. They had śraddha. That is important. Arjuna's query is in this connection.

Don't Torture Me

श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७-२॥
śrībhagavānuvāca
trividhā bhavati śraddhā dehināṃ sā svabhāvajā
sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu || 17.2 ||

17.2 The Supreme Lord Kṛṣṇa says: The natural authenticity (faith) of embodied beings is of three kinds: goodness, aggression, and ignorance. Now listen about these from Me.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३॥
sattvānurūpā sarvasya śraddhā bhavati bhārata
śraddhāmayo'yaṃ puruṣo yo yacchraddhaḥ sa eva saḥ || 17.3 ||

17.3 O Arjuna, the authenticity of each is in accordance with one's own natural disposition. One is known by one's authenticity. One can become whatever one wants to be.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४॥
yajante sāttvikā devān yakṣarakṣāṃsi rājasāḥ
pretānbhūtagaṇāṃścānye yajante tāmasā janāḥ || 17.4 ||

17.4 Men in the nature of goodness worship the deities; those in the nature of aggression worship the demons and those in the nature of ignorance worship ghosts and spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५॥
aśāstravihitaṃ ghoraṃ tapyante ye tapo janāḥ
dambhāhaṅkārasaṃyuktāḥ kāmarāgabalānvitāḥ || 17.5 ||

17.5 Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells within the body.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ १७-६॥
karṣayantaḥ śarīrasthaṃ bhūtagrāmamacetasaḥ
māṃ caivāntaḥśarīrasthaṃ tānviddhyāsuraniścayān || 17.6 ||

17.6 Senselessly torturing all the elements in the body, and Me also who dwells within the body — you may know these to be of demoniacal resolves.

Kṛṣṇa explains that the way we worship depends upon our natural disposition, the guṇa, attributes that we are born with.

When we are born, we carry within us the vāsanā, the essence of the mental cognition or bio-memory from our past lives. This comes with the prārabdha karma (unfulfilled actions from past lives) and the saṁskāras (root thought patterns), that drive our mental makeup and actions throughout our present lives. In turn, guṇas or the attributes we are born with are determined.

Our being, our undying spirit, keeps an account of every thought we have and every move that we make. There is no escape from this account keeper. When we reach the end of the road, when our body dies, the spirit plays back all that happened during the journey of life and goes through the pains and pleasures. According to Kṛṣṇa, the attitude, the space or the last thought with which we left our body carries over to our next birth and the next body that our spirit moves into. Hence we are born with a natural inclination based upon our last life and attitude. Depending on the attitude, we may have the attribute of sattva - goodness, rajas - aggression, or tamas - ignorance as our driving nature.

All societies, religions, faiths, castes or creeds are simply translations of these basic natures or root thought patterns or mental conditionings; nothing more. After taking birth on planet Earth, we adopt the nature into which we are born that is according to our past bio-memories. In our new birth, we settle into a religious belief dictated by that natural attribute. However, we do not realize that we are a part of the Whole, a fragment of Existence or the supreme consciousness. We do not realize that our true nature transcends all material associations and conditionings.

When this relationship with Existence is forgotten, we give energy to our inauthentic associations in material life. We develop allegiance to the blind rules of some religion. Such an existence is purely materialistic and the association itself is artificial, inauthentic. To come out of this, we must do completion and break out of our material bonds and enter authenticity, the path of Self-realization.

Śraddha here refers to the faith that comes out of authenticity in action or good work. Yet pure goodness goes beyond all material acts. It is transcendental. Hence there is nothing like fully good, completely good in material life.

If you don't bring authenticity, inauthenticity is waiting to take you over. Because you trained yourself for so many years with inauthenticity, inauthenticity is waiting to take you over. Bring authenticity continuously; go on expanding, go on expanding. Authenticity is the possibility of life in you.

One of the biggest mistakes you make in your life is thinking that you are still a possibility, but your life is a reality. That is why you feel weak. Your life is not a stone wall that is already built. It is a wax model that is getting ready.

Understand, the reality you experience is not a stone wall that is already built. It is only a wax model that is getting ready. Authenticity is the intelligence to alter your possibility consciously, in the right way. Authenticity is a great possibility for you to alter your life in the right way.

Whatever you perceive about you is only a possibility. If you think you are a good person, a Swami (saint), even that is only a possibility for a greater saint to happen. If you think that you are filled with jealousy, dirt, disease, depression and what not, that is also not reality. It is a possibility for greater disease, depression, and disorder to happen.

Now, almost all of us experience our self as a mixture of both. You experience your self as a mixture of both - a little health and a little disease, a little goodness and a little badness, a little sattva, rajas and a little tamas, a little joy and a little depression, a little fight and a little reconciliation, a little wealth and a little poverty.

So you are a possibility for any extreme. You are a possibility for any possibility. When you are in the state of possibility for any possibility, you are called a seeker. Please be very clear, only a person whose nature is pure goodness can connect with the Divine, with Existence - yajante sāttvikā devān (17.4).

An enlightened Master goes beyond the three guṇas of sattva, rajas and tamas. He transcends these attributes because he burns out all his vāsanās, saṁskāras and karmas, of which these triguṇas are a product. An enlightened Master has no bondages. He is not bound by desires, greed, fear or attachment. He is beyond the illusion of material existence. He dissolves into the cosmic energy when he chooses to leave the body and it perishes. When the energy of an enlightened Master is reborn on this planet, when it takes human form, it is imbued with some sattva guṇa, since all beings in physical form must by nature have an attribute. Such a being is an Incarnation, an Avatār.

Upon realization of the being's enlightened state, that Incarnation reverts to its transcendental state of being without attributes or guṇa. In some cases, the Incarnation continues upon this planet to fulfill the mission that Existence has sent it to accomplish. In other cases, upon realization of its true nature, the Incarnation reverts to its original cosmic state.

The classic examples of these two different events are Ramakrishna and Vivekananda. Both were Incarnations who reappeared upon this planet on the mission of Existence, Parāśakti. Ramakrishna continued after realization of His state of enlightenment. However, Vivekananda, as predicted by his master Ramakrishna, left his mortal body once He realized his enlightened state.

If a tāmasic person becomes enlightened, he goes through the stages of rajas and sattva before the realization happens. The transition may happen quickly but it must happen. Vālmīki, the great sage, was once a robber who terrorized and killed people. His nature was deep tamas with a layer of rajas. When he caught hold of Nārada and demanded money, Nārada offered him the name Nārāyaṇa. The moment Vālmīki uttered the name of the Lord, he was transformed. He shifted to sattva and became the enlightened Master who wrote the Ramāyaṇa epic.

Kṛṣṇa says that our style of worship depends upon our nature - sattvānurūpā sarvasya śraddhā bhavati bhārata (17.3). A person established in satva worships devatas (deities, gods) who are peaceful - yajante sāttvikā devān. A person established in rajas worships yakṣas (supernatural beings) and rākṣasas (demons) - yakṣa-rakṣāṁsi rājasāḥ. A person established in tamas (ignorance) worships pretas (spirits of the dead) and bhūtas (ghosts) - pretān bhūta-gaṇāṁś cānye yajante tāmasā janāḥ (17.4).

Please understand, whatever is your ideal, whatever you hold in high esteem, whoever you feel connected to, whatever you worship, that is your nature and that decides your quality. If we worship the right ideal, we are established in sattva. If we have Swami Vivekananda's poster or Śiva's photo in our room, we are in sattva. If we have an actor's photo or poster in our room, we are in rajas and tamas. Tamas is like watching a violent fighting show. If you continuously sit in front of the television and watch fighting, you are established in tamas. Kṛṣṇa says that based upon our ideal, our guṇas (attributes) can be described.

Do Not Abuse Your Body, I Reside In You

In the last verse, He says, 'Please do not punish your body. You not only punish yourself, but you also punish Me because I reside in you- mām caiva antaḥ śarīra-stham'.

karṣayantaḥ śarīra-stham bhūta-grāmam acetasaḥ | māṁ caivāntaḥ śarīra-stham tān viddhy āsūra-niścayān || 17.6 ||

The scriptures do not recommend severe austerities and penances. Walking on fire and such other things are unnecessary. Kṛṣṇa says there is no need for all these things. People perform them out of pride and ego, merely to show,

'I did all these things.' They are done out of pride and egoism. They are done out of lust and attachment. Some people, for example, sit for years on a bed of nails or sit with one hand raised. All these painful contortions are foolish. These people torture their bodies and the material elements as well as the Paramātman (supreme consciousness) dwelling inside them.

Beautifully Bhagavān Kṛṣṇa says, 'Please do not torture the soul inside your body. Don't abuse your body. The body is the temple of God. By torturing the temple of God, you torture the supreme consciousness residing inside- mām caiva antaḥ śarīra -stham.' He says that those who torture the supreme consciousness inside the body are certainly demons - tān viddhy āsura niścayān (17.6).

You need to understand that only an enlightened being can curse. Only he has that power. But an enlightened person will never curse. It is not that anybody can curse and it will become reality. No, only an enlightened person can curse, and an enlightened person will never curse. If he curses, he is not enlightened. Nobody can curse you. If he is not enlightened, don't be concerned about it. It will never work because for a curse you need satya-saṅkalpa, the backing of Truth. Only the words of a person who has achieved the ultimate energy can become reality. Because the enlightened person is in universal consciousness, cursing another person is the same as cursing himself. One thing is sure, if someone curses, he hurts himself more than he hurts others. So never be afraid of curses.

Spiritual relationships can never exist out of fear or greed. Never be obedient to somebody out of fear. Simply throw things out if it is forced on you out of fear. Never be afraid of anything. Here Kṛṣṇa says that there is no need for all this penance. You cheat yourself with all this penance out of pride and ego but you never really achieve anything. The person who does these things out of ego and pride is a demon, a rākṣasa. A demon is in deep tamas, in ignorance. All that drives such a person is the boost to his ego, his inauthenticities without consideration for himself and others. Such a person is a spiritual cipher.

Trust and Practice Authenticity

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७॥

āhārastvapi sarvasya trividho bhavati priyaḥ
yajñastapastathā dānaṃ teṣāṃ bhedamimaṃ śṛṇu || 17.7 ||

17.7 Food that we consume is of three kinds, according to the three types of material nature. These are sacrifice, austerity and charity. Listen to the difference between these three.

Kṛṣṇa now speaks about food. Three different types of people enjoy three different types of food. First let us understand the three different types of śraddha based on what we are.

āhāras tv api sarvasya trividho bhavati priyaḥ | yajñas tapas tathā dānaṁ teśāṁ bhedam imaṁ sṛṇu || 17.7 ||

Please understand that one group of people is completely negative. They lack integrity, the space of positivity. They only doubt, doubt and doubt. They doubt themselves and others. They have decided not to believe in anything. They have decided not to raise themselves in their lives. They remain dumb in self-doubt. We can't do anything with them. This is the first group.

The second group consists of people who positively believe, who are integrated, but do not practice authenticity, the space of possibility. They build the pattern of impossibility. They continuously resist expansion. Understand, while on the surface they believe that they are confronted by patterns and limitations imposed by their patterns, deep down inside them, they actually resist expansion. Just see, look around the society. Everything is nothing but the resistance to expansion.

The third group of people believes and practices authenticity, the space of possibility with responsibility. They know that nothing is impossible. For them, life is all about making the impossible into I-M-Possible.

There are three groups. One group is in self-doubt. Even the word doubt is too good to describe it. They are in self-denial. They are prejudiced. This group is in tamas. The next group is the believers. They are in rajas. The third group is authentic. This group is in sattva. Kṛṣṇa beautifully explains the differences between the prejudiced group in

self-denial, the believers with positivity and the authentic group with possibility. He then talks about their ways of life, character and how we can achieve the authenticity of sattva and imbibe the truths explained in the Gītā.

He gives a beautiful step-by-step explanation and the teachings on how to raise ourselves from the prejudiced level to the believing level, and from the believing level to the authenticity level. The moment we jump into the level of authenticity, śraddha, we experience the truth. We become Kṛṣṇa. We experience Kṛṣṇa consciousness.

Technology to Experience Authenticity

Now, we will enter into the technology of experiencing the authenticity, the technology of Kṛṣṇa consciousness.

Practicing integrity creates the space of positivity in you, and practicing authenticity creates the space of possibility in you. The clear decision that you will continuously expand your possibility for you and you will not be satisfied with what you are now, is more than enough. You do not need any other separate practice. That is the good news that conscious decision is enough.

The cognitive shift itself will make you live the principles. It is unfortunate that we do not understand the importance of cognitive shift. We think that some form of practice is required. Spiritual practices like kriya, yoga and praṅāyāma are good for the purpose of purifying your bio-memory, purifying your body and to cure some diseases. But that is not the first priority in spiritual life. It may be like a pickle, but it is not the main meal. The main meal is cognitive shift. Shift in your cognition, shift in your perception, shift in your decision.

You need to know the power of your authenticity. Even if it looks like inauthenticity in the initial level, stand by it. It will rise and rise to the next-next levels of authenticity. When you are authentic towards your inauthenticity, it will lead to authenticity. Like any number, any equation multiplied with zero, becomes zero. In the same way, however much your inauthenticity may be, if you are authentic towards your inauthenticity, you will become authentic.

Please understand, the gap between your desire and your responsibility is your inauthenticity. Bring more and more authenticity. Take more and more responsibility. So, when you take responsibility, sit by creating the space and be ready to sacrifice. The world will simply move based on your word. The world will move as you want.

Let these words penetrate you. May you consciously decide to experiment with the truths of Bhagavad Gītā. If you don't experiment, at least it will be mentally clear to you that this is not the truth.

Courageously Decide to Expand Your Possibility

Have the courage of authenticity and experiment with the space of possibility. Life starts with the space of possibility. Bliss or ānanda means 'the space of possibility, where life oozes out of you'. Everything should create a space of possibility in you. Take one single idea. You don't need to experiment with the whole Gītā. Take one single principle and intranalyze that to the core. Let your whole being vibrate with that single thought.

Swami Vivekananda says, 'When you commit to a single idea, your blood should boil with that single idea. Even your hair should stand in that direction. Your bones, your thoughts, your body and your mind should all stand for it. Your whole being should be directed towards that concept. Only then success is certain.'

Please understand, take one life principle and work with it to the peak of your possibility. The peak of possibility should be realized in every human being so that you become empty. You are nothing but a 'No'. When the 'No's' disappear, you disappear and the truths, satya start living through you. Your personality is made of No's and your identity is made of 'Yes'. Let your personality be dropped and identity be awakened. Your personality is given by society but identity is natural.

If you fail, there is nothing wrong. But have courage to work with it. If you succeed, you will know it is the truth and you will be liberated. You will be in the space of completion. You will have bliss. If it fails, you will know that it is not the truth and you will be clear. You can continue your search elsewhere. So be very clear about it. The basic truth Kṛṣṇa is telling you is about integrity and authenticity.

Three Groups of People

Please listen. There are three groups of people - tāmasic group, rājasic group, and sattva group.

The tāmasic group is prejudiced, meaning negative and lacks integrity. Understand, it is due to the fear of your possibilities you get into the space of impossibility. Your patterns, fears, everything is directed only in one line - fear of your possibilities. Lack of integrity is nothing but fear of confrontation. You strongly believe that the manipulativeness

of your mind has saved you, helped you in many situations. A lion not realizing it is the lion and thinking it is a sheep is also not that big a crime. But the lion thinking it may need the help of a fox in its life and keeping the fox as a friend and companion, is the biggest crime.

Please understand, deciding not to declare integrity in your whole life, itself is nothing but the lion believing strongly it may need the help of a fox and keeping it with himself continuously and pampering it, 'No, no! Please don't go away. There may be some time when I may need your help.' Slap the wolf. If needed slap yourself once.

Realize you are the lion who does not need the help of the wolves and foxes. Realize you are the being who does not need the help of the manipulative mind. So, integrity is your strength. Lion's roar is enough. No animal will even stand in that area. Your integrity is enough. No problems can even stand in your breathing space.

Next, the rājasic group believes intellectually but lacks authenticity in action, which is the space of possibility. They carry self-doubt and the space of impossible. Understand, why do you feel you can't commit to live the great principle of authenticity? It is because you have an innate fear, innate pattern, self-doubt about your laziness; self-doubt that your laziness may overpower your consciousness. That's the biggest enemy for authenticity, śraddha.

You have to complete with the pattern of laziness and with the greed for vacation. You have to complete with the desire for being in non-doing physically, but lot of doing mentally. Please understand, non-doing physically. See, if you love non-doing mentally, that is great. But you love non-doing physically, but lot of doing mentally. A lot of doing happens mentally. Authenticity brings life in you. Authenticity is Life. Life is the possibility of expansion.

Even your ignorance is nothing but fear of expansion. Many times you continue to be in ignorance, because of your fear of failure. Expansion is possible when we are ready to become responsible to have it. Why do we feel the fear of responsibility? Because it brings more and more of our possibilities to our light. This means that we can't continue to be asleep, we have to wake up.

Wealth wakes us up to more responsibility. Health wakes us up to more responsibility. Happy relationships wake us up to more responsibility. Everything we love wakes us up to more responsibility which we don't like.

You love many things in your life, but you don't like the path to achieve them. See the conflict. Complete with the laziness, the tiredness, the boredom pattern continuously. Then starts life; then starts something in your life.

The third group, the sattva group has the power of authenticity. They not only believe, but they have the courage to create the space of possibility and play with the words and ideas as well. They don't settle with the patterns of 'impossible'. They go on expanding their possibilities.

There is nothing impossible. Actually what separates you from the Cosmos? The skin and the identity that you are only up to your skin. What separates your mind from the Cosmic mind? It is just the borders you made that separates your mind from the Cosmic mind. Just as the wall separates the ocean from the boat jetty, your 'Impossible' separates your individual mind from the Cosmic mind. Break that wall. After that, for anything that happens in your individual mind, the Cosmic mind will say 'tathāstu - so be it!'

Go on making impossibilities into possibilities. What is life? Continuously making impossibilities into possibilities is life. When you accept that impossibility as impossibility in your life, you are dead. After that, where is life? Life is life as long as you are making all 'Impossible' into 'I-M Possible,' all 'Impossible' into 'I Am Possible'!

Please do not miss authenticity, the fragrance of courage. Let these words penetrate you. The work that a disciple enters into is with the unknown, the uncharted and the unmapped territory; so fear of expansion will be there. That is the only barrier. In spite of it, we should go on expanding.

Let fear be there. It will hang around for a while. When we do not listen to it, it will leave us. It is a great day when fear of the unknown leaves us. From then on growth becomes simple, easy and spontaneous. This committed journey leads to bliss, eternal bliss, nityānanda.

We Are What We Eat

आयुःसत्त्वबलारोग्य सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८॥
āyuḥsattvabalārogya sukhaprītivivardhanāḥ
rasyāḥ snigdhāḥ sthirā hṛdyā āhārāḥ sāttvikapriyāḥ || 17.8 ||

17.8 The foods that promote longevity, virtue, strength, health, happiness and joy are juicy, smooth, substantial and nutritious. Such foods are liked by persons in the mode of goodness.

कट्वम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९॥
kaṭvamlalavaṇātyuṣṇa tīkṣṇarūkṣavidāhinaḥ
āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ 17-9

17.9 People in the mode of aggression like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and which cause pain, grief and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१०॥
yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat
ucchiṣṭamapi cāmedhyaṃ bhojanaṃ tāmasapriyam || 17.10 ||

17.10 People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse and of impure energy. Kṛṣṇa talks about the nature of food consumed by people of sattva, rajas and tamas temperaments.

He explains what kind of food these people like, what kind of lives these people lead and what kind of understanding these people experience in their lives. The most important thing is what kind of understanding they acquire. See, the same words can be cognized in many different ways.

We need to understand the word in the context of its spirit. Words can easily be misunderstood. Please don't miss the essence of the words. It is easy to miss the spirit, the true meaning behind the words. Experiment with courage. And if you can't, if this is not the truth for you, forget about it. At least you will be free to search somewhere else.

Experiment and Experience

If you think that it is the truth and you don't execute it or experiment with it in your life, then drop it. Otherwise it will become a habit to listen to the truth and not practice it. It will become an inauthentic mental setup. It is the most dangerous mental setup.

Inauthenticity is the most dangerous thing that can happen to any being. Please be very clear, receiving the truth and understanding it intellectually without having the courage of authenticity to live it is the worst possible mental setup. That is the worst devil or demon that can catch hold of you. So at least have the courage to decide, 'This is not for me because this is not the truth.' If you believe this is the truth, then have the courage of authenticity to experiment with it.

Weakness is death which you give to yourself. Nobody can save you. Vivekananda is right when he says, 'Nobody can save a person filled with weakness.' You don't need to swim and save yourself. If Master comes in the ship and throws the rope, you can at least hold the rope so that Master can lift you. If you don't have the power even for that, then nobody can save you.

You have heard many things. Kṛṣṇa does not say anything new in this chapter. He says only one thing, 'Be authentic.' Authenticity is the straight way. Authenticity is the basic spiritual virtue. First be a gentleman, then you can be a spiritual man. Gentleman means to be authentic to what you feel as you, what you project as you, what others' expect from you, and what you expect from life - being aligned and truthful to the core to all these four identities.

Never do anything without being clear and complete about the truth and never stop doing anything if you know it is the truth. The scientist is courageous enough to authentically go after the truth. Wherever the research takes him, he

is ready to experiment. The brain which is established in integrity and authenticity can read any book and understand the truths from that book. It can.

Just like how the Paramahamsa swan can separate the water from the milk in a mixture of milk and water, the brain established in integrity can separate truth from untruth. The brain established in integrity and authenticity is Paramahamsa.

In the same way, you must become an inner scientist, a spiritual scientist. You must have the courage of authenticity to go behind the experience within the words. You must be able to play with them.

When you stand up, you understand the whole saṁsāra sāgara, the ocean of Life. Whatever you consider to be the great worries of your life are not even up to your knee level. They are just up to the ankle level. Because you are lying down, because you never stand up, you think you are drowning; you think you are going to die.

If you stand up with the power of authenticity, you will realize that the water is only knee-deep. Whatever you regard as the saṁsāra sāgar (ocean of life) is only knee deep. It is nothing. There is no way it can affect you. But you need courage of authenticity to stand up.

You need the power. Stand up with the courage of authenticity as your bone marrow. You need the courage to stand up with authenticity and see the truth by yourself. Nothing will be lost. If something can be lost, it is better to lose it as soon as possible. May you be rid of that thing or situation. If something can be lost by practicing the truth, may it be lost as early as possible. The earlier it is lost, the better for you.

May you flood your being with the Truth. Whatever cannot stand, whatever is washed away, let it be washed away. May it be lost from your being as early as possible.

Kṛṣṇa explains here about the energy of various food substances. Generally, all food that is not from plants i.e., from animal origin, has negative energy. Food that is hot and spicy tends to aggravate desires. Vegetarian food that is fresh and not spicy is ideal for spiritual practices.

Any serious meditation technique requires one to be in the energy field. The word āhāra used by Kṛṣṇa can be expanded to mean food for all senses, not merely for the tongue. All sensory inputs need to be of the same description that Kṛṣṇa uses here, promoting 'longevity, virtue, strength, health, happiness and joy' to aid one's progress in one's spiritual path by the sāttvic route.

Ayurveda recommends different foods for each constitutional type based upon tastes such as sweet, sour, bitter, pungent, etc. These are specific recommendations as to what tastes would be healthy for which constitutions and based on this what kind of vegetables and fruits one should eat and so on. Even cooking methods are specified that can be used to provide wholesome ayurvedic food.

Kṛṣṇa outlines a more general classification based upon the purity and nature of food. Kṛṣṇa explains that tāmasic food, putrid and stale, is forbidden for consumption by Hindu tradition. The injunction is to eat food within a few hours of cooking. Beyond that, the food should be discarded.

Eat fresh food in silence and with completion and gratitude. Pay attention to each morsel of food and eat with gratitude and love. Eating does not need to be a social occasion. It should not be. Enjoy your social interactions before and after meals, not while eating. Be in the present moment while you eat.

What Kṛṣṇa says makes pure sense for wellness. Natural foods contain their own flavor and goodness. You do not need to add spices and flavoring agents to corrupt their taste. He says eat food as it comes, fresh from the earth, and cooked with the energy of fire. Eat it while it is fresh. You will be in sattva. You will be in bliss.

Enriching Without Expectation

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११॥

aphalākāṅkṣibhiryajño vidhidṛṣṭo ya ijyate
yaṣṭavyameveti manaḥ samādhāya sa sāttvikaḥ || 17.11 ||

17.11 Sacrifice without expectation of results, as stipulated in the scriptures, with a firm belief and conviction that it is a duty, is in the mode of goodness.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२॥
abhisandhāya tu phalaṃ dambhārthamapi caiva yat
ijyate bharataśreṣṭha taṃ yajñaṃ viddhi rājasam || 17.12 ||

17.12 O Arjuna, that sacrifice that is performed with expectation of result or for show out of pride, is of the nature of aggression.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३॥
vidhihīnamasṛṣṭānnaṃ mantrahīnamadakṣiṇam
śraddhāvirahitaṃ yajñaṃ tāmasaṃ paricakṣate || 17.13 ||

17.13 Sacrifice that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, authenticity, and gift, is said to be in the mode of ignorance.

Kṛṣṇa talks about how to give, how to sacrifice and how to enrich others.

In the Hindu tradition, enriching sacrifices such as fire rituals (yajña and homa) were not mere rituals to worship celestial beings. They had a far deeper meaning of enriching for the benefit of the living and the poor.

Every ritualistic offering had a major element of gifting the deserving poor. Whoever came to such a ritual never went away empty-handed. When the great Ṛṣis, the Masters, performed rituals, they had nothing to seek. They performed these in line with the truth of their experiences, which were the scriptural understandings. They expected nothing. They performed rituals as a day-to-day living expression. These rituals were conducted so that the celestial beings and nature were pleased and humanity benefited. These were selfless offerings of sattva guṇa (good nature).

Great kings also practiced these rituals. Kings performed fire rituals to display power and to show that they controlled other kings. These were a display of ego. Kings such as Yudhiṣṭra performed the horse sacrifice, Aṣvamedha Yāga, and the Rājasūya Yāga to announce their supremacy over other kings. However, these were required of kings and were also occasions to give their wealth away generously. These were performed in the mode of aggression, rajas.

Other extreme sacrifices were also performed by demonic creatures with no concern except to show their brute strength. These did not involve any enriching, any charity or generosity. These did not follow the scriptural guidelines. These were carried out purely for selfish reasons.

Please understand that an enriching sacrifice is not measured by how much we give. It is measured by how much we give that we cannot afford to give. It is measured by how much we give when it hurts us to give and that too without any expectation in return. Such an enriching sacrifice straightaway leads to liberation.

Many people give with wonderful intent. It is not charity if they give part of their wealth without it affecting their lifestyle. It is no sacrifice.

An enriching sacrifice must hurt to be genuine. It must cause you discomfort and yet be given with total completion, pleasure and without expectations. That is the spirit of genuine surrender. That is the spirit of doing things without expectation of the fruits of action. The charity that many wealthy people do without posing for photographs, they do it with good intentions of helping the disadvantaged. That mental attitude of giving and sharing what they have with the needy, benefits them. That vāsanā of generosity stays with their spirit. There is no doubt in this.

However, that charity will be in the mode of rajas, not sattva. When people move from this rajas state of giving to the sattva state of giving, wealth seeks them out. Lakṣmī, the goddess of wealth comes to them without being asked. She knows these people will be the route for enriching mankind.

There is nothing degrading about wealth and power. They are great energies. Like all great energies, the problem is handling them with responsibility without letting them go to one's head. As an example, look at the difference between Rāvaṇa and Janaka. Janaka was a Rājaṛṣi, the king who was also a sage, a complete being. He ruled a kingdom, but treated the power and wealth as if they belonged to someone else. He was a mere keeper, a mere witness. He ruled from

the space of enriching others. On the other hand, although highly gifted and a great tapasvi, who undertook many severe penances, Rāvaṇa was ruled by his ego, incompletions and senses. That brought about his ruin.

The Universe operates on the principle of abundance. There is no shortage of anything in the Universe. What we need, we get. The trouble is that we are dissatisfied with what we need. Our wants are immeasurable. Great masters have said that it is possible for the Universe to fulfill the needs of all the people on planet Earth, but not the wants of one single person. Our greed has no limits.

May your desire to enrich others and give away be limitless. May your desire to acquire become zero. You will be amazed at how wealth seeks you.

Deeds, Words and Thoughts

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४॥
devadvijaguruprājñapūjanaṃ śaucamārjavam
brahmacaryamahiṃsā ca śārīraṃ tapa ucyate || 17.14 ||

17.14 The worship of deities, the priest, the guru, and the wise; purity, honesty, living in reality, and nonviolence are said to be austerity of deed.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५॥
anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat
svādhyāyābhyasanaṃ caiva vāṅmayaṃ tapa ucyate || 17.15 ||

17.15 Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६॥
manaḥ prasādaḥ saumyatvaṃ maunamātmavinigrahaḥ
bhāvasaṃśuddhirityetat tapomānasamucyate || 17.16 ||

17.16 Serenity of mind, gentleness, equanimity, self-control, and purity of thought are called austerity of thought.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७॥
śraddhayā parayā taptaṃ tapastattrividhaṃ naraiḥ
aphalākāṅkṣibhiryuktaiḥ sāttvikaṃ paricakṣate || 17.17 ||

17.17 The above mentioned threefold austerity (of thought, word and deed), practiced by yogis with supreme authenticity, without a desire for the fruit, is said to be in the mode of goodness.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७-१८॥
satkāramānapūjārthaṃ tapo dambhena caiva yat
kriyate tadiha proktaṃ rājasaṃ calamadhruvam || 17.18 ||

17.18 Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of aggression.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९॥
mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ
parasyotsādanārthaṃ vā tattāmasamudāhṛtam || 17.19 ||

17.19 Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance.

Kṛṣṇa defines austerity of deeds, words and thoughts. Tapas or penance is the austere, simple way of living, the mode of aparigraha (simplicity). It is based upon what one needs and not what one craves for. One who successfully practices this is a tapasvi. Kṛṣṇa explained earlier and repeats here that tapasya, austerity or penance, doesn't mean inflicting pain or torturing oneself and others. This includes not merely physical torture and pain, but also takes into account pain through words and thoughts. Penance undertaken in this manner is abusing oneself and the God who resides within, forgetting that the body is a temple of God.

Penance performed out of foolishness and self-torture destroys or injures others. Please understand, such acts are done out of ignorance. That's what I explained earlier with regard to black magic. No black magic can be done. No evil spirit can be sent to you. No one but an enlightened Master can curse, and an enlightened master cannot curse. He can only bless. Bhagavān Kṛṣṇa says that the people who are in rajas carry out sacrifices for the sake of respect, honor and worship. When they do penance or sacrifice in this manner, it is unstable. When people don't respect them, they stop doing it. They do it as long as people fall at their feet. If the respect is lost, they stop their tapasyā.

Penance performed with the view of obtaining any result, even a noble ideal like enlightenment as a result, is in the mode of rajas, aggression or passion. Only when it is in the nature of total surrender, with no expectation of any results, it is in sattva and of spiritual value.

Here, Kṛṣṇa uses the word Saumyatvaṁ beautifully.

We have no exact English translation for this word Saumyatva; manaḥ prasādaḥ saumyatvaṁ (17.16). Saumyatvaṁ refers to satisfaction and a feeling that is so comfortable. It refers to one whose presence makes you feel totally relaxed, complete and induces thoughts that calm and center the mind. Please understand saumyatva and pleasing words are basic qualities to be practiced by a spiritual person.

Swami Vivekananda and Paramahamsa Yogananda were great souls who shared their experiences for the benefit of enriching others. That was their mission. Their power was the space of completion they carried.

Bhāgavatam says that people who explain or enrich others by sharing the truth, such as Śrī Kṛṣṇa, are Incarnations. Incarnations still landing on planet Earth to make all of you enlightened is nothing but the Universe practicing responsibility. Even after so much torture and abuse by human beings, enlightened beings and Incarnations are continuing to enrich planet Earth; this is nothing but the cosmos deciding to do whatever it takes to enrich all of you.

Sukha Brahma was the son of Vyāsa, the compiler of the Vedas and author of Bhāgavatam and Mahābhārat. Sukha Brahma Ṛṣi was an enlightened Master who wore no clothes.

Sukha Brahma was questioned, 'What is the difference between enlightened people and avatārs or Incarnations?'

Sukha Brahma says beautifully: Soundaryatva, Tejavastva, Sārasvatya, and the power, lakṣmitva. Soundaryatva means that if we see them, we will automatically feel like sitting and listening to them. We will automatically feel like turning around once more to capture their grace. That which simply attracts our mind is soundaryatva.

The next attribute is tejas, a sharp radiating energy and clarity. The third is sārasvatya. This means that no matter how difficult a concept or idea is, they can explain it in a simple way. It merely flows from their tongue where Sarasvatī (goddess of knowledge) resides.

Above all is Lakṣmītva. This means that just by their thought, wealth and work will happen. Everything happens according to how they want it to happen. When somebody radiates all four of these qualities, he is an Incarnation.

Austerity of Body, Words and Mind

Here, Kṛṣṇa says the same thing - Saumyatva. Please understand, even for Incarnations, Soundaryatva and Saumyatva are necessary qualities. Now surely we should imbibe these qualities in our lives.

The penance that is supposed to be done by words, is speaking the truth and speaking pleasing words - satyaṁ priyahitaṁ ca yat (17.15). Please understand, creating a healing effect through words is important. Creating a healing effect through our words is basic for a spiritual practitioner who is established in integrity. We should not utter words that hurt others - anuvega karaṁ vākyaṁ. Our presence should be healing and enriching others. Based on the words we utter, people can find out what kind of a space we are carrying.

Always use pleasing words. Never use sharp or disturbing words. One more thing, sometimes we don't understand how our words disturb others. We do not know how our words disrespect or emotionally disturb other beings. We

must bring integrity in the words we utter to ourselves and to others and bring completion to our speech. Kṛṣṇa calls this austerity of words, vān-mayaṁ tapa ucyate (17.15).

Please be very clear, the words you utter are you. If you constantly utter the words, 'I am this, I am this', you will become that. Constantly utter right words about you, inside you and outside you. Please listen about the power of words. Unfortunately, we don't harness the power of words. And as per the law, when we don't use any power properly and play with it without the knowledge about it, it destroys us. It is like electricity, we can use electricity for the best things in our lives. But, if we don't want to use it properly and misbehave with it, it destroys us. It kills us straightaway. That is why learn to harness every power available to you. Understand, aligning yourself more and more, deeper and deeper into your completion, aligning your words, internal and external, towards the space of completion is Integrity.

When you start practicing integrity, you will harness the power of words. The words you utter will have so much power that just through the words you will be able to change your life and others' life, for the better.

When we sit with somebody, that person should feel, 'Can I sit for longer time with him? Can I meet him tomorrow? Will I see him again?' We should create that healing feeling in the other person. People should wait for us rather than run away from us. Usually we create a negative effect. We create an uncomfortable feeling. People just run away from us. A simple, single word if used improperly, can destroy a whole relationship.

Bhagavān Kṛṣṇa says a spiritual person should use pleasing words and not agitate others. When we do not agitate others, we will not be arrogant. See, this is not even a social morality. This is a spiritual practice.

The same words that we use to hurt others will hurt us as well. We will use these same words towards ourselves as well. This truth is embedded in the science of energy and vibration. So, we must be in integrity to harness the power of words. The ability to speak, the ability to utter words towards yourself, and the ability to utter words towards others - each one of us has this powerful ability. We can use it either to make our life or break our life. Right words that we utter in right time will make our life. Wrong words uttered in the wrong moment can break our life - especially the words we are uttering towards our self and towards others.

Kṛṣṇa says to study spiritual literature regularly. By regularly studying scriptural literature, these ideas go again and again into our brain. Consequently, we acquire the courage to experiment and live the truth.

Take up any truth and practice it at least a few times. For example, not to continuously function based on the idea 'me, me, me' and instead try the idea 'you, you, you.' Try that at least ten times and see the effect in your life. If it does not work out, you throw can it away, it's up to you, but at least try it out ten times. You will get a glimpse of the truth expressed by Kṛṣṇa.

Intellectuals have two weapons: words and logic. They can be helpful teaching tools if properly used or they can be frightening weapons. It is up to us to choose how to use them: whether in the mode of ignorance, aggression or goodness.

Kṛṣṇa talks about austerity in action, śarīraṁ tapa as well. He speaks about the five conditions that are also in Patañjali's Aṣṭāṇga Yoga as the five disciplines of yama: satya, ahiṁsā, asteya, aparigṛha and brahmacarya. These mean truth in thoughts, words and deeds embodying nonviolence, non-covetousness, simplicity and living in reality with the focus on the Supreme as the ultimate in any kind of penance.

Many feel that the truth must be told even if it hurts. Please understand that if it hurts someone, it cannot be the truth. It is only our perception of the truth. It is only a reflection of our ego presented by our minds as the truth. We are not in the truth if we perceive something with our senses and we draw conclusions with our limited knowledge based upon those perceptions and then express these as our truth and hurt someone. If we do this, be very clear, we are in aggression and ignorance. We are not in the truth. We are not in goodness.

Truth is a reflection of compassion. Truth is an expression of compassion. Truth and compassion always go together. For that reason, truth can never hurt.

How To Give?

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२०॥
dātavyamiti yaddānaṃ dīyate'nupakāriṇe
deśe kāle ca pātre ca taddānaṃ sāttvikaṃ smṛtam || 17.20 ||

17.20 Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return is considered to be in the mode of goodness.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१॥
yattu pratyupakārārthaṃ phalamuddiśya vā punaḥ
dīyate ca parikliṣṭaṃ taddānaṃ rājasaṃ smṛtam || 17.21 ||

17.21 Charity that is given unwillingly or to get something in return or to gain some result is in the mode of aggression.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२॥
adeśakāle yaddānamapātrebhyaśca dīyate
asatkṛtamavajñātaṃ tattāmasamudāhṛtam || 17.22 ||

17.22 Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule is in the mode of ignorance.

Kṛṣṇa speaks about the concept of dāna, enriching charity. Dāna, charity is sharing out of the space of enriching. It is not done with the attitude of giving. It is done with the attitude of sharing and not expecting good results because of it or some easy route into heaven because of it. Charity is done out of love and gratitude.

'O God, you have given me so much, now let me share a little bit with society and with the world.' Charity is the attitude of sharing and enriching. Charity that is done out of the responsibility to enrich others, without any expectation means feeling complete and committed to the Whole, to God, and with that feeling giving as a natural commitment. It is given with the enriching attitude that it is my quality and I have to do it. Only then it becomes real dāna. Sharing at the proper time and place and with a worthy person is charity in the mode of goodness, satva.

There are three kinds of dāna.

Understand, annadāna means giving to enrich with food, clothes and whatever is related to someone's physical needs.

Next is vidyādāna. This means giving to enrich with education and also whatever someone needs for mental growth. For example, when somebody is depressed, if you enrich him with some consoling ideas, this is vidyādāna. If somebody does not know how to clean a room and you teach him, this is vidyādāna. If somebody does not know how to cut grass and you teach him, this is vidyādāna.

And the third kind is jñānadāna, giving to enrich with spiritual knowledge.

If we give annadāna, we satisfy a person for three hours. After three hours, again he needs food. If we give vidyādāna, education or knowledge, he will have food for himself for one life. If we give education, he can earn food for himself. He will make money and buy food for himself. If we give jñānadāna, we will satisfy that person birth after birth.

Annadāna satisfies for three hours. Vidyādāna satisfies the receiver for one life. If we give jñānadāna, it fulfills that person for life after life. He will never fall into depression or the ocean of material world, birth after birth.

The Ultimate Enriching Charity - Jñānadāna

Jñānadāna is the ultimate sharing of enriching with knowledge.

Even if you have come just to check it out and you land up listening to the whole Gītā, it will enrich you. At some point in time, you will remember these truths and live them. Naturally you cannot be the same person again. You will be enriched! At some point in time when you are about to make a mistake or you fall into powerlessness, you will remember these truths. These thoughts have gone inside you. They will make you complete with yourself choicelessly and lead you to completion. This is jñānadāna.

The knowledge that you have received now will transform your whole life even if you don't practice it. These words are so powerful that automatically they will start working on you. You will not remain the same person. Your depth of depression will be reduced. Your depth of suffering will be reduced. You will feel that you are entering a new life.

You will become courageous and a new confidence will enter your life. This is jñānadāna. This is the ultimate puṇya (virtuous deed) of giving knowledge. No other good deed is equivalent to giving spiritual knowledge.

Giving food bestows three hours of satisfaction. Giving education gives satisfaction for this one life. Giving spiritual knowledge satisfies souls life after life. Kṛṣṇa says when charity is done purely out of a feeling of sharing to enrich others, it is sāttvika, the ultimate good, the ultimate purity - tad dānaṁ sāttvikaṁ smṛtam (17.20).

One more point is that the person who gives loses nothing with jñānadāna. With all other dāna, the person who gives has a little less. In annadāna, he who gives will lose and he who receives will gain. In vidyādāna, the giver does not lose. He retains the same level. In jñānadāna, the secret is the more you share, the more it grows in you. The more you enrich others with the science of completion, the more you grow in completion. It is a win-win situation. Here, you receive automatically. It grows in the person who shares and enriches.

Another important secret: Don't think you are the only one being enriched by listening to the speaker. By expressing these truths, even the speaker being enriched. Enriching others enriches you back.

A simple analogy will help explain how this happens. When a woman gives birth to a child, not only is the child born, the woman too takes birth, as a mother. Until then she is only a woman. Once she gives birth, she is called 'mother'. When a child takes birth, not only does the child take birth, even the mother takes birth. Before that she is not a mother. She is only a woman. The moment she gives birth to a child, both the child and the mother are born.

In the same way, when you receive spiritual knowledge from me, Master also grows. That is why in the Hindu system, they recite the following mantra before spiritual lessons:

Oṁ sahanāvavatu sahanau bhunaktu saha vīryam karavāvahai

tejasvi nāvadhītamastu mā vidviśāvahai Oṁ śānti śānti śāntiḥ

This śānti or peace mantra means: may we both (Master and disciple) achieve perfection or completion. May both of us grow. May both of us enrich each other. May we not have enmity towards each other.

Understand, the mantra doesn't say, 'May you learn.' It says, 'May both of us learn.' The Hindu system is so humble. Only an egoistic person thinks that the disciple is benefited. No! The Master also benefits, he is also enriched. He can become a Master only when a disciple happens. Only when a child is given birth, the woman is called a mother. Only when a disciple becomes enlightened, the Guru becomes a Master. Otherwise, he is not a Master.

If the woman is unable to give birth to a child, she cannot be a mother. Similarly, until you become enlightened, Master cannot be called a master. Be very clear, by sharing the knowledge, Master also grows. The person who shares with simplicity and humility, who is very clear, very integrated and authentic about the whole truth of sharing and is not caught in the false ego, his dāna, his sharing of thoughts is sāttvika and is related to sattva guṇa or the attribute of goodness.

When you ask questions, if Master doesn't know the answer, He says 'I don't know the answer.' People ask, 'What is this? You are enlightened and you say you don't know.'

Only an enlightened Master says 'I don't know'. Only he has the courage to speak the truth. If a normal person doesn't know, he minces words. He puts some words here and there and confuses the audience. Confusing the audience is not a complicated job. It is easy because they are already confused. There is nothing more to be done. Just use some words, that's all. And it's not a big thing. Only an enlightened person is courageous enough to say, 'I don't know' when he doesn't know. To answer a question without knowledge doesn't require enlightenment. It needs foolish hypocrisy. The straightforward, integrated and authentic approach to the truth is what Kṛṣṇa calls sāttvika dāna.

And He goes on to explain rajas dāna and tamas dāna. Many times, the dāna is not given voluntarily. Or they may give something away as a part of a ritual. For example, in a Hindu wedding the giving away of a bride is called kanyā dāna.

People give their property for charitable purposes in their will. What choice do they have? They cannot carry it with them. In many cases they may have fought with their children and decided not to leave them anything. So instead of

giving away the wealth to their children, these people give it away as charity. Such acts are not acts of charity. They are done with ulterior motives.

There are others whose charity it is better not to accept. Kṛṣṇa refers to this as giving in ignorance, tamas.

Om Tat Sat

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३॥
oṃtatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ
brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā || 17.23 ||

17.23 'Oṁ Tat Sat' is said to be the threefold name of the Eternal Being (Brahma). Persons with good (brahmanic) qualities, the Vedas, and the selfless service (seva, yajña) were created by and from Brahma in the ancient times.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४॥
tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ
pravartante vidhānoktāḥ satataṃ brahmavādinām || 17.24 ||

17.24 Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering 'Oṁ' by the knowers of the supreme being.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५॥
tadityanabhisandhāya phalaṃ yajñatapaḥkriyāḥ
dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ || 17.25 ||

17.25 Various types of sacrifice, charity, and austerity are performed by the seekers of liberation by uttering 'Tat' (or He is all) without seeking a reward.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६॥
sadbhāve sādhubhāve ca sadityetatprayujyate
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate || 17.26 ||

17.26 The word 'Sat' is used in the sense of Reality and goodness. The word 'Sat' is also used for an auspicious act, O Pārtha (Arjuna).

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७॥
yajñe tapasi dāne ca sthitiḥ saditi cocyate
karma caiva tadarthīyaṃ sadityevābhidhīyate || 17.27 ||

17.27 Authenticity in sacrifice, charity, and austerity is also called 'Sat'. Selfless enriching for the sake of the supreme is, in truth, termed as 'Sat'.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८॥
aśraddhayā hutaṃ dattaṃ tapastaptaṃ kṛtaṃ ca yat
asadityucyate pārtha na ca tatpretya no iha || 17.28 ||

17.28 Whatever is done without authenticity, whether it is sacrifice, charity, austerity, or any other act is called 'Asat'. It has no value here or hereafter, O Pārtha (Arjuna).

In conclusion, Kṛṣṇa moves on to a different plane altogether.

So far He explained the distinctions between sacrifice, austerity and charity- yajñas tapas tathā dānaṁ tesāṁ bhedam imaṁ śṛṇu (17.7). He clarified what needs to be done and how. He spelled out the different modes based on the nature of people in relation to performing sacrifice, austerity and charity.

Please understand that all kinds of food, penance, sacrifice or charity fall into the basic three categories explained by Kṛṣṇa - sāttvic, rājasic and tāmasic. These translate as the modes of goodness, passion and ignorance. But the important thing is that as long as they are done in the materialistic world, they are conditioned. When they are done from the space of completion with the attitude of gratitude to the Divine and Existence, only then you encounter spiritual progress or spiritual elevation.

Our scriptures explain that anything done in the nature of rajas or tamas cannot give the ultimate result. Only the act done from the space of sattva or goodness gives the final result. One who does such acts without this awareness has temporary results but not the final result.

In the days of Mahābhārat, sacrificial rituals were a part and parcel of daily life. This is not the case today. The brāhmaṇas (highly learned sect of people) were the keepers of the sacred knowledge that connected the physical ritual with the metaphysical truth expressed by the great sages in the Vedas. They were the keepers of the flame, in a real sense, since most Hindu rituals invoked and addressed the fire energy.

Sacrifices or yajña were directed towards enriching the elemental energies and celestial beings. Austerity or tapas was directed towards enriching your own self. Charity or dāna was directed towards enriching those around you. The brāhmaṇas were expected to lead an austere and charitable life in keeping with the spirit of their profession.

In this chapter Kṛṣṇa elaborates on these concepts so that everyone can move forward on the path to completion or liberation. It is not only for the brāhmaṇas, it is also for kṣatriyas, vaiśyas and śūdras, the other castes. Any member of any caste is qualified for completion if he follows these principles. Completion has nothing to do with birth.

The prime requirement is authenticity, śraddha. Śraddha refers as well to the understanding that the enriching act of sacrifice, austerity or charity, yajña, tapas or dāna is not directed towards oneself or a material goal. They are directed to the enrichment of Supreme consciousness.

Commit to complete with yourself and others - not only friends and family and relatives who are present in your life but also your kula devatā (family deity), your kula guru (family guru), your house, the plants with which you are living, your pet, the different energies of the Cosmos, everything. Continuously complete and continuously enrich others.

The real scale and measure of your completion is whether you are able to move the others' space and enrich others and life continuously. If you are not enriching constantly, be very clear, the completion has not yet happened in you. All our selflessness is also packed in our selfishness. If you are getting tired, please be very clear, still you have incompletions in you. You have to complete.

This is the scale - having a tireless mind. Once you complete, you will suddenly realize, 'Why should I live now?' 'For enriching, nothing else.' Complete. Complete. Complete.

In the last three verses Kṛṣṇa provides the technique to achieve this space of completion that expresses as the space of enriching, the shift of space from self to Self. He provides the method by which anyone can surrender the results of his activities, the fruits of his action called karma phala to the Divine. He provides the tool in the form of the invocation, Oṁ Tat Sat.

oṁ tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ | brāhmaṇās tena vedās ca yajñāś ca vihitāḥ purā || 17.23 ||

The three words 'Oṁ Tat Sat 'are the words of the Divine.

'Oṁ iti etat brahmano nedisthaṁ namaḥ', shows the first goal, the beginning.

'Tat tvam asi' indicates the second goal, the continuation.

'Sat eva saumya' is the third goal or final result.

All three combined give the words: Oṁ Tat Sat.

This is why these words have such great importance or significance. Any person doing enriching or working with the space of addressing Oṁ Tat Sat will be with Existence, the Divine consciousness.

These three words simply imply: 'I offer all to that Truth. I surrender everything to that Divine. Let that be the Truth.' This is the Mahā-vākya, the great truth, handed down by the Master to Arjuna as the technique to ensure śraddha, authenticity in all activities of sacrifice, austerity and charity. Please understand that any action, whether penance, charity or sacrifice, has no meaning when the purpose is not to achieve the Ultimate, the Divine. The final aim in all

the Vedas is to gain the experience of Kṛṣṇa or the supreme consciousness. No success, completion, fulfillment or happiness is possible without following this principle.

The Guru or spiritual Master is the only being who can enrich you and guide you into the space of completion to make your life successful and fulfilled. Understand, people are conditioned to worship all kinds of deities or demi-gods or spirits right from birth. This is simply because their nature is from one of the three guṇas. Among the three guṇas, sattva guṇa is considered the best and higher than the other guṇas, namely rajas and tamas. But the path of achieving the ultimate consciousness, the understanding of Kṛṣṇa, goes beyond and transcends all three guṇas.

This is where the role of a Guru or a spiritual Master is important. He directs and leads you on the path of complete cognition for an experience of the ultimate consciousness. Such an understanding, such a perception, leads to faith and ultimately to love for the Divine. This is the purpose and final goal of life.

Let us all pray to Parabrahma Kṛṣṇa with all authenticity to give us the experience of this chapter of the Gītā that leads to attainment of the ultimate consciousness, nityānanda! Let us all experience śraddha, the authenticity and imbibe and experience the truths of Parabrahma Kṛṣṇa (cosmic Kṛṣṇa). Let us pray to Him to give us all the authenticity and experience of the truth that He is teaching through the Gītā, to all of us, and let Him make us experience and establish ourselves in eternal bliss, nityānanda.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde śraddhātrayavibhāgayogo nāma saptadaśo'dhyāyaḥ || 17 ||

Thus ends the seventeenth chapter named Śraddhatraya Vibhāga Yogaḥ, 'The Yoga of Discerning the Three-Fold Faith,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.



Chapter 18
Mokṣa Sannyāsa Yogaḥ

Drop everything And Surrender

Drop everything and surrender. This is the gist not only of this final chapter of Bhagavad Gītā, but it is also the essence of the entire Bhagavad Gītā. In addition, throughout the ages it has been the basis of the teachings of all the spiritual Masters.

Kṛṣṇa concludes the Bhagavad Gītā with one subject: drop everything and surrender. Beautifully He says:

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja | ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā sucaḥ || 18.65 ||

Drop everything, whatever you know as dharma, whatever you know as life, whatever you think you know, just drop it. Drop everything and surrender. Whatever you know is only your knowledge, it is just what you know. It is not what is.

Knowledge Does Not Prove Existence

In fact, wisdom and truth are about what we do not know. What we know cannot lead us to the ultimate Truth. Knowledge of the mind, that we take so much pride in, functions like blinkers that we wear to shut out the truth of Existence. The mind is not the scale of measure of Existence. What we are has nothing to do with our thoughts. What we are is beyond our thoughts. If our thoughts alone could define what we are, we would be nothing more than a biomechanical machine.

Humans think. That is the problem. Our great sages, the ancient Ṛṣis declare, 'Drop your mind and you will be complete. You will realize your true potential as a human.'

Ādī Śaṅkarācārya, one of the greatest Hindu philosophers, proclaims this so beautifully in the verses of his Ātma Ṣaṭakam. To define what he truly is, Śaṅkara negates his body, mind, senses, emotions and all his relationships. By negating all this, he declares his inner divinity boldly and beautifully.

Understand, we are spiritual beings in human form, and not human beings striving to be spiritual. Our potential is infinite. Our intelligence is unlimited. But our intellect is limited.

When we started the Bhagavad Gītā series, we learned what śāstras, stotras and sūtras are. Śāstra is knowledge of the intellect. It is acquired by reading and understanding. Stotra is knowledge acquired through learning, through the heart, that is through devotion. Sūtra is learning through the being, that is through meditative techniques that cut to the core of what is essential.

Even knowledge about God creates bondage when it is merely intellectual because we will only know about God. That is all. We will not know God. Please understand this. Knowing about God is not the same as knowing God. When we completely surrender everything, we will not even have the idea that we know God. When that idea does not exist in us, we know God. Otherwise we may know about God but we do not know exactly what the Divine is.

Words do not express God. No expressions can lead to the experience of God. God is when expressions cease. Masters say that the finger pointing to the moon is not the moon. It is only a pointer, a reminder. Words about God in any form, however sincere they may be, are mere pointers and reminders. The problem with religions is that they teach us about God. They do not teach us how to know God. All moral science and related classes do not help us reach God. Religions tell us a few things about God and instill fear and greed in us.

No spiritual Master preached violence. If he did, he would be no Master. Great spiritual Masters and Incarnations happen with the mission to raise us to a super conscious state. They aim to cause our Inner Awakening, awakening the individual consciousness, so that we realize that we are part of the collective consciousness of this Universe. They come with a mission to make us understand that we must move from the space of 'I' to 'you' and 'us.'

The ignorant followers of the great Masters fostered violence based upon their limited understanding of the truths that the Masters expressed. Instead of spreading spirituality that integrates beings, they built religious institutions that divide people. Unlike spirituality that spreads love among people, religion fosters violence.

Understand: Enlightenment is a gift. It makes no difference what effort we put in. Whatever we may have put in does not matter. We may have stood on one leg for hundreds of years. We may have fasted for thousands of years. We may have practiced meditation or yoga or some other technique. These are equivalent to buying the one-dollar lottery ticket. Anything we put in is comparable to that one-dollar lottery ticket. What we receive in return is a pure gift. Whatever we do is within the dream. How can that get us something beyond the dream?

Śrī Kṛṣṇa says, 'Drop everything and surrender - sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja.' First let us understand the word 'surrender'. The word itself frightens people. We must understand that we are not going to lose anything when we surrender. We are only going to gain everything. However, for lack of a better word, we must use this word.

Surrender and Understand

Realize first of all that we have nothing of any value to surrender. We only think we have something to surrender. The truth is that we have nothing to surrender. We simply need to open our eyes and see that everything that is, is divine. It is Existence. Whatever we think is ours does not exist. The 'I' and 'mine' that we hold onto are mere lies. The moment we understand this, we surrender. The moment we surrender, we understand.

When we call something 'mine', legally it may belong to us, but existentially, it does not. Legally we can fence off a piece of land and call it ours. Legally we can own things. But Nature or Existence does not know that it is ours. When a cyclone hits, it does not care whose property it is. It does not know the law. It does not know that legally a cyclone is not allowed on someone's property. For Existence there is no law.

Your idea of 'mine' is protected by the laws of society. You cannot truly use the term 'law of the land.' The land has no laws. Only society has laws. The land can have an earthquake at any time. We cannot have laws to govern Nature. The law of the land is beyond your comprehension. As long as you are caught with the concept of 'I' and 'mine', you will not understand the truth about Existence. You are caught in thinking that something is 'you' and something is 'yours'.

When Kṛṣṇa tells us to drop everything and surrender, He asks us to open our eyes and see the foolishness of the drama we play with our possessions and expectations. It is one thing if you play the game to cheat others; but, do not cheat yourself.

Please understand, there is no 'I', there is no 'mine.' The person who is intelligent and willing to open his eyes and see reality, will sooner or later wake up to the truth that there is no 'I' or 'mine'. Can whatever you think of as 'I,' either your body or

mind, function without air? Can you say that the air belongs to you? This basic energy, prāṇa, which goes in and comes out, does not belong to you. If prāṇa stops happening, what you think of as 'you' disappears.

It is like saying that the foundation does not belong to me, but the first floor of the house is mine. You can do that legally. But it is impossible existentially. In the same way, the building may belong to you, but the earth that it sits on does not belong to you. The earth can give one small shake, and whatever you thought was yours just disappears.

The very foundation of whatever you think is 'you' does not belong to you. It belongs to the Whole. It belongs to Existence. It belongs to the Universe. It belongs to Nature with whom you are continuously fighting. The base or root of what you think of as 'you' does not belong to you.

We take for granted the air that continuously goes in and comes out. We believe that the air belongs to us. There is no break in this natural supply. Maybe if God called a strike, like a workers' union strike, we would understand that we cannot take even the air for granted. Suppose He called a strike for a minute, then we would understand that it did not belong to us. But He is a Karuṇāmūrti, god of mercy. Out of His compassion, He never goes on strike. That is why we take life for granted. Just because certain things belong to us legally, we think that the concept 'mine' is solid. The truth is that both the 'I' and 'mine' have no base.

Anybody who is intelligent enough to open his eyes and see, realizes that 'I' and 'mine' are a drama. The moment the air that goes in does not come out, it is over. 'I' disappears. Immediately your name will be taken from the nameboard outside your house and put on your tombstone. You will be called a dead body. You will be taken to the place where you can rest forever. Your house and car will be useless. So, whatever we think is 'I' and 'mine' is baseless.

Sometimes even the piece of land that we think belongs to us we may find doesn't, when we see the papers of that land. Our life itself is built on paper. The moment we have the intelligence to see this, the moment we wake up to this reality, we achieve the state of surrender. The moment we understand that in Existence nothing called 'I' or 'mine' exists, we immediately experience tremendous relief from the need to continuously protect ourselves.

These two instincts of holding onto 'I' and 'mine' are the reason for physical and mental problems. The instinct to survive and the instinct to possess are the root cause of our problems. On the other hand, when we realize that the 'I' and 'mine' do not exist, we realize how we have cheated ourselves and how foolish we have been in spending our whole life and energy in building sandcastles.

The whole thing is pure fun. We must understand that whatever way we live and whatever we may build, does not belong to us. If we do not internalize the outer incidents and if we treat them with the indifference they deserve, we experience surrender.

There is only one thing to remember: Do not internalize sensory inputs and do not take things too seriously. When you take life too seriously, you can be sure of one thing, and that is sickness. All seriousness is a form of sickness. When you think the 'I' or 'mine' is the truth, you create trouble for yourself. The moment you believe that there is an 'I' in your being, you start moving away from life.

The idea that you have of yourself has no base, whatever you may think of as you. Sometimes you think you are the body. Sometimes you think you are the mind. And other times, you think you are the senses. No matter what you identify yourself with, it is baseless.

There is another critical aspect to understand in this regard. Whatever aspect you think of as 'you' will not grow. If you think you are the body, you stop the growth of the body because you do not like change. When you think you are the mind, you stop the growth of the mind. You stop the inputs to the mind.

That is the reason egoistic people cannot listen to new ideas or read about them. They cannot learn because learning is against their vested interests. They think that they already know and have nothing more to learn. When you think that your mind is you, the very attitude of learning, the beginner's mind, is lost. Wherever you cling, you destroy that.

If you think you are the body, you do not let the body rejuvenate itself. You do not let your body do its regular work. If you think you are the mind, you do not let it learn anything new. You do not allow anything new to enter. That is a sure way of

destroying it. The same applies to what you consider as 'mine'. This is based on the laws of society. In no way is it related to the laws of Existence.

You Are Not Who You Think You Are

It is well known to science that of the trillions of cells in our body-mind system, millions of cells die each day and millions of cells are reborn. After a few years, there isn't a single cell in our body which existed two years earlier. Every single entity in the body is new. This means that there is really no constant 'I' as we imagine. Yet, we carry that label proudly.

All we are is a bunch of memories, root patterns, collectively known as saṁskāras. Our root patterns define us. Our root patterns rule us and make decisions for us. That is what this 'I' is all about. When we complete with our root thought patterns and give up our possessions and attachment to possessions, we feel liberation. You can happily continue your normal life, but drop your attachments, fantasies, speculations, greed and fear about the past or the future.

So, you need not renounce what you already have. All you need to do to achieve the space of completion is to renounce what you do not have.

Renunciation does not mean sitting cross-legged with a tense look and eyes closed. If enlightenment could happen by shutting off our senses, it would be easy. We would just need to sit in soundproof rooms, wear blindfolds and have no contact with anyone. Renunciation, tyāga is a state of mind and not a mere state of the body. It is even more than a state of mind. It is a space of being. We can renounce attachments to relationships and possessions while being involved in material life. On the other hand, we could take sannyāsa, go to the distant Himalayas, and every time we close our eyes, our inner television would switch on.

The surrender that Kṛṣṇa talks about involves completing and dropping fantasies of the future, incompletions of the past, and surrendering to the reality of the present. The true reality, the only truth is that we are part of the universal energy. We are part of the collective consciousness. When we have this awareness, there is no room for the individual 'I' and 'mine' to rule our actions.

Throughout Bhagavad Gītā, Kṛṣṇa talks about renunciation. Śrī Ramakrishna Paramahamsa said that the Gītā is nothing but 'Tā Gī', meaning tyāga, or renunciation. Śrī Ramakrishna said, 'Keep repeating 'Tā Gī' and you will understand 'Gī Tā'.'

Again and again Kṛṣṇa speaks about renunciation: How we should surrender the fruits of action to Him, without renouncing the action itself, and how all knowledge and action should be surrendered at His feet. He prepares Arjuna for this final moment when He tells him that all that needs to be done is surrender. That is all.

Surrender is of three kinds. The first step is the surrender of the intellect. For most people, especially intellectuals, this is the easiest. Your ego must be ripe before it can fall. The more stuff you pack into your thick skull, the more bloated it becomes. You become intoxicated with your own knowledge. You become intellectually arrogant. You are then ripe for surrender. When someone appears on the scene and proves that intellectual knowledge is a pile of garbage, a person with a truly ripe intellectual ego understands and accepts the truth. Only those with half-baked knowledge who pretend to have intellectual status have a problem in understanding such a truth. A true intellectual can understand that all acquired knowledge is a mirage, an illusion.

When this happens, such a person surrenders his intellect to the Master who shows him the way. Many intellectual seekers and spiritual shoppers come to Master with loads of questions. After spending time with the Master, most of them tell the Master with great surprise that they no longer have questions. Master doesn't take the trouble to answer their questions. No one can answer such questions. All the Master does is add more words to them. They struggle with the new words and ultimately find the right answers themselves.

When the Master does answer, He answers the questioner. Master addresses the person, not his question. He looks into his being and provides the solution.

The next step in surrender is the surrender of the heart. People ask how they will remember the Master when they go away from Him. If He is their Master, they will have trouble forgetting Him. Remembering the Master is not an issue, forgetting Him is.

The thought of the Master will melt your heart. You will become emotional. You do not need to be in the Master's physical presence. The mere thought is enough. Tears will flow from your eyes. This is a powerful form of surrender. Ramakrishna says, 'Know this for sure: When the mere thought of your iṣṭadevatā (favorite deity) or your Master reduces you to tears, you are in your final janma, your final birth.'

What an enlightened Master says is always true. So powerful is this surrender that it can liberate you, complete you, enlighten you. This is the power of devotion, bhakti. Kṛṣṇa keeps repeating that this is the easiest way to reach Him. Do not worry about learning scriptures or performing rituals. Do not worry about techniques. He says, 'Just be devoted to Me and Me alone, and I shall save you.'

The third and final form of surrender is the surrender of the senses. When the surrender of senses happens, enlightenment happens, and when enlightenment happens, the surrender of the senses happens.

Walking with Arjuna after the Mahābhārat war, Kṛṣṇa points to a bird on a tree and remarks, 'Arjuna, look at that green crow!'

Arjuna responds, 'Yes, Kṛṣṇa, I see the green crow.'

Kṛṣṇa says, 'What a fool you are! How can a crow be green?'

Arjuna simply says, 'Kṛṣṇa, when you told me to look at that green crow, what I saw was indeed a green crow.'

Such was the state of Arjuna's surrender to his Master, whatever He said was what Arjuna's eyes saw. This is the final state of surrender.

The master-disciple relationship is the most mysterious phenomenon in Existence. It is not intellectually comprehensible. It cannot be proved in a logical way. Those who become sannyāsis out of a logical conviction by listening to Masters and becoming convinced that what the Masters say is true, are only on the periphery. The true disciple has nothing to do with what the Master is saying; the true disciple has something to do with what the Master IS.

The true disciple rises in love. It is not a question of conviction. It is something more mysterious and transcendental. Hence, a real disciple cannot explain to anybody what has happened. Everybody will think that he has gone mad, that he has been hypnotized and that he is no longer in control of his senses.

People who think like that are not to blame. Certain things are beyond explanation. They elude rationalization. And in fact, life begins when you come in contact with something incomprehensible, inexplicable, indefinable and unprovable; yet somewhere deep down, your heart says it is so. It is falling totally in love, and it is a love of an entirely new quality.

This love is not limited to the Master but it is experienced towards the entire world. You no longer think in terms of 'I,' but in terms of 'you'. This is compassion. This feeling of unconditional, uncalled for and uncontrollable love is compassion. This happens when your ego surrenders.

It may surprise you that an enlightened Master has no freedom to do what he wishes. His surrender to the cosmic energy is so total that every move he makes is dictated by that energy. Ordinary people have the freedom to do what they wish. All this talk about destiny has no meaning. Each of you has full freedom to do what you wish. After doing what you want and suffering, you claim it was because of your destiny. Whatever you do is within your power. In contrast, Master has no power to move on His own. Every word He utters is at the command of Parāśakti, the cosmic energy.

Śrī Kṛṣṇa's message to enrich Arjuna and to all seekers is to be complete, drop everything and surrender unto Him - māṁ ekaṁ śaraṇaṁ vraja (18.65). That is the only and final solution.

Actor And the Act

अर्जुन उवाच ।
संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१॥
arjuna uvāca

sannyāsasya mahābāho tattvamicchāmi veditum
tyāgasya ca hṛṣīkeśa pṛthakkeśiniṣūdana || 18.1 ||

18.1 Arjuna says: 'O mighty armed one, Kṛṣṇa, I wish to understand what the essence of renunciation is and what being a monk is, O Hriśikeṣa, O Killer of the demon Keśī.'

Arjuna speaks now after being silent for a long time. He will stop speaking soon. He has just a few words. He is not questioning. He just expresses a few doubts. The arrogance or violence in Arjuna's being has disappeared. He has become like a flower due to the experience of the cosmic vision that Kṛṣṇa showered on him. He just wants to hear the truth from Kṛṣṇa again and again.

The words of a Master are energy. These words drill deep into you and transform you. At the time of listening, you may not realize their impact. But they never fail to impact and enrich you. Arjuna asks some of these questions in order to listen to Kṛṣṇa again.

arjuna ūvāca sannyāsasyā mahā-bāho tattvam icchāmi veditum | tyāgasya ca hṛṣīkeśa pṛthak keśi-niṣūdana || 18.1 ||

Arjuna says, 'O Mighty One, I wish to understand the purpose of renunciation and of the monastic life of Sannyāsa. O Hriśikesa (another name of Kṛṣṇa, meaning one who is in complete control of His senses), please tell me the truth.'

It is not that Arjuna does not know. He has just heard the whole thing. Still, he wants to listen to it once more. Sometimes we enjoy listening to the same thing over and over. It is not that we do not understand, but it gives us great joy to listen to the same thing again and again. Like that, Arjuna wants to listen to the same truth again and again.

Arjuna wants to know why a person would want to sacrifice everything and what is the process of renunciation.

Make it simple. Give out of your completion. Give unconditionally if you can afford it. Give even if you cannot afford it. That is when giving becomes truly enriching. When you sacrifice what you cannot afford to sacrifice, by the mere act of giving, you become a renunciate, a sannyāsi.

Arjuna is confused about the act and the actor. What is important is the act. Anyone can be the actor.

Never Give Up Selfless Enriching

श्रीभगवानुवाच ।
काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥
śrībhagavānuvāca
kāmyānāṃ karmaṇāṃ nyāsaṃ saṃnyāsaṃ kavayo viduḥ
sarvakarmaphalatyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ || 18.2 ||

18.2 Bhagavān Kṛṣṇa says: The wise describe the essence of sannyās as giving up all selfish work based on desire, and renunciation as the freedom from all attachment to the results of one's actions.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३॥
tyājyaṃ doṣavadityeke karma prāhurmanīṣiṇaḥ
yajñadānatapaḥkarma na tyājyamiti cāpare || 18.3 ||

18.3 Some learned men say that all kinds of result-based activities are sins and should be given up, but there are yet other sages who maintain that acts of enriching sacrifice, charity and austerity should never be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥
niścayaṃ śṛṇu me tatra tyāge bharatasattama
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ || 18.4 ||

18.4 Arjuna, here is what I say about renunciation; O tiger among men, there are three kinds of renunciation explained.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५॥
yajñadānatapaḥkarma na tyājyaṃ kāryameva tat
yajño dānaṃ tapaścaiva pāvanāni manīṣiṇām || 18.5 ||

18.5 Acts of enriching sacrifice, charity and austerity are not to be given up; they should be performed. Even the sages are purified by enriching sacrifice, charity and penance.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६॥
etānyapi tu karmāṇi saṅgaṃ tyaktvā phalāni ca
kartavyānīti me pārtha niścitaṃ matamuttamam || 18.6 ||

18.6 O Pārtha (Arjuna), all acts of responsibility must also be performed without any expectation of result. That is My final considered opinion.

Kṛṣṇa replies: 'Bhārata, now hear my judgment about renunciation. Renunciation is of many types. Let me explain the truth.' And then Bhagavān starts.

Bhagavān says that some learned masters say that giving up activities based on material desires is renunciation, tyāga. Others say that giving up the results is renunciation. Hence some say that giving up activity is renunciation whereas others say that it is giving up the results.

No other Master is as compassionate as Kṛṣṇa. He is the ultimate Master. He does not merely teach. He knows it is difficult for people to believe. It takes time to believe. So He gives logic to support His teachings. Again and again, He tries His best to convince Arjuna.

Considering the level that He is at, there is no need for Him to come down to the level of Arjuna. He can say, 'This is the truth. If you want you can follow it, otherwise get out!' But He does not do that. He is compassionate. Again and again, He comes down and explains the truths step-by-step.

Some learned people recommend ritualistic actions, such as killing an animal for a sacrifice. Other learned people denounce that act. Thus there are different opinions regarding the same action by different sages. Kṛṣṇa clarifies these opinions now.

Enriching Sacrifice is the Path of Completion

After all, it is Śrī Kṛṣṇa in the form of the Ultimate who originally created the scriptures and laws. Therefore any explanation from Him should be considered the last word. He says that any process of renunciation should be considered within the context in which it is performed. Renunciation can be of three types: enriching sacrifice, charity and penance; yajña, dāna, tapaḥ. These purify even those who are already evolved and pure.

It must be understood that the purpose of performing yajña, enriching sacrifices is the purification or upliftment or completion of the human being on the spiritual path. They link cosmic energy with individual energy.

Kṛṣṇa says that any sacrifice done for the welfare or enrichment of humanity is not to be given up. As enriching sacrifices, yajñas are meant to achieve the Supreme, performing charity, dāna is recommended to purify one's heart and put one on the path of spiritual progress.

Sacrifice is normally understood to be rituals such as yajña and homa, etc. These are the fire rituals prescribed in Hindu literatures to propitiate the deities. When carried out with integrity and authenticity, these powerful techniques link us to the cosmic energy.

Here you must understand that Kṛṣṇa talks about the reality of what existed more than five thousand years ago when these rituals were performed with awareness, integrity and authenticity. In performing an Aśwamedha yajña, a powerful king let loose his prize horse to roam as it pleased in enemy territory and waged war with anyone who dared stop the horse. All the land that the horse covered became his vassal territory and those kings accepted the sovereignty of the owner of the horse.

This is what we know from the epics Mahābhārat and Ramāyaṇa that detail these sacrifices. The Upaniṣads talk about the metaphorical significance of these rituals. In the scriptures, reference is made to the inner Aśwamedha yajña, meditating upon the sun that is identified with Aśwamedha.

In our times, sacrifice refers to any selfless enriching service that enriches others and enriches you. Whatever enriching we do for others out of completion, without expecting anything in return is a sacrifice, an enriching sacrifice or yajña. Unfortunately, many people engaged in sacrifice are more interested in seeing their pictures on the television or in newspapers than in the service.

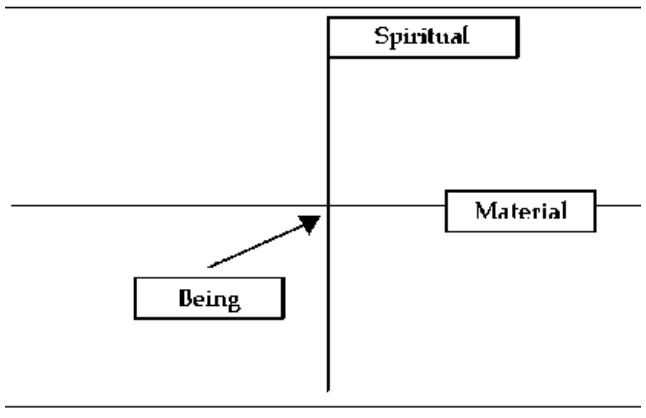
Charitable enriching, dāna is giving out of overflowing completion with no expectation in return. Charity is not giving while posing for a picture that will be published in tomorrow's newspaper. That is business. Those who are truly charitable never allow others to know what they are doing. That is why it is said that your left hand should not know what your right hand is giving. Only then charity achieves its authentic purpose of enriching others.

Charity should also involve pain. You can call it charity when you cannot afford to give something away and yet you give it away. Charity must become a penance, tapaḥ and lead to austerity if it is to be real.

Penance, tapaḥ is denying oneself sense pleasures and being complete with the senses. Ultimately, the purpose of all spiritual exercise is to be complete with the mind, body and senses and thereby controlling the mind and senses. Penance, tapaḥ is turning inwards whereas sacrifice, yajña and charity, dāna are focused outwards. 'All these enriching activities should be performed without attachment or expectation of results. They should be performed as a matter of responsibility, and this is My final opinion,' says the Master.

Only by enriching others does your life get enriched. Don't be selfish. Understand, responsibility is the fruit. Enriching is sowing the seed for the fruit to happen. Enriching is sharing the fruit to create more fruits. Every person who eats the fruit is responsible for sowing the seed for more fruits to happen.

Kṛṣṇa gives His ultimate opinion. Earlier He explained what others said about renunciation, as either giving up the activity itself or the results of the activity. Now He says that His opinion on renunciation is living without attachment, etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca (18.6).



This must be understood in depth. Whether it is spiritual or worldly activity, as long as you struggle with a purpose and a goal, you can never relax. Whether it is the act of purifying your inner space by doing self-completion or purifying your outer space by enriching others, as long as you struggle, you will be in incompletion. Please be very clear about this. The person who surrenders to the flow of life, experiences the inner space and outer space at the same time. He enjoys the inner and the outer space at the same time. Whatever Kṛṣṇa has spoken in these seventeen chapters, He is now giving its gist.

Surrender Both Inner and Outer Space

Think of two intersecting lines, axes. The vertical axis is spiritual life. The horizontal axis is material life. The point of intersection is your being. This is the goal you have. You have some goal in your material life and also in your spiritual life. To achieve your goal in your material life, you are continuously struggling and working.

You are somewhere on the horizontal axis. To achieve your spiritual goal, you are again working intensely doing yoga, prāṇāyāma, pratyāhāra, etc. You practice spiritual techniques. You are somewhere on the vertical axis. So when

you struggle with material goals, you are on the horizontal line whereas when you struggle with spiritual goals, you are on the vertical line.

As long as you are struggling, you can struggle either in this direction or that direction. As long as you struggle in material life, you avoid spiritual life. As long as you struggle in spiritual life, you avoid material life. As long as you struggle with completion, you don't enrich. As long as you struggle with enriching, you are not complete. Both are a struggle.

Kṛṣṇa says, 'Relax from both.' You may think, 'What is this funny instruction He is giving!' You think that if you relax in both you will lose both. However, the truth is that when you relax in both, you fall into your inner consciousness, your being or your inner space. When you experience this inner space, this inner consciousness, you will suddenly realize that you can explode in all directions. You do not need to choose between horizontal and vertical lines. You can travel on both lines at the same time.

Not only that, you can explode in all directions. The only difficulty is that you must surrender at least to your own being. You do not need to surrender to somebody else. To whom you surrender is unimportant. Just relax into your own being. Just relax into your inner space, into your inner consciousness. Just surrender to your own inner space. Stop your struggle in the material world and the spiritual world.

In the material world or my world, the world of 'mine', your properties are your goal. You struggle to achieve these goals, such as enriching with wealth, career, success, etc. In the spiritual world also you have certain goals, such as enlightenment, living in the space of completion, being integrated and authentic, etc. And you constantly run to attain that goal.

Actually, spiritual goals create more ego than material goals. At least with material goals, at some point, you realize that you cannot achieve real happiness by running behind them. It can be tiring. But with spiritual goals you do not even understand what you are doing. Both goals take your being away from your being. When you surrender and relax into your being, you suddenly realize you are neither the body nor the mind, to choose between the horizontal and the vertical lines.

As long as you believe you are the mind, you will be forced to choose between the vertical and horizontal lines. You will be in a dilemma because the mind wants to choose. The mind and dilemma are the same thing. The mind ceases to exist once dilemmas vanish. The mind exists as long as you have dilemma. As long as you have confusion, the mind exists. Has your mind existed without dilemmas? No, never! You may be in a dilemma even to answer this question; that is all. The mind continues to exist only in dilemma. You continuously worry about whether to choose this or that.

Whenever you choose something, someday you will definitely wonder and your mind will create self-doubt about the choice you made. The mind only exists because of dilemma. As long as you are based in your mind, you will be choosing between material and spiritual goals. The people who choose material goals will feel that they are missing spiritual life. And those who pick spiritual goals will feel they are missing material life. This is because you choose between the two.

For the first time, Kṛṣṇa gives the ultimate technique for Quantum Spirituality. He is the first quantum scientist of the inner world. He says relax and surrender and you will experience the completion of your inner consciousness. You will understand that you do not need to choose between the horizontal and vertical lines. You can explode in all 360 degrees. You need not make a choice. You experience choicelessness. Choicelessness does not mean that you do not choose anything. When you stop choosing, you will choose everything.

Enriching and completion, both should be practiced simultaneously. With more and more completion, more and more enriching will happen. With more and more enriching, completion will happen. Actually, when you complete with somebody, you already started enriching that person. You can explode in all 360 degrees with completion and enriching both. Enriching starts happening with completion. Without enriching, completion cannot happen. Without completion, enriching cannot happen.

When we stop choosing, both start together, one supports the other. You cannot say, 'First I will operate my heart; and then once the heart starts functioning completely, then I will start operating the lungs.' No! Lungs are completion. Heart is enriching. Both have to happen simultaneously. Lungs remove the carbon dioxide of incompletions from your system, and infuse oxygen of completion into your system. Heart circulates that whole oxygen into your blood and enriches your whole body. You cannot separate enriching and completion. If you are not enriching, please be very clear, completion is not happening. You are only fantasizing about completion. When you stop choosing between completion and enriching, your completion will be so powerful that you will simply enrich.

With real surrender you do not exclude anything. You include everything. You experience everything at once. You do not need to choose between horizontal and vertical lines. You can experience both and something more. You can explode. You experience something beyond your imagination. You experience different dimensions of your being.

Surrender does not mean you need to surrender to any God or Guru. God or Guru are symbols or representations. Just surrender to your own being, to your own consciousness, to your own inner space. The problem is you do not respect your inner space. That is why in the initial level you need an entity called God or Guru.

Duty Without Delusion

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७॥
niyatasya tu saṃnyāsaḥ karmaṇo nopapadyate
mohāttasya parityāgastāmasaḥ parikīrtitaḥ || 18.7 ||

18.7 Prescribed duties should never be renounced. If one gives up his prescribed duties through the illusion of renunciation, this is said to be in the state of ignorance.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८॥
duḥkhamityeva yatkarma kāyakleśabhayāttyajet
sa kṛtvā rājasaṃ tyāgaṃ naiva tyāgaphalaṃ labhet || 18.8 ||

18.8 Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the state of aggression, and does not benefit from renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९॥
kāryamityeva yatkarma niyataṃ kriyate'rjuna
saṅgaṃ tyaktvā phalaṃ caiva sa tyāgaḥ sāttviko mataḥ || 18.9 ||

18.9 But he who performs what is prescribed, as a matter of duty, without expectation or attachment to the results, his renunciation is of the nature of sattva, goodness, O Arjuna.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८-१०॥
na dveṣṭyakuśalaṃ karma kuśale nānuṣajjate
tyāgī sattvasamāviṣṭo medhāvī chinnasaṃśayaḥ || 18.10 ||

18.10 Those who neither hate disagreeable work nor are attached to pleasant work are in a state of intelligence, goodness and renunciation, free of all doubts.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११॥
na hi dehabhṛtā śakyaṃ tyaktuṃ karmāṇyaśeṣataḥ
yastu karmaphalatyāgī sa tyāgītyabhidhīyate || 18.11 ||

18.11 Human beings cannot give up all activities. Therefore the one who has renounced the fruits of such activity is one who has truly renounced.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२॥
aniṣṭamiṣṭaṃ miśraṃ ca trividhaṃ karmaṇaḥ phalam
bhavatyatyāginām pretya na tu saṃnyāsināṃ kvacit || 18.12 ||

18.12 To one who has not renounced, the three kinds of fruits of action - desirable, undesirable and mixed - accrue after death, but not to one who has renounced.

Kṛṣṇa says that nitya karma or obligatory responsibilities must be followed with discipline and consistency. Not doing these takes us into the state of tamas, inaction born out of ignorance and laziness.

Nitya karmas vary from person to person. The duties of a householder are different from those of a monk or a student. Each has clear guidelines in terms of what they should and should not do.

Many times the idea of dropping our responsibilities and taking up a different role is more attractive than growing in completion so that we can perform our own responsibilities well and without attachment. Be very clear, without the right cognition of completion, no role that we take up will work out for us.

Instead of taking up responsibility and expanding you and your life around you, watching television, sleeping or daydreaming seems much more pleasant and easy. We would rather do that than meditate or perform pūjā or whatever is our prescribed duty.

It takes just four days for your muscle-memory to taste laziness, boredom and tiredness and settle down with it. Never ever take vacation for four days continuously in your life. The very frequency in which you function is reduced. Because, in four days, your muscle-memory gets settled with tiredness, boredom and laziness. Even if you are without job for four days, be active in something. Go and meet your friends, family. Take up some voluntary service. Do not be without responsibility for four days.

You may ask, 'Why four days?' Listen! It takes four days for anything to become part of your muscle-memory. For four days in the morning, if you don't come for yoga, don't come for satsang, fifth-sixth day your muscle-memory will start proposing alternatives to you at that time. What are the alternatives? Sleeping, rolling on the bed, TV, so many things are there.

Feel Responsible in Your Being

One of the biggest diseases that people suffer physically is unable to be active, having incompletions with being active. Giving up the responsibility for what needs to be done because it is uncomfortable is not renunciation. That is convenient inaction born out of rajas.

When you don't take responsibility for anything, you live as slave, śūdra. When you take the responsibility for the money of the society, you become vaiśya. When you take the responsibility for weapons of the society, you become kṣatriya. When you take the responsibility for knowledge of the society, you become brāhmaṇa. When you take responsibility for everything, you become sannyāsi.

Only when you take responsibility, life happens to your body. If you have any disease, take responsibility for it; so that you can heal and then take care that you don't attract that disease again back.

In the same way, if you have broken a relationship because of your irresponsibility, unconsciousness, now take the responsibility that next time you don't do it. Life does not end by breaking one relationship. You don't need to be depressed or you don't need to start being in that same space of powerlessness. When you take the responsibility you can even patch up with the relationship you broke. You can approach the person and rebuild the relationship.

One of the biggest problems we have is, 'Let me have the power first, let me have the status first, let me have the position first, then I will take the responsibility.' No! That does not happen in life. Take the responsibility to build the state inside you. Then, after you are tested by the Cosmos, it gives you the status. That status can never be taken away.

Responsibility attracts more responsibility. The problem is we are afraid of more responsibility, so we deny even the responsibility that we have in our hand. But more and more responsibility adds more and more life energy into you.

Understand, because Siddharth took the responsibility and he became Buddha, the whole of Buddhism is built on responsibility and enriching. Integrity leads to authenticity. Responsibility leads to enriching. Take responsibility for everything happening around you. Buddha did not make that man old. Buddha did not make that man diseased. Buddha did not kill that man. But he took the responsibility for that state of affairs. He did not say, 'Oh! I don't know why he became sick. I don't know why he became old. I didn't kill him.' Had he thought in that manner, Siddharth would have been Siddharth; Buddha would never have happened. Fortunately, he thought that he is responsible for

it. He cognized His responsibility. Siddharth became Buddha when He applied the truth that the science of life is responsibility.

Kṛṣṇa says that doing what needs to be done because that is what is our responsibility, without attachment to the action and without desire is the ideal condition of sattva.

Kṛṣṇa has said this many times in the Gītā. He repeats it again so that the message sinks in our muscle-memory and bio-memory. Do what must be done. Do what your responsibility is, based on your societal or religious beliefs and codes. However, do it with integrity and authenticity without attachment and expectation of results.

The consciousness of 'I' and 'mine', in terms of the performance of the activity should be absent. The consciousness of 'feeling responsible in your being' should be present. Restricting your being in feeling responsible is conditioning. Responsibility in your being means the space from which you cognize, from where you make decisions, carrying responsibility in that zone.

If you don't feel you are responsible for something, you don't even think in that line. If you feel you are responsible for something, only then will you even look into that part of your life. When you feel responsible in your being, for any problem, or anything, you find solution for that problem or that situation. You don't need to do any action, you don't need to do any thinking. Decide from your being that you will feel responsible for the whole world. You will take actions towards your immediate responsibility as per your prescribed duty, but you will feel responsible for the whole.

Suddenly, you will see all your actions will have authenticity, your thinking will have integrity. Mainly, whatever you are doing, if you take responsibility for the world, even if you are a doctor, you will become a better doctor. If you are a lawyer, you will become a better lawyer. If you are an engineer, you will become a better engineer. If you are a politician, you will become a better politician.

If you are a doctor, know that you are responsible for the whole world. So you are responsible for your patients also. With this context when you start functioning, even you attending to your patients will become a spiritual practice leading you to enlightenment, because in any context you do any action, that context will become your bio-memory and reality.

If you are a cook and you are cooking with the responsibility that only if you cook you will have money, and with that money only you can take care of your needs and your family, then you may be a good family man, you may be a head of family, you may be a good cook, nothing more than that. But, if you do the same job with the cognition of 'I will enrich the world with the food. I am responsible for the whole world. So this cooking and enriching the world is the immediate action I will do, but I am responsible for the whole world,' just with this shift in your cognition, you will be a karma yogi because innumerable right things will be added to your thinking, to your being, to your action and to your life.

It is the amount of responsibility you bring into your being that makes your life juicy. If you bring more responsibility into your cognition, your life becomes exciting. Understand, if your cognition shrinks, you also shrink, your actions shrink, your integrity shrinks. If your cognition expands with more responsibility, authenticity happens in your action, integrity happens in your thinking and your words.

Kṛṣṇa says that a person in the sāttvic space of completion, calmness and awareness is undisturbed by external conditions. He is not bothered whether someone appreciates or condemns what he does. He just feels responsibility in his being. He is clear what he should do and he carries on with excitement.

Renunciation is in the true spirit of completion and is done out of goodness only when a person renounces the expectation of result.

It is natural that a human being cannot remain still without doing some work. Man must be doing something, anything, all the time. If not physically, at least mentally he does something. Even in sleep, he dreams. If we close our eyes, we watch our inner television. Mentally we think the whole day, but it is not directed in one direction, we are not useful to ourselves and to others. Please understand, when you lack integrity, when you have incompletions mentally, even if you think, it will not be useful thinking.

Only an enlightened person truly keeps his body and mind still. So the normal man is never without activity. This being the case, the only way man can be comfortable and at peace with himself is by not having any expectation of

the result of his thoughts or words or actions. This can be achieved by every one of us. Kṛṣṇa says that one who is not concerned about the fruits of his action has truly renounced.

Attachment to action and to the results of action creates more desires. Even when an action has been completed and the expected result achieved, as long as one is attached to that action and its result, another desire crops up. Even when one desire is fulfilled, another unfulfilled desire rises. This is a constant, consistent sequence of incompletions. This is karma.

Karma is nothing but unfulfilled, incomplete desires. As long as we have attachment to the action as 'doer', which in turns creates an expectation of reward or punishment, we are caught in the cycle of karma and saṁsāra. Our concern about whether an action or the result is good, bad or a mix of both, follows us as our mental patterns or vāsanā after death.

Please understand that no one is 'up there' keeping an account of our deeds and misdeeds. Our own spirit does that job. So we can never escape. No amount of propitiation or contribution to 'noble' causes will erase the knowledge from our inner Self of what we have done. When we die, the body perishes but the spirit moves on to another body. That spirit carries its earlier mental patterns, its vāsanā. There is no exception to this rule. Saṁskāras or root patterns are the carried-over incomplete desires and they cause the cycle of saṁsāra, birth, death and rebirth.

However, we have no unfulfilled desires, karma, saṁskāra or vāsanā left when we renounce attachment to 'doership' and become a mere witness to both the action and the result. This means we act without expectation and attachment to the result of our action. Such a person breaks out of this cycle of saṁsāra.

Technology of Surrender

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८-१३॥
pañcaitāni mahābāho kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām || 18.13 ||

18.13 Learn from Me Arjuna, there are five causes that bring about the accomplishment of all action, as described in Sāṅkhya philosophy.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४॥
adhiṣṭhānaṃ tathā kartā karaṇaṃ ca pṛthagvidham
vividhāśca pṛthakceṣṭā daivaṃ caivātra pañcamam || 18.14 ||

18.14 These are: physical body that is the seat of action, the attributes of nature or guṇa that are the Doer, the eleven organs of perceptions and action by the life forces and finally the Divine.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१५॥
śarīravāṅmanobhiryat karma prārabhate naraḥ
nyāyyaṃ vā viparītaṃ vā pañcaite tasya hetavaḥ || 18.15 ||

18.15 These five factors are responsible for whatever right or wrong actions a man performs by deed, word and thought.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८-१६॥
tatraivaṃ sati kartāramātmānaṃ kevalaṃ tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatiḥ || 18.16 ||

18.16 Those who think they, their body and spirit, are the doers, are ignorant and do not see things as they are.

In these verses, Kṛṣṇa gives the exact technology of surrender. These two verses can be called techniques.

Kṛṣṇa lists five factors from Sāṅkhya philosophy responsible for our activities. These are the body-mind system, the operator of the body-mind system (that is the individual), the senses, different efforts causing the activities and finally

the ultimate power of God. All activities, right or wrong, good or bad, are caused by these five factors. If however, the individual considers himself to be the doer, his body and mind, he is not aware.

Kṛṣṇa uses the word ātman while saying that one who perceives one's spirit or Self as the agent, the doer, or the performer, does not see and is not aware. Kṛṣṇa draws a distinction between the individual Self and the cosmic energy. He differentiates between ātman and Brahman, mānava and Deva, nara and Nārāyaṇa, self and Parāśakti.

Kṛṣṇa concludes that while philosophical discussion mentions five players in all activities, the ultimate controller is the Divine. We are immersed in our body-mind-spirit system and caught in our sensory perceptions and believe that we are the power behind all that we do. So long as we have this deluded belief, we are rooted in ignorance.

Whatever you may understand as yourself, your body-mind-spirit system is the totality of many things. And individually each is responsible for something. In spite of this, you think that 'you' are responsible for the whole thing. That is where the trouble starts. Kṛṣṇa gives the technology for the deeper levels of surrender.

As we saw earlier, there are three levels of surrender. The first is intellectual surrender. This means you accept that the Master's intellect is sharper than your intellect; His intellect is of a higher order than yours. This is intellectual surrender. Next is emotional surrender. This is trusting that the Master's guidance on the emotional plane is more intelligent than your emotions. The third is surrendering the senses, your cognition or the root of cognition itself.

Surrendering the intellect is easy because it continuously tortures you. You have suffered with the intellect for many years. You want to get rid of it. So you surrender it. When you see somebody more intelligent and with clearer thinking, you just surrender. For example, when you hire a consultant, you surrender to his ideas. When you take on a lawyer, you surrender to his ideas because you know his intellect is sharper than yours in that field. In the spiritual field also, when you see a person who knows more, you surrender your intellect to that person. That is not a big thing. Surrendering intellectually happens easily. Most of the time you want to get rid of your intellect. Finding somebody to dump your intellect on allows you to relax from it.

Next comes emotional surrender. This happens when you feel deeply connected to the Master after experiencing some meditation or understanding. You respect his emotions more than your own. The Master's emotions mean the things he guides you in, the way he wants you to live. You give more importance to these things than what you think of as life. Slowly he becomes the center of your life. You respect him more than other emotional attachments. Priorities shift. The Master becomes the number one priority at the emotional level. Emotional surrender is when you feel totally connected at the emotional level.

Deeper Level of Surrender - Mind or Master?

Next is a deeper level of surrender. This is the level of the senses. The surrender of the senses means that your senses listen to what Master says. Normally, when you listen to the Master, a filter in your mind discounts what you do not agree with. You hear what you want to hear. However, when intellectual and emotional surrender happen, you are ready to surrender this disbelief and unblock your senses.

Once a disciple asked his Master, 'Why should I surrender?'

The Master asked, 'How do you know whatever you think you know about yourself?' The disciple replied, 'I know myself through my senses.'

The Master asked, 'Who do you think you are according to your senses?' The disciple said, 'As far as I know, I am the body and mind.'

His Master responded, 'You are God, not just body and mind.'

The Master said, 'Only when you surrender your senses, will you realize the truth of what I am saying. The moment you trust me more than your senses, you experience that you are God. You then understand the meaning of Tat Tvam Asi (literally 'You Are That', meaning 'you are divine').'

The Master again and again tries to show that you are God. Master keeps saying, 'I am not here to prove that I am God. I am here to prove that you are God.'

The Master stands for the idea that you are the infinite. He shows you various dimensions of your inner self that you have not explored or experienced. He shows you so many dimensions of your being. The Master stands for your

multidimensional being. He tries to show you that it is possible. He shows that if it is possible for him, it is possible for you also. But as long as you believe your senses, you think that you are the body and mind.

When you trust the Master more than your senses, you understand that the Master's words are the truth and not your senses. Then you experience the truth of the Master's words. When the Master says you are God, you suddenly realize the truth for yourself. You understand that you are God. You realize that you are not the body or mind as your senses have led you to believe. When you believe the Master's words more than your senses, you experience this truth.

Two voices are speaking from two different levels. On the one hand, your senses tell you that you are the body and mind. On the other hand, the Master tells you that you are God; you are divine and have many dimensions to your being. He tells you to enjoy and experience everything. As long as you listen to your senses, you will not even listen to what the Master says. When you move away from your senses and come to the Master, you listen to Him and experience the truth that you are divine.

Final Surrender Itself is Enlightenment

In the inner world, the first and last tool you need is complete surrender. Only then can you wake up to the Truth. If Arjuna had trusted only his senses, he would have been at best a good warrior and king. Instead he trusted Kṛṣṇa more than his senses and became enlightened. He experienced the truth of Kṛṣṇa. When Kṛṣṇa said that the crow was green, he saw a green crow. Such was his faith.

You can experience Kṛṣṇa consciousness not just by surrendering the intellect and emotions but also by surrendering the root of the intellect and emotions, that is the senses. The senses supply the data. When you surrender them, the source of the data is surrendered. When you surrender your senses, the root cognition of yourself, you lose your identification with the body and mind. As long as you believe your senses, you think that you are the body and mind. Only when you believe the Master's words more than your senses, do you realize the truth that you are divine. On one hand, your senses say you are the body and mind. On the other hand, the Master tells you that you are divine and in eternal bliss. He tells you that you are the consciousness beyond body and mind.

It is up to you to choose. If you believe the senses, you cannot believe the Master. And if you believe the Master, you cannot believe your senses. Your way of life decides whether you surrender to your senses or your Master. It is for you to decide.

Kṛṣṇa says that only when you surrender at all three levels do you have the ultimate experience. Surrender itself is enlightenment. Please do not think enlightenment will be issued to you after surrendering. No! It is not a paycheck you receive by courier. Surrender itself is enlightenment. At that moment, you experience the Truth.

Usually we play with words. At least be aware of the moments when you play with words. People tell the Master that they have surrendered their life to Kṛṣṇa, Venkateśvara or Śiva. Then they say that their only wish is to be happy. If they have truly surrendered, surrender is enough. They will not need to ask for anything else. Sometimes people ask if they need to meditate since they have surrendered to God. If they have surrendered, they will have no doubts, nor will they need meditation. If they have doubts, they need meditation. As long as doubts remain, surrender has not happened, because the moment you surrender, you disappear.

A beautiful verse in Tamil says, 'When you give your 'I' and 'mine' to Existence, Parāśakti or Existence gives Her 'I' and 'Mine' to you.' Both bank accounts merge and become one. It becomes a joint account. You have nothing to lose.

When you think of yourself as body and mind, you have śariram rogamayam and manam sohamayam. Śariram rogamayam means that the body is filled with diseases. Manam sohamayam means that the mind is filled with sorrows or depression. Since that is the case, what can we surrender? Absolutely nothing, except a body full of diseases and a mind full of sorrows. When you drop these two at the feet of the Divine, He gives you His body and mind. And it becomes, śariram devamayam, manam sukhamayam, atma anandamayam - meaning, you get in exchange a divine body, a mind in happiness as well as a third thing which is a soul in bliss. A 'give one, get three free' offer!

Manickavasagar, the great enlightened Master, sings a beautiful Tamil song to Śaṅkara (Lord Śiva): tandadu entanai, kondadu untanai, sankara yaarkolo saturar? He says, 'I gave myself to You and received You in return. Who benefited most from this bargain? Who is more intelligent, O Śaṅkara?'

In surrender, you have nothing to lose and everything to gain. Surrendering does not mean giving up everything. It does not mean giving up your property. Keep everything; however, take care that you do not internalize them. Do not

judge yourself based on your properties. You are far greater than you think. Do not judge yourself based on your bank balance. Do not judge yourself based on your relationships. Do not judge yourself based on name and fame. Do not judge yourself based on your friends. You are greater than all these things put together.

As long as you judge yourself based on these things, you internalize these into your being. These become the central points in your life. They push and pull you in all directions. You will not have yourself for your being. As long as these are the major factors in your life, these things will rule you. Even so, you are greater than all these things put together.

Understand that you are something beyond these things. The moment you wake up to this truth, you will not allow yourself to be put into any frame based upon bank balance, relationships, attitudes or name and fame. These things cannot be used to judge you. The moment you wake up to this truth, you have surrendered.

On the surface of the vast ocean, small bubbles are formed. One bubble starts thinking that it is an individual long lasting entity. It thinks that it must become strong. It lasts only for a few moments. Yet within those few moments, it collects other bubbles around it. One bubble is its wife, another bubble is its son and so on. Some are called parents or relatives, still others are friends, and so on. It collects bubbles on all sides to protect itself.

It collects a few grains of sand from the beach and thinks it is its property. It thinks one grain of sand is its bank balance, another is its jewelry and treasures and so on. Then it builds a fence to protect its property. How long can the bubble play this game? Only for a few seconds! Before it can complete its game, it disappears back into the ocean.

The bubble was part of the ocean in all three instances: when it was created, when it existed and when it disappeared. Even though it claimed to be different from the ocean, even though it thought it was an individual, and even though it thought many people and things belonged to it, it was always part of the ocean and very soon disappeared into it also.

In the same way, for a few moments you think you exist as an individual being in this universal consciousness. Within those few moments you catch hold of a few people as your relatives and friends. This makes you feel safe. You collect a few things as possessions. You feel secure with these things around you. With these things you form an opinion about yourself. You play the same game as the bubble.

Waking up to the Truth is Surrender

Suddenly the whole thing disappears. Before the game started, while the game is going on and when the game ends, whether you understand it or not, realize it or not, experience it or not, you belong to the ocean. You are God. You are one with Existence.

You are playing a game. You register your marriage to another bubble. You register some grains of sand as your property. The registrar is another bubble. A larger bubble is the ruler of the land or that bit of the ocean. And there is an understanding among the bubbles, 'You will not hit me and I will not hit you. You will not take my bubble and I will not take yours.' The whole game goes on in this way. Suddenly within one moment the whole thing is part of the ocean again.

Surrender means you wake up to the truth that you are in the ocean. When you are born, when you think you are an individual or when you become enlightened, you are always in the ocean. Just wake up Waking up to this ultimate Truth is surrender. Surrender these small ideas about yourself and wake up to reality. As a result, surrender automatically happens in your inner space, your inner consciousness. Otherwise you just play with the word 'surrender'.

We use inflated words when we define ourselves. We do not realize that we are beyond these descriptions. Any estimation you have of yourself except that you are God is an underestimation. You suffer from an inferiority complex if you think of yourself as anything other than God. Drop your ideas about yourself. Wake up to the Truth that you are the ocean.

Some fish swim along with the current and others swim against the current. Whether they go with or against the current, all the fish are in the water. Whether you flow with Existence or fight it, you are one with it. Whether or not you have realized you are divine, you are divine. There is no choice in this. There is only one choice, realize and enjoy or continue to struggle and suffer; that's all. You may try to create stronger fences around yourself or collect more bubbles around you, but can you ask the wave not to come? Whatever you may do, the whole thing is only a drama of a few seconds.

The next problem is what to do if you cannot surrender. Some people say, 'I am unable to surrender. What can I do?' Do not worry, because you have nothing to surrender. By understanding that you have nothing to surrender, you

have already surrendered. Just relax. Whether you surrender or not, this is the truth. Whether you surrender or not, Existence takes care. Automatically life continues and you will relax. That relaxation itself is surrender.

Relax into the flow of life and wake up to the truth that you are something greater than your body and mind as suggested by your senses. You are led by society to think that you are something. Now wake up to the truth that you are greater than what you can imagine. You are beyond any imagination you can have of yourself. Surrendering will give you a new consciousness. You will not be the same person. One single moment of surrender will transform your whole life. You will be a new being.

Receive this truth of surrender and work on it. Suddenly you will wake up and give birth to yourself as an enlightened being. The moment you understand you belong to the ocean, that you are from it, that you are in it and that you will disappear into it, you will realize that you will never die, because you are the ocean.

As long as you identify with the bubble, you feel insecure. The instinct to survive and the instinct to possess torture you. The moment you realize that you are the ocean, the instinct to survive disappears because there is no death for you. There is nothing to fear, nothing to feel insecure about. Death creates fear as long as you think you are the bubble.

The moment you realize that you are the ocean, there is nothing to possess because everything belongs to you. There is nothing to lose and nothing to acquire. Hence, the instinct to possess disappears. You do not need to throw away whatever you have done for your 'I' and 'mine'. You do not need to throw away whatever you have. Just do not internalize them. Within yourself be aware and be complete that you are something greater than anything you can possibly possess.

At the age of seven, your toys are important to you. Do they hold the same importance today? You have neither renounced them nor are you attached to them. They are just there. Do you feel that you must return home because the toys are there? No! Do you feel the toys make your life a torture and that you must renounce them? No! You feel neither attached nor detached. You have grown beyond them.

Rāga means attachment. Arāga means detachment. Virāga (or vairāgya) means beyond attachment and detachment. As you grew up, vairāgya naturally happened towards your toys. So also, when you realize that you are the ocean, vairāgya will happen towards the few sand particles and bubbles that you have collected and gathered around yourself. You will have gone beyond these things. The instincts to survive and possess would no longer be relevant to you. Your property does not suddenly disappear. They are there, but you live them and enjoy them more intensely. You do not take them for granted. You do not feel bored with them. You do not think, 'same house, same wife, same life'. You take them for granted when you think they are your properties.

When you realize that they may be taken from you at any moment, you do not take them for granted. When you realize that you are the ocean and that they are also of the same ocean, you value them more. When you realize this, you are transformed at the level of body, mind and consciousness. When consciousness is transformed, you give birth to a new you.

Kṛṣṇa goes much deeper than these three levels of surrender: surrender of the intellect, surrender of the emotions and surrender of the senses. He gives Arjuna a glimpse of the greatest surrender. He gives Arjuna a glimpse of the ultimate experience itself. Kṛṣṇa already gave Arjuna the experience during Viśvarūpa darśan, the vision of His cosmic form. Even so, Arjuna was unable to establish himself in that experience due to fear.

Always you miss the first experience because of fear. Now Arjuna is more mature and capable of being established in the experience. Kṛṣṇa gives Arjuna the experience that will stay with him forever. In the next few verses Kṛṣṇa puts Arjuna into the experience of enlightenment. He wakes him up to the ultimate Truth.

Kṛṣṇa is waking Arjuna up from the long slumber called saṁsāra sāgara. This can also be called unconsciousness or tamas. Kṛṣṇa gives him a good shake by giving him the ultimate experience and puts him in that state forever. Kṛṣṇa puts Arjuna into that final level or highest level of surrender.

Extreme Statement

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥
yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate
hatvā'pi sa imāṁllokānna hanti na nibadhyate || 18.17 ||

18.17 One who is egoless, whose intelligence is not of attachment, though he may kill, is not the slayer and is never bound by his actions.

A very dangerous statement! Kṛṣṇa goes to the extreme. No Master except Kṛṣṇa can make such a courageous statement. Kṛṣṇa makes a bold statement here. One who is not motivated by ego, whose intelligence is not based on attachment, though he may kill many men in this world, he does not kill, nor is he bound by his actions.

Of course, one who has reached that level of completion does not think of killing. As long as we have the idea of 'I' and 'mine', we attack or kill. When we exclude, we kill. On the other hand, when we surrender, we learn to include everything.

One thing we need to understand. We kill others only when we feel insecure. We do not need courage to make war. We only need cowardice. Only cowards go to war. They are afraid for themselves and kill others. To kill others, we do not need courage. We simply need cowardice. The person who is courageous never kills others. He is established in non-violence. Only cowards continuously try to hurt others. A courageous person does not try to hurt others. That is the reason Kṛṣṇa makes this bold statement - one who is not entangled in ego, even if he kills, does not kill.

Kṛṣṇa emphasizes here: May you be liberated from entanglement. May you liberate yourself from ego, yasya nāhaṅkṛto bhāvo. He does not ask Arjuna to kill. One problem is that people give their own meaning to words. They have their own delusive cognition.

Understand, only if you start living completion, you will understand the quality of life. When there is incompletion, your life is stolen away from you. When the completion happens in you, you regain your life.

Kṛṣṇa asks you to complete yourself from your delusory cognition of ego. He does not ask you to go around killing people. Understand the truth behind the words. Only a Master like Kṛṣṇa can make such a courageous statement.

Kṛṣṇa uses killing as an extreme example to make Arjuna think. The focus is on nonattachment arising out of egolessness, which is the space of completion. You need to know, completion done to be in the space of completion transforms your personality, transforms your being, heals the intense, constant, agitated violence you carry towards you and others.

When one no longer feels the need to survive, anything that one does is without attachment and without expectation. When a person is in that state, he is truly in completion with Existence. If such a person destroys, it is similar to the destruction caused by Nature, which happens at a different frequency and understanding level.

Kṛṣṇa makes this statement to drive the point home to Arjuna that it is his responsibility to stand up and fight instead of running away from the battlefield.

Components Of Action

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८-१८॥
jñānaṃ jñeyaṃ parijñātā trividhā karmacodanā
karaṇaṃ karma karteti trividhaḥ karmasaṅgrahaḥ || 18.18 ||

18.18 Knowledge, the object of the knowledge and the subject of the knowledge, the knower, are the three factors that stimulate action; the senses, the action and the performer comprise the three components of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८-१९॥
jñānaṃ karma ca kartā ca tridhaiva guṇabhedataḥ
procyate guṇasaṅkhyāne yathāvacchṛṇu tānyapi || 18.19 ||

18.19 According to the guṇa theory of Sāṅkhya, there are three types in knowledge, action, and performers of action. Listen as I describe them.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२०॥
sarvabhūteṣu yenaikaṃ bhāvamavyayamīkṣate
avibhaktaṃ vibhakteṣu tajjñānaṃ viddhi sāttvikam || 18.20 ||

18.20 That knowledge by which the one imperishable reality is seen in all Existence, undivided in the divided, is knowledge in the state of goodness.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१॥
pṛthaktvena tu yajjñānaṃ nānābhāvānpṛthagvidhān
vetti sarveṣu bhūteṣu tajjñānaṃ viddhi rājasam || 18.21 ||

18.21 The knowledge by which one sees different realities of various types among all beings as separate from one another, such knowledge is in the mode of aggression.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२॥
yattu kṛtsnavadekasminkārye saktamahaitukam
atattvārthavadalpaṃ ca tattāmasamudāhṛtam || 18.22 ||

18.22 The irrational, baseless, and worthless knowledge by which one clings to one single effect as if it is everything; such knowledge is in the mode of darkness or ignorance.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८-२३॥
niyataṃ saṅgarahitamarāgadveṣataḥ kṛtam
aphalaprepsunā karma yattatsāttvikamucyate || 18.23 ||

18.23 Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४॥
yattu kāmepsunā karma sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṃ tadrājasamudāhṛtam || 18.24 ||

18.24 Action performed with ego, with selfish motives, and with too much effort, is in the mode of aggression.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५॥
anubandhaṃ kṣayaṃ hiṃsāmanapekṣya ca pauruṣam
mohādārabhyate karma yattattāmasamucyate || 18.25 ||

18.25 Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one's own ability, is in the mode of ignorance.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६॥
muktasaṅgo'nahaṃvādī dhṛtyutsāhasamanvitaḥ
siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate || 18.26 ||

18.26 The performer who is free from attachment, non-egoistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७॥
rāgī karmaphalaprepsurlubdho hiṃsātmako'śuciḥ
harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ || 18.27 ||

18.27 The performer who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called aggressive.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८॥
ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ
viṣādī dīrghasūtrī ca kartā tāmasa ucyate || 18.28 ||

18.28 The performer who is indisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant.

In these verses Kṛṣṇa explains the nature of man, the human.

Kṛṣṇa has already said that the final performer is not man, nara, but the divine, Nārāyaṇa. Even so the human is still the subject, the medium that we are dealing with. All the frailties that we have are inherent in our nature. These are the guṇas or attributes that define our behavior. These attributes control our thoughts, words and actions. One is not all the time, from birth to death, in one guṇa or attribute.

The guṇas are of three kinds: sattva, rajas and tamas. Sattva is defined as calm, peaceful, spiritual and good, etc. This is generally the attribute of spiritually inclined persons. Rajas is translated as aggressive, passionate and active, etc. This is the primary attribute of kings, warriors and business people. Tamas is lazy, ignorant and passive, etc. Tamas is seen as the inactive component that many of us experience at times. It is the active component of those who live to eat and sleep.

In these verses Kṛṣṇa beautifully defines in detail the qualities and effects of these guṇas upon us. His purpose in doing this is to make us aware of what happens within us. Majority of the time we are ignorant of 'why' we react the way we do.

As the Master explains in these words, and once we understand and cognize how we react, we can move to the next level of completion and shift to a superior attribute. If we find our own answer for the 'why' we will become spiritually enlightened.

Yes, all of us must be rājasic or aggressive, part of the time to accomplish things. Even so, if we can act aggressively without greed, anger or fear affecting us, as well as acting without attachment, we are in the sāttvic space, although superficially we seem to be in the rājasic space.

Swami Vivekananda says beautifully, 'First of all, the beaten and broken consciousness which has fallen into tamas, inertia, let it come to the awakening state of rajas, activism. Then it can be guided into sāttvic, spiritual balance.'

Kṛṣṇa defines a sāttvic person as one who sees the collective consciousness, the whole, in parts. He understands that he is not alone and not an island, rather he is linked with everyone and everything in this Universe. He understands his connection with the cosmic energy.

A sāttvic person is not focused on himself, he is focused on enriching others. Because he completes with his root patterns, He realizes that his survival and possessions, the 'I' and 'mine', are meaningless. His activities are selfless, without expectation of praise or reward, and without attachment to the process or result. Such a person is not affected by the seeming success or failure of what he undertakes because there is no feeling of 'I' and 'mine' involved in his actions.

It is not that difficult to move into a sāttvic state. You may not be able to stay there all the time, but once you understand how this state completes you, you try more and more to stay there.

To be in the sāttvic state is to understand that past and future are mere illusions. They do not exist. Past is gone, never to return. Why worry? Future is a mirage. All you can do is activate your present moment. That is all you can do. The present moment determines your future. Once you focus on the present, your space of completion increases manifold and you drop expectations and attachment. You just do what is needed. You respond to reality. You respond to the now. You are in sattva.

You fall into a rājasic state when you distinguish between 'you' and 'I', between this and that. There is no differentiation. Your mind, the ego, creates this differentiation. Your root thought patterns, saṁskāras overpower your complete cognition and bring up this delusory cognition of differentiating between you and others. A rājasic person does everything expecting a reward. He is selfish, aggressive and impatient. When he does not get what he wants, he is upset. Failure is a blow to his ego.

A rājasic person can never be happy and complete. Please understand, almost all of you are driven by rajas. This is the predominant attribute in modern society. Rich or poor, intelligent or foolish, educated or uneducated, almost

everyone compares himself with the next person and wants what the other person has. As long as you are driven by your desires, and not complete with what you have, you are in rajas.

Too much of society has entered into human beings. You all have become social beings, you are no more human beings. You just have a set of manuals - at what age what is expected of you, at what age what you are supposed to do, and where you are supposed to be, how you are supposed to be talking, what you are supposed to be thinking, how you are supposed to be behaving. See, by default society is incomplete. So you are put in that rājasic space. Only if you are conscious, you can attract the space of completion.

The pure space of sattva seems to be a little heavy, little too much of joy. You feel you can't afford it. It is like you don't want to own the whole ocean, you want to own only the beach. Because only in the beach you can put a fence and ensure that others can't enter into it. Ocean you can own, but not possess. Please understand, owning is different and possessing is different.

All of us can own the whole world; that is not a problem at all. But we can't possess it, that is where the problem starts. Owning is different and possessing is different. The whole village owns the village temple, but you possess your house. We not only own our house, we possess it and make sure that others don't enter. We don't want to own the ocean, we want to possess the ocean. When we want to possess, we know that we can't possess the ocean. Not only we can't deny entry to other human beings, we can't deny entry to other animals. There are millions of animals below. When we want to possess that is where the problem starts.

Rajas corrodes you. It eats up your soul. There is no boundary to possessing, no end to greed and no limit to fear. These are the driving forces of rajas. Rajas is about trying to attain what you don't have, trying to eliminate and possess what you want to have, not being complete with what you have, not being complete about where you are and not being complete and happy when you are in the present moment. You are either constantly in the future, imagining what you would like to be and what you would like to possess, or you are in the past thinking about how you could have done better. Rajas is living in a fantasy world of possessing. Sattva is living in a reality world of owning and also letting others own.

If you want to own, you can own the whole world. See, unfortunately, only if you eliminate others, you feel that you are victorious, which is not right. This is a basic wrong understanding. A very important fact is never, ever will you be free by your efforts to be free. Freedom will happen to you only by the right knowledge about freedom, never by your efforts towards freedom. Never your effort towards freedom is going to give you freedom. It is only the knowledge about the freedom that will give you freedom.

So, the basic mistake that eliminating others is the only way you can possess or own is wrong. To own, you don't need to eliminate others. But because of this pattern, just because you want to eliminate others, you are ready to settle down with a few acres of beach. You are ready to forego the whole ocean. It is exactly with the same patterns, it is only with these patterns you define your identity. Without patterns, it is like you in the ocean.

In tamas one is fully in delusion, in the delusory cognition of incompletion. One sticks to root thought patterns, incomplete knowledge or inadequate cognition and conditions without making an effort to verify the answer of the 'why', whether they are right or wrong, appropriate or not, harmful or not. If one does not find the answer for 'why' and eats somebody else's answer, one can even be made as a religious terrorist. Religious zealots are in tamas. There is no difference between them; only their objectives are different. Both are dogmatic, violent and totally selfish. They adopt any means, even crime, to achieve their objectives.

Tamas does not just mean inactivity, laziness and procrastination. Yes, it is all that; however, it also includes mindless action performed without realizing that one is part of a whole. The ego is so enlarged that it believes it is the whole. It believes nothing else of significance exists; others are of no consequence.

Meanings of Life

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९॥
buddherbhedaṃ dhṛteścaiva guṇatastrividhaṃ śṛṇu
procyamānamaśeṣeṇa pṛthaktvena dhanañjaya || 18.29 ||

18.29 Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material nature, O Dhanañjaya.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥
pravṛttiṃ ca nivṛttiṃ ca kāryākārye bhayābhaye
bandhaṃ mokṣaṃ ca yā vetti buddhiḥ sā pārtha sāttvikī || 18.30 ||

18.30 O Arjuna, that intellect is in the mode of goodness that understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१॥
yayā dharmamadharmaṃ ca kāryaṃ cākāryameva ca
ayathāvatprajānāti buddhiḥ sā pārtha rājasī || 18.31 ||

18.31 That intellect is in the mode of passion that cannot distinguish between principles of right conduct and wrongdoing, and right and wrong action, O Pārtha (Arjuna).

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥
adharmaṃ dharmamiti yā manyate tamasāvṛtā
sarvārthānviparītāṃśca buddhiḥ sā pārtha tāmasī || 18.32 ||

18.32 That intellect is in the mode of ignorance that accepts unrighteousness as righteousness and thinks everything to be that which it is not, O Arjuna.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥
dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī || 18.33 ||

18.33 Consistent and continuous determination in controlling mind, breath and senses for uniting with the Divine is goodness, Pārtha.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४॥
yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna
prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī || 18.34 ||

18.34 Craving for results of action while clinging to goals of proper conduct, pleasure and wealth is the state of passion., Arjuna.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५॥
yayā svapnaṃ bhayaṃ śokaṃ viṣādaṃ madameva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī || 18.35 ||

18.35 Ignorant resolve that cannot go beyond dreaming, fear, grief, despair and delusion - such is in darkness, Pārtha.

Here Kṛṣṇa refers to the approach known as defining the puruṣārtha or meanings of life.

Dharma, artha, kāma and mokṣa are the four puruṣārtha. These can be translated as righteousness, wealth, desire or lust and liberation. These are the four-fold meanings of life. There is no purpose to life. Once we fix a purpose to life, it becomes a goalpost and attachments and expectations result.

Life is a path without a destination. Once we assume there is a destination, we hurry. The future becomes a stress-inducing factor. Let us say we travel from New York to Washington. Once we fix Washington as our destination, the next issue is, 'When will we reach there?' From then on, we are constantly tormented by, 'When will we reach there?' It is a different matter that we may have nothing to do in Washington once we arrive, and therefore there is no need

to hurry. In the process we do not enjoy the journey. The journey becomes an irritation that we must cross in order to reach our destination.

In life, do not fix a destination. Each journey must be enjoyed being in the space of completion. The path and the journey are what life is. Life is completion. Have the space of completion for yourself. That will attract all the right experiences. Completion is power. Completion is Life. Enjoy the people you meet, the experiences you have and what you pick up on the way, without being greedy to acquire more. The journey, the path, becomes so enjoyable that whatever destination you reach is the right destination. Completion gets you all the best things of life. Completion is the basic need of life.

People who attach a purpose to life are disturbed. Philosophers who have no other work create false purposes to life. Philosophers exist to confuse people whereas mystics solve problems and provide guidance to awaken intelligence. When we let life lead us, when we let life enrich us, when we take life as it comes, we enjoy every moment. We truly live with completion in the present, like a God. We realize and manifest our potential, possibility and reality. As of now, man is only a possibility. A human being has everything in him to become the ultimate reality, the divine reality.

Puruṣārtha provides four meanings to life.

Dharma is right conduct or virtue. Dharma means the natural law of the cosmos. Buddha preached this as the middle path. It is an independent intelligence. The very DNA structure with which human consciousness is built, the natural law of human life, the dharma are these four principles.

Constantly give life to the four dharmas of authenticity, integrity, responsibility and enriching. When you protect dharma, it protects you. When you are integrated to it, it is integrated to you. When you are authentic with it, it is authentic with you. When you take responsibility for it, it takes responsibility for you. When you enrich dharma, it enriches you. Only then it is possible that your energy is awakened. Only then is your energy awakened.

Artha is the stuff that we pick up on our path and journey, the material things that we need to sustain ourselves.

Kāma is the pleasure of the senses we experience and enjoy on this journey. These are rightful acquisitions and pleasurable experiences. Do not feel disturbed by the need for these. But do not become caught up in them and forget to move on the path with completion and enjoy the journey to the fullest.

Mokṣa or liberation is the ultimate meaning to life. The meaning of human life is you experiencing completion, and working, radiating, showering others also with the same space of completion. This is the culmination of the liberation from expectation, desires, greed and fear, and liberation from attachment to desires. This understanding that experiencing completion with non-attachment and absence of expectation leads to liberation can fill us with bliss.

Here Kṛṣṇa gives the essence of how we should lead our lives to make it meaningful with completion. He says that goodness or sattva is the state of completion in which there is clarity about right and wrong, and whatever we do with our body, mind and senses is done with a view to liberate ourselves from attachment and desires in order to realize that we are divine.

Delusion of Senses

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६॥
sukhaṃ tvidānīṃ trividhaṃ śṛṇu me bharatarṣabha
abhyāsādramate yatra duḥkhāntaṃ ca nigacchati || 18.36 ||

18.36 And now hear from Me, O Arjuna, about three kinds of pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७॥
yattadagre viṣamiva pariṇāme'mṛtopamam
tatsukhaṃ sāttvikaṃ proktamātmabuddhiprasādajam || 18.37 ||

18.37 The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८॥
viṣayendriyasaṃyogādyat tadagre'mṛtopamam
pariṇāme viṣamiva tatsukhaṃ rājasaṃ smṛtam || 18.38 ||

18.38 Sensual pleasures that appear as nectar in the beginning, but become poison in the end, are in the mode of passion.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८-३९॥
yadagre cānubandhe ca sukhaṃ mohanamātmanaḥ
nidrālasyapramādotthaṃ tattāmasamudāhṛtam || 18.39 ||

18.39 Pleasure that is delusion from beginning to end and born out of sleep, laziness and illusion is said to be of the nature of ignorance.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४०॥
na tadasti pṛthivyāṃ vā divi deveṣu vā punaḥ
sattvaṃ prakṛtijairmuktaṃ yadebhiḥ syāttribhirguṇaiḥ || 18.40 ||

18.40 No one, either here or among the celestials in the higher planetary systems, is free from these three states of material nature.

Earlier Kṛṣṇa spoke about the influence of guṇas (attributes) on the intellect, that in turn defines the way we act. Now He talks about how we respond as a result of our root patterns.

Kṛṣṇa says that spiritual practice, that is the state of satva, is difficult in the beginning, and it is like poison; however, it becomes life-giving nectar in the end.

Sensual pleasures born out of rajas, on the other hand, seem like nectar in the beginning but become poisonous. In the tamasic state, Kṛṣṇa says, one is deluded as if in sleep, laziness and illusion. Every human is in one state or another. Not merely humans, even the celestials who are supposedly more evolved are in the same mode. No one can escape the effect of the guṇas, the attributes of Nature.

How beautifully the Master summarizes how we become deluded by our senses! It is not easy to begin spiritual practice. In the Hindu tradition, in the Gurukul schools, from a young age children were brought up in an environment of spirituality. They learned to live in the pure space of completion and control their mind and senses at an early age and to focus upon Self-realization. They understood by the example of their Masters that there was something more pleasurable than sensory pleasures. This gave them courage.

In today's age, this education system is considered impractical. Invading Moghuls and the colonizing British destroyed the Hindu culture, especially the Gurukul tradition. This was not accidental or incidental. It was a deliberate strategy. British rulers identified the educational system of Gurukul as the key to Bharat's tremendous intelligence and targeted its destruction so that they could rule.

What we have today is a mass of literate Hindus who are uneducated. The whole civilization, the whole spiritual tradition is suffering now just because of not having completion with one another. They are totally unaware that the great tradition of our Hindu culture is established on completion. They think rituals are meaningless. We have lost the knowledge of the connection between these rituals and spirituality. Rituals, when carried out meaningfully, are the basis of spirituality. Please understand, the biggest asset a man can acquire is the space of completion. The biggest asset for any man, the best thing a human being can have in his life is completion, the space of completion.

We are behind our sensory pleasures now. When we are in the rājasic mode, only sensory pleasures of the body matter. In the tamasic mode, we don't even know we are in deep ignorance. The sensory organs are powerful. They are our windows to the external world. They are trained to run away from pain and chase pleasure. Bodily pleasure gives

mental pleasure and therefore emotional satisfaction. Once we experience the mental pleasure, we constantly rewind and replay that pleasure. Our past drives our future. Attachments and expectations drive our actions.

We try to keep on experiencing pain and pleasure alternately. Either way it is only an illusion. If you lead your life with completion, you won't get caught in the illusions of attachment and expectations driving your actions.

Kaṭhopaniṣad says, 'The good and the pleasant approach man. The wise examines both and discriminates between them. The wise prefers the good to the pleasant. But the foolish man chooses the pleasant through love of bodily pleasure.'

'If you are given the option of 'right or pleasant', 'right thing, good thing or very pleasant, convenient and happy thing', always choose the 'right thing', not the 'pleasant' one, not the convenient one.' Understand, when you choose the pleasant, when you side with the pleasant, your destruction is inevitable.

Your Space of Completion is Kṛṣṇa

Look for the right, not for light. Your whole life is nothing but Mahābhārat.

See what the Kauravas' birth is. One child, Duryodhana is born who is unconscious, dead, aborted. So, that was broken into hundred pieces. When you are born, you are unconscious and you are broken into hundreds of root-patterns, and all hundred grow as demons. It means that all your root-patterns are growing as demons. When you are tired of being a demon, you also encourage some good qualities in you just for a change. Please understand, there is nobody who is hundred percent demon, because being hundred percent demon makes you feel bored.

Otherwise, why should Rāvaṇa do Śiva Pūjā? You cannot be hundred percent demon or hundred percent saint till you become enlightened. Till you become an enlightened soul, both sides will be there because you need choice. Life is all about just jumping from one side to another. A few good patterns which you develop in you just as a choice, as an alternative, those few good patterns are the Pāṇḍavas. The space of completion which you have inside you, which cannot be destroyed by any root pattern is Kṛṣṇa. Once in a while, Kṛṣṇa comes out and says, 'Hey! All you root patterns, you guys are doing wrong things! Don't do it!'

Then, all hundreds of your patterns stand and laugh at Kṛṣṇa, 'Ha, Ha! Can you can stop us? Do what you want!' Every time, every day, every moment, the struggle between the Pāṇḍavas and the Kauravas goes on. Kṛṣṇa also comes to the scene once in a while. But He comes for such a short time that you forget His existence. He goes back to Dwārka (the capital city that Kṛṣṇa ruled), He goes back to His space, the space where you push your completion.

All of us have the space of completion, but we push it under the ocean like Dwārka. We don't want to interact with that space every day, because that takes away many of our vested interests. Many things which we forcibly imagine as joyful and pleasurable do not look good with the space of completion.

Understand, your whole life is a Mahābhārat. Then, when your weight becomes too much for your own body, when your incompletions are too much for your own body; when Bhū Devī, the Earth Goddess, is unable to hold the weight, Kṛṣṇa comes and reduces the bhū bhāra, the weight of the Earth. It means that when your incompletions become too much even for yourself, Kṛṣṇa comes and destroys all your incompletions.

Kṛṣṇa describes the tāmasic person with great insight. He does not use the word poison in describing the state of such a person. A tāmasic person is like a drug addict, He says. At least a rājasic person enjoys the experience now and suffers later.

A tāmasic person has no enjoyment. He suffers without knowing that he is suffering. His delusion is so deep. That is why he passes his suffering on to others. That is how ignorant people who rise to become leaders act.

Rightful Conduct, Not to Perfection

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१॥

brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca parantapa
karmāṇi pravibhaktāni svabhāvaprabhavairguṇaiḥ || 18.41 ||

18.41 Brāhmaṇas, kṣatriyas, vaiśyas and sūdras are divided in the work they do based on their nature, Parantapa (Arjuna).

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८-४२॥
śamo damastapaḥ śaucaṃ kṣāntirārjavameva ca
jñānaṃ vijñānamāstikyaṃ brahmakarma svabhāvajam || 18.42 ||

18.42 The nature of Brāhmaṇa is characterized by calmness, discipline, austerity, tolerance, honesty, knowledge, wisdom and belief in God.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८-४३॥
śauryaṃ tejo dhṛtirdākṣyaṃ yuddhe cāpyapalāyanam
dānamīśvarabhāvaśca kṣātraṃ karma svabhāvajam || 18.43 ||

18.43 Kṣatriya are characterized by their qualities of heroism, vigor, firmness, dexterity, and steadfastness in battle, leadership and generosity.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४॥
kṛṣigaurakṣyavāṇijyaṃ vaiśyakarma svabhāvajam
paricaryātmakaṃ karma śūdrasyāpi svabhāvajam || 18.44 ||

18.44 Those who are good at cultivation, cattle rearing and trade are known as Vaiśya. Those who are very good in service are classified as Sūdra.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५॥
sve sve karmaṇyabhirataḥ saṃsiddhiṃ labhate naraḥ
svakarmanirataḥ siddhiṃ yathā vindati tacchṛṇu || 18.45 ||

18.45 One can attain the highest perfection by devotion to one's natural work. Listen to Me about how one attains perfection while engaged in one's natural work.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६॥
yataḥ pravṛttirbhūtānāṃ yena sarvamidaṃ tatam
svakarmaṇā tamabhyarcya siddhiṃ vindati mānavaḥ || 18.46 ||

18.46 One attains perfection by worshipping the supreme Being, from whom all beings originate and by whom this entire Universe is pervaded, through performance of one's natural duty for Him.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७॥
śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt
svabhāvaniyataṃ karma kurvannāpnoti kilbiṣam || 18.47 ||

18.47 It is better to engage in one's rightful conduct, even though one may not perform it to perfection, rather than to accept another's conduct and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८॥
sahajaṃ karma kaunteya sadoṣamapi na tyajet
sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ || 18.48 ||

18.48 Every work has some defect, just as fire is covered by smoke. One should not give up the work that is born of his own nature, even if such work is full of fault, O Kaunteya (Arjuna).

Sreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt, says Śrī Kṛṣṇa. So-called scholars have interpreted this verse in a very inappropriate way compared to the other verses of the Gītā. The uneducated have also used this verse in order to condemn the Hindu culture.

First of all, one must understand how the caste system originated, as well as realize how it became corrupted. In the Hindu culture, under the Gurukul tradition, young children were left in the care of the Master. This is how Arjuna grew up with Aśvattama, Drona's son. No caste was considered inferior or superior to another. No caste was hereditary. The selection and training was scientific and done impartially. It enriched society well since everyone was living and expressing themselves according to their aptitudes, their peak possibility and their unique path towards liberation.

This is why Kṛṣṇa says it is better to do one's assigned work imperfectly rather than do another's work perfectly. It is possible that one can perform elements of another's work well. A brāhmaṇa, being a scholar, may excel as a vaiśya in commercial calculations; however, he will have neither the heart nor the head to be a businessman. In this Gurukul system, along with the Master, the child also was allowed to select his vocation. The child could express its passion and decide.

Over time, this classification of selection and training became corrupted. Those who were brāhmaṇa wanted their children to be brāhmaṇa and so on. The varṇa or caste system that had originally been a selection and training system in education led to the stratification of society based upon birth.

Before we condemn the caste system, realize that every society has stratification. Wherever equality has been forced on society, it has been a failure. Each person is unique and when similar people form groups, there will be stratification and classification. In Hinduism this classification was based upon talents and intelligence. In modern society it is based on money and power. Which is better?

Without the brāhmaṇa being the keepers of knowledge, our Hindu treasures would have disappeared thousands of years ago. Do you know that there is a group of scholars in Chidambaram, the dīkśitars even today, and similarly in other places, who take their traditional job of preserving Hindu wisdom so seriously that they will not travel out of their town limits? They have made this sacrifice for generations and for thousands of years so that this knowledge could be preserved for posterity. We make fun of them, revile them and denounce the system.

The people who denounce the system do it for power and money, not for any selfless reasons. They recommend no alternative means of preserving traditional knowledge. The problem with society and the societal structure is that they become exclusive; good societies should be inclusive. Today in the West as well as in other places, if we have money or power, we are respected. Does anyone rebel against that? No! How can we call a society advanced or progressive when its main criterion for respect is money?

When you see a homeless person approaching your car in the USA, you instinctively raise your windows and lock your doors. You are so afraid. In Bharat, is anyone afraid of a beggar coming and standing in front of them? Why? There is acceptance. People in the West say that acceptance is weakness, not violence. How strange societal values have become! You respect a person only when you are afraid of him.

We cannot evolve unless there is a fundamental change in our thinking. We have come to a stage where negative qualities are the hallmark of respectability. Violence and aggression never win. Acceptance and compassion do.

Instructions for Enlightenment

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९॥
asaktabuddhiḥ sarvatra jitātmā vigataspṛhaḥ
naiṣkarmyasiddhiṃ paramāṃ saṃnyāsenādhigacchati || 18.49 ||

18.49 One whose mind is always free from selfish attachment, who has controlled the mind and who is free from desires, who attains perfection of freedom from selfish attachment to the fruits of work, is one who has renounced.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५०॥
siddhiṃ prāpto yathā brahma tathāpnoti nibodha me
samāsenaiva kaunteya niṣṭhā jñānasya yā parā || 18.50 ||

18.50 Understand from Me how one can achieve the state of Truth, Brahman, by acting in the way I shall now summarize, Kaunteya.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१॥
buddhyā viśuddhayā yukto dhṛtyātmānaṃ niyamya ca
śabdādīnviṣayāṃstyaktvā rāgadveṣau vyudasya ca || 18.51 ||

18.51 Endowed with purified intellect; subduing the mind with firm resolve; turning away from objects of the senses; giving up likes and dislikes;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२॥
viviktasevī laghvāśī yatavākkāyamānasaḥ
dhyānayogaparo nityaṃ vairāgyaṃ samupāśritaḥ || 18.52 ||

18.52 Living in solitude; eating lightly; controlling the mind, speech, and organs of action; being ever absorbed in meditation; taking refuge in detachment;

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३॥
ahaṅkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ parigraham
vimucya nirmamaḥ śānto brahmabhūyāya kalpate || 18.53 ||

18.53 Relinquishing egotism, violence, pride, lust, anger, and proprietorship, one becomes peaceful, free from the notion of 'I' and 'mine', and fit for attaining oneness with the supreme Being.

These verses are the ultimate sūtra, the technique to liberate oneself and realize Brahman, ultimate Truth. Kṛṣṇa describes how to reach the ultimate Truth. He tells us to just follow His instructions.

The beauty of Kṛṣṇa's advice in Bhagavad Gītā is that He makes no assumptions. He goes to the depths of Arjuna's stated and unstated doubts and tells him in such clear words that there can be no ambiguity. Bhagavad Gītā is primarily a śāstra, a scripture that provides knowledge. Even though the author who delivers it is the Divine Himself, He must bring Himself down to the level of Arjuna, a mortal. Kṛṣṇa's compassion drives Him to repeat the same words and to ensure that Arjuna listens and understands.

As long as we question why, we never get a clear answer. Especially with Existence, the question 'Why?' has no relevance. We operate at a different frequency from the Divine, so even if it is explained, we will not understand. Spirituality is an inner science, not an outer science, and that is fortunate.

In the outer sciences, we keep asking 'Why?' and when we cannot get answers, we get stuck. Then, we produce half-baked theories that convince no one. 'Why?' is about logic. 'How?' is about realism. Śāstras answer the 'Why?' Sūtras answer the 'How?' Once in a while, the Master delivers the sūtra amidst the śāstra that He must deliver to keep Arjuna quiet.

He says, 'Settle the mind and control the senses.' Can you do that while sitting in the middle of a traffic junction? No. That is why He says go into solitude and cut yourself off from disturbances. Eat little, so that you are not disturbed. Go into meditation and shut your senses to external objects.

These are the clearest instructions on how to meditate. Prepare yourself to be away from potential disturbances. There is no point in meditating when you are sure the phone will ring or a guest will be arriving. Fix a time and place when you will be alone and undisturbed.

There are simple ways to reduce sensory disturbances. Closing the eyes is insufficient. Your eyeballs will still move and an inner television will still play. Mentally freeze your eyeballs. Think they are made of stone and still them. At the same time place your tongue on your upper palate and lock it. If there is movement of the tongue, that creates verbalization, then visualization is difficult.

These two tools of mentally freezing your eyeball movement and locking your tongue substantially reduce the wandering of the mind due to sensory disturbances.

Meditate on an empty stomach. A full stomach makes us sleepy; it will not take us into realization. Ideally one should meditate in the same location regularly to preserve the energy raised in meditation. These are the physical requirements. Next Kṛṣṇa repeats what He has been emphasizing all along.

Complete and drop your personality, He says, drop your ego and root patterns, your attachments, your ideas of 'I' and 'mine' as well as the emotions that bind you to survival and possession. Then you will be liberated, you will be in the space of completion and ready to reach the supreme Being.

Work Always Under My Protection

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४॥
brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu madbhaktiṃ labhate parām || 18.54 ||

18.54 Absorbed in the Supreme Being, the serene one neither grieves nor desires. Becoming impartial to all beings, one obtains the highest devotional love for Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५॥
bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ
tato māṃ tattvato jñātvā viśate tadanantaram || 18.55 ||

18.55 By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६॥
sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ
matprasādādavāpnoti śāśvataṃ padamavyayam || 18.56 ||

18.56 My devotee, occupied with everyday life, still remains under My protection, the imperishable ultimate abode, through My mercy, through devotion to Me.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८-५७॥
cetasā sarvakarmāṇi mayi saṃnyasya matparaḥ
buddhiyogamupāśritya maccittaḥ satataṃ bhava || 18.57 ||

18.57 While being engaged in activities, just depend upon Me, and being fully conscious of Me, work always under My protection.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८॥
maccittaḥ sarvadurgāṇi matprasādāttariṣyasi
atha cettvamahaṅkārānna śroṣyasi vinaṅkṣyasi || 18.58 ||

18.58 When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish.

Kṛṣṇa explains how devotion is reached and how He protects the devotee.

Developing the state of non-attachment, being impartial to all beings, being unconcerned by success and failure, fully absorbed in Godhood, one becomes His devotee. In that state alone does one understand the essence of Kṛṣṇa. Once one understands this, one merges into Kṛṣṇa consciousness. When one is in Kṛṣṇa consciousness, the devotee, even if he is engaged in worldly activities, is protected by the grace and compassion of Kṛṣṇa. Without any difficulty such a devotee reaches the ultimate reality.

When we relax from the instinct that constantly works to protect us, the space created allows the power of extraordinary possibilities, coincidence to happen. Kṛṣṇa says that even though we may be engaged in the activities of the world, if

we are His devotees, under His protection we experience eternal consciousness. If Kṛṣṇa only wanted to give us the spiritual experience, He would not have used the word 'protection, mad-vyapāśrayaḥ.' So Kṛṣṇa is referring to both the outer and inner worlds. The person who surrenders gets the best experience in both worlds. We simply need to get out and He will get in. Just get out and let Him get in. To protect does not mean that you should not lock your house. It means that you should drop the instinct of survival. The instinct of survival constantly tortures you. It is the greatest killer. If somebody kills you, you can only be killed once. But the instinct to survive kills you every moment. When you surrender this instinct, Kṛṣṇa will protect you.

Intellectually you cannot understand this. You think, 'How can somebody who made a statement thousands of years ago give me protection?' You think that only you can protect and look out for yourself. You are wrong!

You think that the survival instinct is essential in order to exist. You will realise the futility of the survival instinct only when you surrender. After that, you will automatically realize that you can live without the instinct to survive or the instinct to possess. You will realize that you can live in the material world without these instincts ruling you. This is what Kṛṣṇa means when He says that He will protect you. His energy takes care.

When you surrender, a space is created that allows the power of coincidence, the power of extraordinary possibilities to happen. Automatically things fall into place. Automatically you are taken care of by the energy of Śrī Kṛṣṇa.

When you believe that you are intelligent enough to use your mind and go your own way, you are asking for trouble. Kṛṣṇa says you will perish if you follow your mind and senses instead of listening to Him.

Understand Surrender

We must understand two things. The first is about listening to one's mind and the second is about not listening to the Master.

Many people have an issue about accepting another human as superior, as someone to whom they should defer, let alone surrender. They think that prostrating at another person's feet is disrespecting themselves and quite uncivilized.

When you fall at someone's feet, you surrender your ego. It is good for you. It does not matter to whom you surrender. Whether you surrender to a stone or a human being, surrendering your ego raises you spiritually. This is the absolute Truth. You do not need to discriminate, search, filter and go through a lot of effort and time to surrender to an enlightened Master.

Someone asked me, 'What do you mean by surrender?' Surrender is when you find someone whom you can unconditionally love and you have no problem if it is obvious that you are in love with that person. Your identity then merges with that person.

Think of the person whom you would like to be with if God told you that the entire earth is about to be destroyed. Only you and one other person will survive and you can choose that person. Who will that person be? That person is the one you have surrendered to. Hindu chants end with the word namaḥ. What does this mean? It means 'I surrender to You.' Each time you utter a Hindu prayer, you say, 'I surrender to You, my Lord.' Is there another system of prayer that so thoroughly destroys your ego?

So, just because you do not surrender to a Master or a favorite deity, because one is human and the other is stone, do you think you are the Master, free and independent? You surrender to someone else for money, power or lust. One of these will surely happen. People run after someone because that person carries something that they want.

How much more sensible it is to follow and surrender to someone out of intelligence, because that person is more aware and complete, and can guide you on the path to completion? Why are we reluctant to surrender to another person? It is because we have been captured by our mind and senses. We are in a jail and we are captive. We fear losing the identity that our mind and senses have created for us. We fear letting go of that identity. Our mind fights against shifting our allegiance from that ego and identity to someone else.

Realize that you are a slave to your senses and not the master of your destiny as you imagine. Be aware that your pains and sorrows arise from the mistaken belief that you are the master of your destiny. Once you realize this, you will look for an alternative. You then understand what the greatest Master of all, Śrī Kṛṣṇa, says:

mac-cittaḥ sarva durgāṇi mat-prasādāt tariṣyasi | atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi || 18.58 ||

'If you listen to Me, I shall protect you, whatever may happen. If you do not, and you follow your mind, you shall perish.'

Devotion and Knowledge are Not Separate

Kṛṣṇa says that 'having known Me in essence, one merges in Me' and refers to this as devotion.

bhaktyā mām abhijānāti yāvān yaś c'āsmi tattvataḥ | tato māṁ tattvato jñātvā viśate tad-anantaram || 18.55 ||

Please understand that bhakti (devotion) and jñāna (knowledge) are not separate. Where there is devotion, there is knowledge and where there is true knowledge, there is devotion.

Kṛṣṇa does not refer to dry intellectual knowledge, even if such knowledge is of the scriptures. Thousands of scholars and philosophers waste their time and everybody else's time by analyzing Bhagavad Gītā word by word and comparing it with other scriptures. What is the point? This is a pointless, foolish exercise that serves only to boost one's ego.

The entire purpose of Gītā is to enrich you to complete with your root patterns and drop the ego. All you need to do is understand one verse of Gītā, one statement of Kṛṣṇa, in its entirety. That is enough to enlighten you. This is what Vivekananda meant when he said that the study of one handful of earth can teach you about the entire earth. You need depth, not breadth of knowledge.

Every word of Gītā, every word of Kṛṣṇa, is energy. That is the knowledge that you need to imbibe and experience. This is what the 'knowing, tattvato jñātva' that Kṛṣṇa refers to. Once you 'know' this energy, you reach this energy. You become Kṛṣṇa. You are not only devoted to Kṛṣṇa, you become Kṛṣṇa.

There are two paths. One way is to 'know' the truth so clearly and completely that there is absolutely no doubt about your trust in the Master. There is no doubt that you are the same consciousness as the Master. Once you know this, there is no duality, there is the space of advaita, non-duality. You and the Master are the same. This is the height of devotion.

The other way is the deep surrender that happens within, the unbridled love that arises within you and through which you merge with the Master. Along with the merger, comes the knowledge that you are no different. Seemingly, knowledge comes from devotion; jñāna comes from bhakti.

The truth is that both happen simultaneously. Do you think Mīrā did not know that she was one with Kṛṣṇa? Do you think she could have drunk poison without knowing that whatever she consumed was being consumed by her Lord and Master, Kṛṣṇa? Do you feel Śaṅkara was just a dry philosopher when he beheld the form of Devi and sang the verses of Soundarya Lahiri? He is possibly the greatest philosopher the world has ever seen, and he melted in front of Her in devotion.

All this talk about the three approaches to Divinity as dvaita (duality), viśiṣṭādvaita (qualified duality) and advaita (non-duality) are best left to philosophers to argue about.

Duality happens when you are open to that cosmic energy but you still feel separate. You are like the ocean drop that knows it is part of the ocean but sees itself as separate. To reach this stage, you need to be open. When you are closed, you do not even accept that there is this huge ocean of which you are a part. You are ignorant. Duality or dvaita is the first step.

Next, you become available. Not only do you know that there is this huge energy around you, but you become aware that you are part of it. You are a part of the Whole. You realize that as a drop, you are a part of the ocean. This is qualified duality, viśiṣṭādvaita.

Then you suddenly realize and know that you are the ocean. There is no difference or barrier between you and the energy. You are the energy. You are God. This is non-duality, advaita. You just are. From being open, to being available, you just are. When you 'know' Kṛṣṇa, there is nothing else to know. Then, you become Kṛṣṇa.

Root Patterns Will Drive You

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९॥

yadahaṅkāramāśritya na yotsya iti manyase
mithyaiṣa vyavasāyaste prakṛtistvāṃ niyokṣyati || 18.59 ||

18.59 If due to ego you think: 'I shall not fight', your resolve is useless, and your own nature will compel you.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८-६०॥
svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṃ necchasi yanmohātkariṣyasyavaśo'pi tat || 18.60 ||

18.60 O Kaunteya, you are controlled by your own natural conditioning. Therefore you shall do, even against your will, what out of delusion you wish not to do.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१॥
īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā || 18.61 ||

18.61 The Supreme Lord resides in everyone's heart, O Arjuna, and is directing the activities of all living entities, that are acting as machines under His illusive material power.

Kṛṣṇa delivers an ultimatum to Arjuna, 'Whether you like it or not, Arjuna,' He says, 'you will fight. In seeming intelligence, your ego tells you that you should not fight. You are under the illusion of your superficial knowledge that it is not right to wage war against friends, relatives and teachers. But you forget that your nature and your conditioning as a warrior drive you. You are a puppet in the hands of Existence, prakṛtis tvāṁ niyokṣyati. You will fight.'

These are extraordinary words. Whether we like it or not, whatever our intelligence may be, and whatever our will may be, Kṛṣṇa says we will be driven by our root patterns, saṁskāras. The Divine power drives the machine that is the kārmic cycle. There is no escape.

Nothing can be clearer. The law of nature drives us to fulfill our unfulfilled desires. Our past conditioning invokes these desires. Even though they may be in our unconscious, inaccessible to us, they determine what we do. The Master sees this even if we cannot. That is why Kṛṣṇa makes this bold statement.

The mind creates and stores the root patterns, saṁskāras. You can refuse to bow down to your mind and refuse to accept these saṁskāras that control you.

All meditation techniques bring you into the space of completion, being in the present moment. When you are in the present moment, you renounce attachment to fantasies about the future. You detach yourself from the results of your action. This alone leads you into liberation from the bondage of saṁskāra.

Surrender to the Master, surrender to the Universe, is the ultimate technique to do completion and rid oneself of all bondages of karma, vāsanā and saṁskāra, of the past, present and future.

This is what Kṛṣṇa, the greatest Master of all, the Parama Guru, the Jagat Guru, has repeated throughout the Gītā. He does not ask you to surrender to Him out of His ego. He asks you to surrender to Him out of His deep compassion. What can you give Him that He does not have? Where else would you want to go since only He can grant everything you want? More importantly, only He can grant you what you need to free you from your suffering forever. Who else can do this for you? No one. Don't lose hope. There is no need to do that. Kṛṣṇa is situated in everyone's heart. All you need is trust in Him.

Completely Surrender to Him

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२॥
tameva śaraṇaṃ gaccha sarvabhāvena bhārata
tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam || 18.62 ||

18.62 Surrender unto Him completely. By His grace you will attain supreme peace and the eternal abode.

Kṛṣṇa switches gears and starts giving Arjuna the experience. He starts radiating eternal consciousness. He is putting Arjuna into that consciousness, into the experience of enlightenment.

Just relax for a few minutes. Relax from all the thoughts and ideas going on in your head. There is every possibility that you can also glimpse what Arjuna received by His grace. We always miss due to our instinct to survive and possess. For a few minutes, relax from thoughts. You can pick them up later. There is no problem in that.

Just for a few moments keep them away from your consciousness. Drop them from your inner space so that you may glimpse that consciousness. There is a distinct possibility that you may experience what Arjuna experienced by the grace of Kṛṣṇa.

tam eva śaranaṁ gaccha sarva-bhāvena bhārata | tat prasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam || 18.62 ||

Throughout Bhagavad Gītā, Śrī Kṛṣṇa has been saying, surrender to Me. He has been saying 'I' and 'Me', meaning that He represents the Divine. Now, suddenly, He changes that and says surrender unto Him (tam) as a third person. For the first time He refers to the Divine in this way. This means that He has expanded beyond the body. He now speaks as Parabrahma Kṛṣṇa, the universal Kṛṣṇa. He speaks from the eternal consciousness. That is the reason He says surrender unto Him and not surrender unto Me. Earlier He used the word 'I' or 'Me'. This change means that He is in an expanded state to put Arjuna into the experience. In order to give a disciple the experience, the Master must be in the same state, too. That is why Śrī Kṛṣṇa went into that expanded state.

Before a pūjā, the priest chants the aṅganyāsa karanyāsa mantra - anguṣṭhābhyām daśadibhyāṁ - these mantras are chanted in order to expand and go beyond body consciousness. These purify the body and help us go beyond the body. Actually, purifying and going beyond are the same thing.

So now Kṛṣṇa says 'Surrender unto Him, tam eva śaranaṁ gaccha' since He has expanded and He cannot use the word 'Me'. He says, 'Bhārata, surrender unto Him utterly. By His grace you will attain eternal consciousness and supreme peace.'

He has expanded into that consciousness and is about to give energy darśan. He is ready to shower His energy on Arjuna.

Surrender to Me, I Will Liberate You

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३॥
iti te jñānamākhyātaṃ guhyādguhyataraṃ mayā
vimṛśyaitadaśeṣeṇa yathecchasi tathā kuru || 18.63 ||

18.63 I have explained the knowledge that is the secret of secrets. After fully reflecting on this, do as you wish.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४॥
sarvaguhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ
iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam || 18.64 ||

18.64 Because you are My dear friend, I express this truth to you. This is the most confidential of all knowledge. Hear this from Me. It is for your benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५॥
manmanā bhava madbhakto madyājī māṃ namaskuru
māmevaiṣyasi satyaṃ te pratijāne priyo'si me || 18.65 ||

18.65 Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will certainly attain Me. This I promise you because you are My very dear friend.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६॥
sarvadharmān parityajya māmekaṃ śaraṇaṃ vraja

aham tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || 18.66 ||

18.66 Abandon all principles and concepts of right conduct and simply surrender unto Me. I shall liberate you from all sinful reaction. Have no worry.

What powerful words! Only the Divine can speak these words of absolute authority, 'Always think of Me, become My devotee, worship Me and offer your homage unto Me. This is the way you will come to Me without fail. I promise this because you are My great bhakta (devotee) and very dear to Me.'

manmanā bhava madbhakto madyāji māṁ namaskuru | mām ev'aiṣyasi satyaṁ te pratijāne priyo'si me || 18.65 ||

Now He comes to the ultimate teaching. This is the essence of all His teachings, the quintessence of Bhagavad Gītā. He wakes up Arjuna with this verse and puts him into Kṛṣṇa consciousness, the eternal consciousness or enlightenment.

Kṛṣṇa showers Himself on Arjuna, waking him up to the experience of the Whole.

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja | ahaṁ tvāṁ sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || 18.66 ||

He says, 'Give up everything, whatever you know as dharma, the rules and regulations of the outer life and of the inner life. Drop everything that you know and surrender unto Me. I shall liberate you from everything. Do not fear.' Kṛṣṇa gives him abhaya, complete protection.

He liberates Arjuna with these words. He gives the ultimate experience to Arjuna. With this verse, Kṛṣṇa makes Arjuna drop everything and liberates him. He gives him a conscious experience of the ocean. He asks Arjuna to drop his ideas about being a separate bubble, relax and realize the truth. Even the idea of the ocean or of God are simply our ideas. Kṛṣṇa makes Arjuna drop those ideas and makes him explode into Kṛṣṇa consciousness, the eternal consciousness.

Now Kṛṣṇa enters into the actual experience.

Kṛṣṇa liberates Arjuna and gives him the ultimate experience permanently. We cannot call him Arjuna any longer because he has become Kṛṣṇa. He has achieved Kṛṣṇa consciousness. Now only Kṛṣṇa exists. As long as Kṛṣṇa and Arjuna existed, there were two entities. But now that they have become one, neither exists. There is no name for it. It is only energy.

Forget about dharma, the codes of conduct laid down by religions, and turn to Me. I shall be your savior, says Kṛṣṇa.

Do not misunderstand, misquote and misuse these words. You will do yourself the greatest disservice. The Divine does not care whether you are good or evil. The Divine does not care whether you are a saint or sinner. A saint and a sinner, a celibate monk and a prostitute have equal chances of reaching the Divine. This is the truth. Of course, when you come close to the Divine, the energy transforms you. Negativities will be dissolved. Root patterns will be completed. They will be burnt and you will be pure as you were at birth.

Religion is the creation of men. Spirituality is the creation of enlightened Masters who live in the energy of the Divine with total completion. Kṛṣṇa, Śiva, Buddha, Mahāvira and Jesus are enlightened Masters. They related to no religion. The followers who interpreted them to the best or worst of their understanding created religions. The followers established dharma, the codes of righteous conduct. No God or Master is interested in coming down to tell you how you should behave. They tell you to be in the space of completion and that will put you on the right path to live advaita, the space of non-duality.

Thus, Kṛṣṇa says with absolute conviction and authority: Forget all codes of conduct, give up all religions and come to Me with completion. This is your enlightenment.

Śrī Kṛṣṇa is triguṇa rahita: beyond the attributes of nature and kārmic influence. Merging with Him, surrendering to Him takes you beyond all kārmic bondages.

If you understand this verse and act accordingly, you will be liberated. That is Kṛṣṇa's promise.

Take a few moments now to pray to Parabrahma Kṛṣṇa, the universal Kṛṣṇa, who showered enlightenment on Arjuna and gave him the ultimate experience. Pray that He may shower the same experience on us or give us a glimpse of the ultimate Truth. Take a few moments to pray. Please close your eyes and pray intensely to Him.

Do not think that He is unavailable now. He is always available to everybody on planet Earth. He may not have the body, but He is available in the form of energy. The deities in the temples are called arcāvatār. That means 'incarnation of the Divine'. He is available to us all the time, whenever we call Him.

Close your eyes and pray intensely to Him to shower us with the same experience He showered on Arjuna. Relax in silence and listen to the words of Śrī Kṛṣṇa.

Without A Doubt, He Comes Back to Me

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७॥
idaṃ te nātapaskāya nābhaktāya kadācana
na cāśuśrūṣave vācyaṃ na ca māṃ yo'bhyasūyati || 18.67 ||

18.67 This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८॥
ya idaṃ paramaṃ guhyaṃ madbhakteṣvabhidhāsyati
bhaktiṃ mayi parāṃ kṛtvā māmevaiṣyatyasaṃśayaḥ || 18.68 |

18.68 One who communicates the supreme secret to the devotees performs the highest devotional service to Me, and at the end he will without doubt come back to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९॥
na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ
bhavitā na ca me tasmādanyaḥ priyataro bhuvi || 18.69 ||

18.69 No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७०॥
adhyeṣyate ca ya imaṃ dharmyaṃ saṃvādamāvayoḥ
jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ || 18.70 ||

18.70 I declare that one who studies this sacred dialogue worships Me with the sacrifice of his intelligence.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१॥
śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ
so'pi muktaḥ śubhāṁllokān prāpnuyātpuṇyakarmaṇām || 18.71 ||

18.71 One who listens with faith and without envy becomes free from sinful reactions and attains to the planets where those of merit dwell.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ १८-७२॥
kaccidetacchrutaṃ pārtha tvayaikāgreṇa cetasā
kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya || 18.72 ||

18.72 O Pārtha, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed, Dhanañjaya?

These words are meant not merely for Arjuna, but for all of humanity.

Kṛṣṇa says here that we should read, listen and understand this dialogue between Arjuna and Kṛṣṇa, between Nara and Nārāyaṇa. Nothing more needs to be read or listened to. Everything we need is here.

ya idam paramaṁ guhyaṁ mad bhateṣv abhidhāsyati | bhaktiṁ mayi parāṁ kṛtvā mām ev'aiṣyaty asaṁśayaḥ || 18.68 ||

This is Kṛṣṇa's promise: 'Only one who is in deep devotion to Me should read this. I have conveyed here that which is most beneficial, the secret of how to live and how to reach Me. One who understands this and drops his mind with his focus entirely upon Me, shall

reach Me without a doubt.'

He blesses the whole Universe with His grace and compassion. He showered His blessing on Arjuna and made him merge with Him. The same consciousness is being showered on the whole Universe.

He declares that whoever studies this sacred conversation will achieve His eternal consciousness. He blesses us with His grace and assures us that we can achieve Him through this jñāna yajña, sacrifice of intellect. That is, by offering ourselves into that knowledge, by completely purifying ourselves in that knowledge, we can achieve Him. We can disappear into Him. When we put anything into the fire, it disappears. In the same way, when we immerse ourselves in the study of Gītā, we will not remain as we are. We will disappear into Him. Only He remains, only He exists.

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam āvayoḥ | jñāna yajñena ten'āham iṣtaḥ syām iti me matiḥ || 18.70 ||

The whole experience of the Truth has descended on Arjuna. Kṛṣṇa's blessings are upon us also. Let us pray to the ultimate consciousness to put us into that same energy. Relax into that energy. May the grace and compassion of Kṛṣṇa that was showered on Arjuna, be showered on us.

Earlier Kṛṣṇa said that He would appear again and again whenever He is needed to restore equilibrium between good and bad. He is the only great Master who has the courage to say, 'I am not the last Master, it is not that there will be no one after Me.' Instead He says, 'I shall appear again and again, sambhavāmi yuge yuge.'

Kṛṣṇa will not reappear in His Vāsudeva Kṛṣṇa form with peacock feathers and a flute. That is the mistake we make in our assumption. His energy will reappear. He will reappear in the form of enlightened Masters and Incarnations, time and again. He will come again and again to restore the balance, liberate the good and destroy the evil.

This is the last time Śrī Kṛṣṇa speaks in the Bhagavad Gītā. He asks, 'Arjuna, have you listened to Me with attention? Has your delusion disappeared?'

kaccid etac chrutaṁ pārtha tvayaikāgreṇa cetasā | kaccid ajñāna sammohaḥ praṇaṣtas te dhanañjaya || 18.72 ||

Until the end He is the teacher. He is full of compassion. His concern is only for Arjuna and the rest of humanity. 'Have you understood?' He asks. 'Have your doubts disappeared? Do you need anything more?' This is the greatness of Masters. Nothing concerns them except the deliverance of their disciples. That is why they have come here. Otherwise why should they waste their time on planet Earth? They can be immersed in the blissful energy that they are part of without disturbance. The only time Master feels anything like sadness is when a disciple leaves Him. It saddens the Master because He is losing a great opportunity. His spirit brought him to the Master for completion. If the body-mind does not cooperate, the spirit must live again and again until it gets the opportunity to be liberated. Each cycle of birth that the spirit undertakes, it suffers and regrets not having taken that final step. Those who have understood the formless form that resides in the Master knows that He is part of them. Wherever they are, Master is part of them. This is Śrī Kṛṣṇa's promise: Listen to Me, understand Me and come to Me; then you are a part of Me.

Krsna Is Present

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३॥

arjuna uvāca
naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta
sthito'smi gatasandehaḥ kariṣye vacanaṃ tava || 18.73 ||

18.73 Arjuna says: O dear Acyuta (infallible lord), my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and ready to obey you.

सञ्जय उवाच ।
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८-७४॥

sañjaya uvāca
ityahaṃ vāsudevasya pārthasya ca mahātmana
saṃvādamimamaśrauṣamadbhutaṃ romaharṣaṇam || 18.74 ||

18.74 Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair stands on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७५॥

vyāsaprasādācchrutavān etadguhyamahaṃ param
yogaṃ yogeśvarātkṛṣṇāt sākṣātkathayataḥ svayam || 18.75 ||

18.75 By the mercy of Vyāsa, I have heard these most confidential words directly from Kṛṣṇa, the master of all mysticism, who was speaking personally to Arjuna.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८-७६॥

rājansaṃsmṛtya saṃsmṛtya saṃvādamimamadbhutam
keśavārjunayoḥ puṇyaṃ hṛṣyāmi ca muhurmuhuḥ || 18.76 ||

18.76 O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७॥

tacca saṃsmṛtya saṃsmṛtya rūpamatyadbhutaṃ hareḥ
vismayo me mahān rājanhṛṣyāmi ca punaḥ punaḥ || 18.77 ||

18.77 O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ
tatra śrīrvijayo bhūtirdhruvā nītirmatirmama || 18.78 ||

18.78 Wherever there is Kṛṣṇa, the Master of all mystics, and wherever there is Pārtha, the supreme carrier of bow and arrow, there will certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

In these last verses Arjuna and Sañjaya take over.

Arjuna bows down to the JagadGuru, Master of Cosmos, and says, 'All my doubts are gone and by Your grace, my memory is regained, O Acyuta; I understand. I am ready. I shall obey whatever you say and I shall fight.'

arjuna uvāca

naṣṭo mohaḥ smṛtir labhā tvat prasādān mayā'cyuta | sthito'smi gata sandehaḥ kariṣye vacanaṁ tava || 18.73 ||

The rest is history. Under the guidance of Arjuna, the Kaurava army is annihilated. All the Kaurava brothers, all the great teachers and all the great warriors perish. The Pānḍava brothers win and Yudhiṣṭira conducts the rājasūya and other fire sacrifices to signify his ascendance to the throne.

It is also history that in due course all the Pānḍava brothers die, as does the great Master Kṛṣṇa. He gives up His mortal form. This is the story of life. As long as you are in any form, the form will perish. The energy lives on. That is what Kṛṣṇa taught in these chapters and verses. Sacrifice your form and gain the formless.

Now Sañjaya comes back into the picture. Neither Kṛṣṇa nor Arjuna can speak since both of them are in a different mood. Arjuna has disappeared and Kṛṣṇa is in ecstasy. Both are in no mood to speak. Sañjaya started speaking when Arjuna was in depression and Kṛṣṇa had nothing to say at that time. Then when Kṛṣṇa was giving the first experience to Arjuna, Kṛṣṇa was in the higher consciousness and Arjuna was in ecstasy. Sañjaya came in to speak at that time because both were not in a mood to speak. Now Sañjaya comes back again. Not only are Kṛṣṇa and Arjuna not in a mood to speak, they are both no longer there. Arjuna has disappeared into the pure consciousness of Parabrahma Kṛṣṇa. They have nothing to say.

Sañjaya addresses Dhṛitarāṣṭra, 'O King, as I repeatedly recall this wondrous spiritual dialogue between Kṛṣṇa and Arjuna, I feel a great joy or ecstasy at every moment.'

Sañjaya is expressing his joy and bliss and says, 'muhurmuhuḥ, again and again, whenever I recall it, I am filled with ecstasy. This

truth fills my being completely. I am showered with divine grace.'

Sañjaya says, 'By the mercy of Vyāsa, I heard these confidential talks directly from the Master of all mysticism, Yogeśvara Śrī Kṛṣṇa.'

vyāsa prasādāc chrutavān etad guhyam ahaṁ param | yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam || 18.75 ||

Sañjaya expresses gratitude and joy at hearing this by the grace of Vyāsa, Vyāsa-prasād. Vyāsa refers to the Guru (Master) here. Vyāsa is the Ādi Guru (first Master). So he expresses gratitude to the Master for giving him the opportunity to listen to the conversation between Kṛṣṇa and Arjuna. Vyāsa is also the author of the epic Mahābhārat, of which Bhagavad Gītā is a part.

Sañjaya says, 'O King, as I remember the wonderful form of Lord Kṛṣṇa, I am awestruck and I rejoice again and again.' He has nothing much to say. He overflows with ecstasy. He ends the whole thing beautifully with this verse.

'Wherever there is Kṛṣṇa, the Master of all mystics, and wherever there is Arjuna, the supreme archer, there will certainly be opulence, victory, extraordinary power and morality. This is my opinion.'

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ | tatra śrīrvijayo bhūtir dhrūvānītir matir mama || 18.78 ||

He ends the whole thing with a beautiful auspicious blessing. Wherever the name of Kṛṣṇa, the divine energy of Kṛṣṇa is present and wherever Arjuna dwells, there will also be victory, prosperity, wealth and morality. All the divine positive energy will shower there. He concludes with this beautiful blessing, this beautiful verse.

Whenever we read, teach or listen to Bhagavad Gītā, Kṛṣṇa and Arjuna are present. They are present in their formless form. Make no mistake, they are here. Go with this Kṛṣṇa consciousness and you will be in nityānanda, eternal bliss.

Surrender - Most Secret, Ultimate, Final Technique

Through out the Bhagavad Gītā, Kṛṣṇa gives many techniques. He teaches Arjuna various meditation techniques or methods to evolve from the ordinary level to the higher level of completion. They are methods to reach the divine consciousness. Every chapter, every verse, is a technique or method. After listening to so many techniques, Arjuna is totally confused.

He asks the Master, 'O Lord, after listening to thousands of techniques, after hearing about each and every method, I am more confused. Please tell me, what is the ultimate technique? What is the right technique?'

Even today, we are totally confused because we listen to many methods and techniques. Every Master declares his own technique as the best. When Arjuna was confused, he asked, 'What is the ultimate technique? I have listened to so many methods from you.' At least Arjuna received all the meditations from the same Master, but today, people listen from thousands of sources.

A confused Arjuna asks Kṛṣṇa. 'What is the way? Tell me the final way, the final method, the ultimate technique.'

Finally, Kṛṣṇa says very beautifully, 'This is the last technique, the ultimate technique: Dropping all the dharma, dropping all the confusions, surrendering at My feet. I will take care and give you liberation.'

This is the gist of the whole Bhagavad Gītā. This is a beautiful verse:

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja | ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || 18.66 ||

Drop all techniques, all methods and all the roots. Dharma means the way of living in the space of completion. 'Drop all roots, all methods and all ways of living. Drop everything. Don't bother about anything. Surrender everything at My feet.'

sarvadharmān parityajya māmekaṁ śaraṇaṁ vraja - 'Don't carry even a bit; just complete and drop everything, surrender your whole being to Me.'

ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā sucaḥ - 'I will remove all darkness, all negativities, all incompletions, and all sin from your being. I will liberate you. I will give you the ultimate enlightenment. I will complete you. Do not grieve.'

It's the final word given by Kṛṣṇa. It's the last word anyone could give. In every Master's life, the final teaching is surrender. What is the meaning of surrender?

As soon as we hear the word 'surrender,' we think: Oh, this is the easiest technique. For surrendering, we don't need to do anything. In any other method or meditation, we must do something. If it is a pūjā or a fire ritual, we need to do something. For every technique, we must do something. For surrender, we don't need to do anything.' Hence everyone

feels surrendering means doing nothing. Most of the time, people use the word 'surrender'. They never understand what it means.

Now, let us look into the sacred secrets of surrender.

Deeper Meanings of Surrender

What actually is surrender? What do the Masters mean by the word surrender? The way they use the word 'surrender, śaraṇaṁ' is totally different from the way people normally use it. Let us see what the Masters mean by surrender.

There are three levels of surrender:

First: Surrendering the I. Second: Surrendering the Mine. Third: Surrendering the I and Mine, both. Let me explain step-by-step.

First: Surrendering the I. Surrendering the 'I' is surrendering the ego, the mind, the root thought patterns, the mental setup. This is surrendering your conditions, your cognitions.

Somebody asked Ramakrishna Paramahamsa, 'Master, I am addicted to alcohol. How can I give it up?' He said, 'Surrender it to goddess Kāli. You will automatically give it up. You will become all right.' The disciple asked, 'How can I surrender this to Kāli?' He replied, 'Before you drink, remember Kāli. Offer the drink to Kāli first, and then drink.' This is a strange situation. Even so, the man followed the Master's advice. Before drinking, he offered the drink to Kāli, and said, 'O Kāli, this belongs to you.' After that, he drank it as prasād (sacred offering). According to the record, three days later the man said, 'I am unable to drink anymore. I have totally forgotten such things.'

Of course, when you authentically surrender, a deep transformation happens. The change from mind and matter to energy happens in you. It's a deep transformation and difficult to explain. You can understand only when you have the taste, when you have at least one glimpse of surrender.

You may be surprised that a man could give up an addiction by offering alcohol to God, to a deity. But when he offered it, his heart began to wonder, 'How can I offer this alcohol to Devi, the Goddess whom I love?' Next he began to question, 'If I cannot offer alcohol to the Goddess, how can I drink it? After all, the same Goddess resides in my body, in my system. How can I offer that to myself?' Once he realized that he could not give the alcohol to God and that the same God resided in him, he naturally questioned, 'How can I pour it into myself and disturb the system?' Surrender gave him intelligence. Surrender gave him understanding. This natural understanding made him complete and drop what he had been doing.

One more thing, when you really, intensely offer your mental setup, or root thought patterns at the feet of the Master or God, it gets totally disintegrated. The mind in itself is a pattern, a habit. Your 'I' is a set of habits. Your ego is a set of conditions. When you offer that at the Master's feet, when you surrender the 'I', it becomes totally disintegrated. Understand, if you habitually drink coffee every morning at ten o' clock, as soon as it becomes ten o' clock, you don't need to think specially of coffee, the mind will automatically say, 'It is ten a.m. Get me coffee.' It is a pattern. It is an addiction. Because of the habit, the mind asks for coffee.

In the same way, even your thoughts are patterns or conditioning. Even your moods are patterns. Even your mind is a record. Just as you have the coffee habit, you also have the habit of worrying. You have the habit of having an excited mood. You have the habit of reacting to every situation.

If somebody criticizes you, you immediately react. You become disturbed. After that, you criticize him in return or you rebuke him. If somebody praises you, you immediately feel flattered. You give him a good smile and feel great. If he criticizes you, you choose to become disturbed or you decide to rebuke him. If he praises you, you choose to be flattered. Even this choice is your root thought pattern. It is your mental cognition.

When you surrender the 'I', your root thought patterns, to the Divine, you can't choose. When you really surrender, even if somebody criticizes you, you can't choose to be offended. You can't choose to feel disturbed. You can't choose to rebuke him. Whenever you bring in your root thought patterns, you react in accordance with your mental patterns. When this is still the case, you cannot say you have surrendered. Real surrender can and will transform your life.

When you really surrender, whatever you choose is not really your choice. When you have surrendered, you are immune to criticism. After being criticized, you cannot choose to be disturbed. You do not feel that you have been

criticized. If you feel disturbed after some criticism, you have not surrendered. Again and again check whether you have surrendered or not.

Surrender is such a beautiful word that you can be easily cheated by it. We always say, 'I have surrendered everything to my Master, to God. He will take care.' But all our surrender is only skin deep. Scratch a little bit to see whether you have really surrendered or not.

When you have really surrendered your 'I', the root thought pattern is totally disintegrated. The egocentric mind becomes God-centric. Egocentric means eccentric. The egocentric mind becomes God-centric. When you surrender your 'I', your mind to God, your ego to God, your thinking system to God, it will be continuously bubbling with joy, because the Divine is always bliss, eternal bliss, nitya ānanda. Whenever you surrender your root thought patterns, you will be bubbling with joy, life and vibrancy.

As long as we are not conditioned, we don't have a mind. We don't have an ego. We have a special grace around us. We have joy and ecstasy. We have innocence and simplicity. A man who has surrendered becomes a small child once again. That is why there is a beautiful word in Sanskrit, dvijā meaning reborn. When you surrender, you are re-born. Our first birth is janma, which happens from the mother and father. Our second birth happens from the Guru and God. When you surrender your ego at the feet of the Guru or God, you take the next janma, the second birth. You are then called dvijā.

When you surrender the 'I,' the root pattern, you experience the space of completion with immense pleasure, joy and ecstasy. Pleasure, joy and ecstasy are different layers. Pleasure happens because of sensory objects. Joy happens because of seeing nature, such as a beautiful mountain, snow, ocean or a forest. Ecstasy or bliss is whenever joy happens for no reason; it happens from your inner being. Pleasure, joy, and bliss continuously happen in you, whenever you surrender your 'I', your ego.

When you surrender your ego, your mind becomes alive and spontaneously joyful. As of now, every moment you are preparing to live tomorrow. When you surrender, you move without a script. Whenever you move like that, in such a simple way, tremendous courage and trust walks through you. When we really surrender the 'I', the ego, we surrender the mind that continuously prepares the script for our life. We will live in the space of completion with tremendous spontaneity and courage. We will trust our intelligence. We will live our life as it is. We will accept, welcome and enrich life as it flows into us.

A beautiful verse in the Gītā says:

Ananyāś cintayanto māṁ ye janāḥ paryupāsate | teṣāṁ nity'ābhiyuktānāṁ yogakṣemaṁ vahāmy aham || 9.22 ||

'Continuously merge in Me. Merge in the Divine and all your needs and necessities will be taken care of by Me. Bringing them to you and taking care of them is My responsibility.' Kṛṣṇa assures us that He will manage both. We may think, 'How can this be?' Just by our surrendering to Him, how can He take care of our needs? What He means by, 'I'll take care,' is that He will activate or He will let you have the intelligence and courage to have everything and to love everything.

Surrendering 'I', surrendering the root thought patterns, totally changes your being. It shifts you from thinking to the energy, from the mind to no-mind, from incompletion to completion, and from mithya (the temporal) to nithya (the eternal). Second: Surrendering the Mine Here comes the big trouble. Mine means possessiveness, to possess the things that we have. We can surrender the mind, but never our possessions. We always think our ego comes before our possessions. On the contrary, Tantra says, 'Your ego is only based upon your possessions.'

Your ego is a byproduct of your possessions, of your 'mine'. It is from whatever you think of as 'mine', that is from your possessions, that your sense of identity as 'I' originates. If we look a little deeply, we can understand that our idea of 'mine' creates our idea of 'I.' Our mind is our possession. Even our body is our possession. So whatever we think of as ours, if we think, 'this is mine, that is mine,' from that root our ego starts growing.

If ego is akin to a tree, the root is 'mine.' The tree is 'I.' From the root 'mine', the 'I', the ego starts growing. If your 'mine' is growing, if your possessions are growing, you feel expanded. You become solid. You become somebody. You feel you have become free. By the expansion of comforts, the outer world possessions, by the expansion of the 'mine', you experience freedom. However, this is only freedom to choose your sufferings, and not to choose between joy and suffering.

Yes, you have freedom. Of course, if you have money, you can own a top quality car, home and all such things. You can have more choices. Still, these are choices between only suffering and suffering. They are not between suffering and

joy. To have the freedom to choose between suffering and joy comes from dropping the 'mine' and 'I.' It does not result from possessing the 'mine'. Even if you enjoy your possessions, underneath the enjoyment and joy, you have a deep fear. It is the fear, 'I do not know when it will be lost.' The fear of losing your possessions will not allow you to enjoy those things or relationships. Tthe man who is not possessive enjoys the same object more deeply because he does not fear when he might lose it. The person who continuously possesses it, who feels it is 'mine', will only own it, never enjoy it.

There are two devatas, Hindu deities, related to this: Kubera and Lakṣmī. Wealth has two aspects: wealth with possessiveness and wealth without possessiveness. Wealth with possessiveness is Kubera or yakṣa. Kubera means the person who possesses and never enjoys. Yakṣa is a being that owns wealth, but never enjoys it. He feels so satisfied with possessing that he can never enjoy.

Kubera represents richness, whereas another deity, Lakṣmī, stands for wealth. Richness means you have but you never enjoy and enrich yourself. That is Kubera. Wealth means something that not only do you have, but you also enjoy and enrich joyously.

Lakṣmī means abundance. The abundance or wealth is there without possessiveness. There is no possessiveness, no sense of 'mine, mine, mine'. That feeling is absent. When that feeling is not there, we really enjoy and enrich our life. We can really live life. We each decide whether we are a Lakṣmī or a Kubera. If we surrender our possessiveness, the feeling of 'mine', we will be continuously joyful, ecstatic and enjoying. Whenever we complete and drop possessiveness, whenever we relax from the feeling of 'mine', we live even with the material comforts and enjoy life.

Whenever you surrender the 'I' to the Existence, understand this one thing. Never think that the world is running because of you. It is running in spite of you. Fifty years ago none of you was here. Was the world unable to run? It was running perfectly. Fifty years from now, none of us will be here. Do you think the world will stop? No! Even so, we think the whole world is running only because of us. Understand that not only you but your whole 'I' and 'mine' are taken care of by the Divine. It takes care in its own way. But we, out of our ego, keep all our headaches, all the loads, upon our own heads.

When you rest, when you really relax, when you surrender at the feet of the Divine, your space of completion awakens the space of creation. Ninety-nine percent of your energy is available for expressing your positive creativity and power, and for living and celebrating. You harness the power of words through integrity, power of thinking through authenticity, power of feeling through responsibility and power of living through enriching. Until then that entire ninety-nine percent is wasted in unnecessarily worrying, self-doubting and struggling with incompletions.

Continuous self-doubting with worrying, fear and greed creates incompletions in your life. When you surrender, when you have faith and trust in the Divine, when you relax in the name of the Divine, the energy and powers that you had been wasting on worrying turns towards the power of creation with positivity and possibility.

Ninety-nine percent of your worries, fears and greed never come true. Whatever one percent comes true is always good for you. When you surrender your 'I,' your suffering is transformed into the space of completion bringing intelligence, love, joy, and ecstasy. When you surrender your 'mine,' your richness becomes the space of creation for wealth, power, and celebration.

You start really living to enrich others and yourself with your possessions. You enjoy and celebrate whatever you have. You start living it, and really feel ecstasy and joy from the things that you have. You go beyond the fear of 'When will I lose them?'

Third: Surrender both I and Mine. Surrender your whole life unconditionally, completely. When you surrender both 'I' and 'mine,' your whole life is totally transformed. It becomes completely different. The proof that you have surrendered is that you no longer worry and suffer. If you have really surrendered, you will not have worry or suffering.

To whom you surrender is immaterial. There is no need to bother about to whom to surrender to. It is immaterial whether you surrender to God, the Guru, Śiva or Kṛṣṇa. It is unimportant. It has nothing to do with whom you surrender to. Surrender itself has the power to transform and complete you.

You don't need to bother about whom you surrender to. That has nothing to do with liberation. Surrendering itself will do the miracle. Surrender has the energy and the capacity to transform you and to bring the energy of completion to complete you. Don't bother about which form or name you surrender to. It does not matter.

Just Surrender! Don't Doubt, Don't You Worry

There is no need to worry about what will happen thereafter, or what will be the effect or next step after the surrender. Most of the time, before surrendering itself, we calculate logically, 'After surrendering, what will happen to this or that?' Can we logically calculate what will happen? Never. If we do so, we project our mind beyond surrender.

If you know what will happen after death, only then will you know what will happen after surrender. Surrender and death are the same. When you surrender, psychologically you die. You are reborn. Can you say what will happen after your death? No. In the same way, you can never imagine or visualize what will happen after surrender. If you are imagining, visualizing, be very clear, you are not surrendering.

This question, whether you have surrendered or not, will disappear. You will have no doubt about whether you have surrendered or not. Your whole being will be flooded and will be bubbling with ecstasy and joy. There is just a feeling of surrendering, utter relaxation and utter bliss. You will not bother about what happens next. You will be totally relaxed from your duties, pains, suffering and responsibilities. The responsibilities will be fulfilled effortlessly. Your body will be doing the right action effortlessly. Your mind will be doing the right thing without your intervention. It's not that you won't go to your office tomorrow morning because you have surrendered. You will go; the body will carry on. Everything will be happening. But you will see utter relaxation in your being, the utter bliss in your 'mind' and the utter 'IS ness' in your life.

When you surrender the 'I', there is utter bliss. When you surrender the 'mine,' there is utter relaxation. When you surrender the 'I' and 'mine', there is a beautiful 'IS ness' in your life. This is the scale to measure whether your surrender is merely lip service or it is real. With this scale you can measure whether you have surrendered or not.

Surrender is nothing but a clear, conscious decision to be complete. You will conclude, 'Why can't the energy that can move my body, this sun, this moon and this planet Earth, move and complete my life?'

Understand: The bread that we eat becomes blood. It is not an insignificant process. Still, scientists have not succeeded in converting bread into blood. And such a big process happens inside our body. Just six feet tall - in such a small system, this big process is happening. Air is taken in, the prāṇa (life force) is separated out, the air goes out; the process is happening inside us. If the Divine can manage so much inside our body, if the Divine can manage so much in this Universe, it can well manage and complete our life, too.

Understand. Existence is intelligence. The Divine is intelligence. Why do you pray? You pray because you think that God has the capacity to give, that God has the śakti (power) to give. But when you insist, 'O God, give me now, give me right now,' it means you believe that He has śakti, but you don't believe that he has buddhi, the intelligence to decide when to give. You believe He has energy, but you don't believe He has intelligence. That is what your prayer means.

When you surrender, you understand that not only does He have śakti, He has buddhi also. Every moment, something will be taught to you. When you surrender, you will not have any pain. You will feel complete and liberated.

So whenever you relax and complete, you transform your life from mithya (illusion) to nitya ānanda (eternal bliss). You transform your suffering to a space of bliss. You move from depression to expression, from self-doubt to Self, from 'me' to 'you', from worrying to wondering. The genesis of identity is transformed with the process of completion.

The knowledge of advaita, the space of non-duality, becomes a living reality in you with completion. You conquer all fears with completion. You conquer all wrong self-identification of 'I' and 'mine' with your completion. The feeling you have that you are inadequate, that you are incomplete, that you are not capable, that you can't and all the impossibilities will just disappear and melt down with completion.

Do completion and surrender. Everything, the wrong, inadequate cognitions you have will melt down, you will become complete. So may you decide consciously to declare your completion with everything and surrender. Don't question or doubt once the conscious decision is made. Once you surrender, even after the decision, you will have the feeling, you will have the self-doubt whether you really did surrender or not.

First just decide consciously to be complete and surrender. Surrender everything at the feet of God who runs this world. You don't even need to have any name or form in your mind, 'Oh, I surrendered to this god. So what will happen?' Don't worry. Just surrender to the energy that runs the whole world. Then everybody is included under that title - God, Guru, Divine, energy of this whole Universe. Just decide to let this run your life.

After that, naturally, you will have a self-doubt whether you have surrendered or not. Then just say, 'Even this doubt is a gift from the Divine, the same Divine that is running the world. The Divine gives this doubt also. The intelligence to surrender and to doubt my surrender are both His gifts. Let me offer my doubt also to Him. Let Him take care.'

Surrender your doubt also. Then you will see the transformation happens in you just as you are. Don't think, 'First I will change, and then I will surrender.' No. You cannot do that. Surrender as you are, consciously, totally. Whatever is

in your hands, whatever 'mine' is in your hands, whatever position is in your hands, surrender completely. Your being will be flooded with a new feeling, a new life, a new energy and a new bliss.

So, may you surrender at the feet of the Divine. May you enter the space of completion. May you be in the energy. May you enter into the divine energy. May this happen to you. May you be in and may you become eternal bliss, nitya ānanda. Here ends the ultimate teaching of Śrī Kṛṣṇa and here starts our enlightened life. Let us take a few minutes to offer our gratitude to the great Masters.

First, offer gratitude to the great Master Śrī Kṛṣṇa who showered these great truths upon the whole Universe. Let us give our gratitude to Him. Then come all the Masters who preserved these truths so that we can enjoy and experience these truths in our life. Let us give our gratitude to the entire Guru Paramparā, the lineage of Gurus.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८॥

oṃ tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde mokṣasaṃnyāsayogo nāma aṣṭādaśo'dhyāyaḥ || 18 ||

Thus ends the eighteenth chapter named Mokṣa-Sannyāsa Yogaḥ, 'The Yoga of Liberation by Renunciation,' of the Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra, the scripture of yoga dealing with the science of the Absolute in the form of Śrī Kṛṣṇārjuna saṃvād, dialogue between Śrī Kṛṣṇa and Arjuna.

Book 3



Introduction to Hinduism
Preamble to the Cosmic Constitution

B R A H M A S U T R A S



Introduction

The Brahma Sūtras is the compilation by Bhagavān Veda Vyāsā of the core teachings of Vedas and Upaniṣads, particularly the nature of Brahman (the Supreme Reality) and the path to realizing oneness with this ultimate truth. Compiled by Bhagavān Veda Vyāsā, the Brahma Sūtras are a concise, logical collection of aphorisms (Sūtras) that clarify complex philosophical ideas about Brahman and the self (Ātman). These sūtras serve as a guide to understanding the true nature of existence as described in the Vedas and Upaniṣads.

THE SUPREME PONTIFF OF HINDUISM BHAGAVĀN SRI NITHYANANDA PARAMASHIVAM has revealed the essence of the Brahma Sūtras as the keys to explore and experience the Ultimate truth that the Brahma Sūtras explain in various ways like questioning, pure seeking, discrimination, intellect.

Bowing down to the great soul, Mahāpuruṣa Vyāsa, giving our humble respects, devotion and salutations to Bhagavān Veda Vyāsa. We will enter into his great gift to the world. The book is called 'Brahma Sūtrā'.

This great work 'Brahma Sūtra' can never be introduced. In your brain, at least a trillion cells exist, connected with trillions of planets, stars, and all of existence. When all the trillion cells are awakened, the whole cosmos is experienced inside the body. The Brahmaṇḍa is experienced in the Piṇḍāṇḍa.

Methods for awakening those trillions of cells vary. Yogis try to awaken the trillions of cells by kuṇḍalinī awakening through the breathing process, visualization methods, verbalization, and sounds. Devotees who practice devotion try to awaken those trillions of cells by deep surrender and a feeling connection to the highest consciousness in the form of a chosen deity or God. Karma yogis try to awaken the trillions of cells through continuous creativity. There are thousands of methods, systems, techniques, and technologies to awaken the trillions of cells.

On the banks of Saraswati, a unique experiment was conducted by some of the great inner scientists. They tried and succeeded in awakening the trillions of brain cells, leading a human being to the enlightenment experience simply by imparting an understanding. You can awaken your kuṇḍalinī shakti, the non-mechanical parts of your brain, and trillions of cells through prāṇāyāma, yoga, dhāraṇā, dhyāna, and samādhi-type techniques, or through deep devotion, a feeling of connection and surrender to the chosen deity as God through bhakti, or through intense, constant creativity without reason. It is an extraordinary self-sacrifice - constantly being creative without bothering about why you are being so creative. A man who works all the time may never even think he is working.

Real Karma Yoga means continuously working, being creative, not only without asking why you should be creative while working for so many hours, but even without thinking. When you are creative, all the non-mechanical parts of your brain awaken. The moment you think, "Why should I be creative?" you are back to being a human being. The moment you ask, "Why

should I work? Why should I be creative?", you ask for a salary, you are a worker. You are no longer God. You fall from the state of God to the state of human being. The greatest thing in the world is being creative not only without asking, "Why should I be active?" but also without thinking "Why should I be creative?" Then your very breathing becomes creative. When you don't even think about why you should be creative, you expose yourself to hundreds of methods to awaken the human consciousness to its peak.

Hundreds of methods for inner awakening were experimented with, researched, developed, and experienced by the great ṛṣis, the inner scientists, in various parts of the Hindu civilization. This unique experimentation took place on the banks of the Saraswati, where the Saraswati descends to the Earth. The geographical place is near Mana, a little north of Badrinath in the Himalayas, almost on the border of India. There is still a cave where Vyāsa lived and compiled all his works, where he wrote the Mahābhārata, and where his unique transcriber, Mahāgaṇapati, stayed. That is also the place where Bhagavān Veda Vyāsa compiled this great work, the Brahma Sūtras.

It is one of the greatest and most successful experiments - awakening the non-mechanical parts of the brain and awakening the kuṇḍalinī śakti, just by giving an understanding. It is one of the most difficult paths to walk alone, but also one of the simplest paths if an incarnation is there to do it for you - opening the non-mechanical parts of your brain, awakening the trillions of cells in your brain, and awakening your kuṇḍalinī śakti, just through deeper and deeper understandings about existence.

If you have to do it by yourself, it is almost like having a matchstick and trying to measure the whole world with it. The moment you awaken one cell and move to another, the first cell has already fallen back asleep. What is awakening? It is when the experience you carry about yourself - the existing 'I' - functions and connects with reality. What you think of as you, the individual self, should function through all trillion cells and directly relate with reality. This is the exact definition of awakening.

Now, if that pratyagātma chaitanyā, the individual consciousness is functioning through the eyes and relating with the reality, already the tongue is sleeping or slipped into falsehood. If that 'I' is related with reality through the skin, the ears are sleeping or slipped into falsehood. Understand, any part in you or any cell in you which is not connecting with the Self and the reality is not being bridged with it, is either sleeping or slipping. All sleeping is slipping into falsehood.

For example, your ears are functioning, your eyes are functioning, but if you are not completely aware about the changes you are experiencing in your skin, the skin part is not in reality. Those cells are in falsehood, slipping into falsehood. So, you are not completely enlightened. All trillions of cells, connecting with the Self and the reality means all three are in tune. This experience is 'inner awakening'. If you have to do this by yourself it is almost impossible. Only a person whose all trillions of cells are awakened can be a person established in satya, truth. Till then, everything is mithyā - falsehood.

A man who can lie blatantly, knowing he is speaking about something other than what he knows, or other than what objectively is, or other than what he believes as his, will never be able to realize the depth of falsehood into which he is slipping.

The most unfortunate thing that can happen to a human being is landing in a profession where one must lie constantly. According to Cosmic law, even the worst professions, such as prostitution - do not damage your consciousness as much. They may damage your body, you can contract all kinds of diseases, suffer, and weaken your physical health but even those professions do not harm your consciousness as profoundly as an eternally lying profession. There are some professions where lying and success are inseparable. If you are a seeker, choose practices that do not damage your consciousness. Pick a lifestyle that preserves and strengthens your integrity and does not damage your consciousness.

There are millions of ways to make money. Take real estate, for example. In real estate, you don't need to lie. You can say, "This is the value of the land. I will sell it at this price; otherwise, I don't want to sell." Land has no intrinsic value - it is a value you assign - so there is no lying involved. "What rate I bought it for, you don't need to bother. If you pay this much, I'll sell the land; otherwise, no." It is straightforward and honest. So, choose professions where you don't need to lie.

If the part of you that creates lies awakens, all other parts will be dead - not just sleeping, but truly dead. This lying part gives tremendous confidence to your brain: "You are not needed. I will run life. I can keep the whole thing alive, because at every moment, I can cook up a story and maintain the illusion." It acts almost like a security agency - an army telling civilians to sleep and slip away. An army is useful in some situations, but sleeping simply because the army is there is not right. Neglecting your responsibilities expecting some protective force exists to take care of your responsibilities is not the right path.

This great experimentation of keeping the whole brain alive through deeper understanding was successfully conducted by Vyāsa. Without a Master, this cannot be done. Without a Master, you can succeed in yoga through yogic techniques - you can create kuṇḍalinī awakening and experience inner awakening. Without a Master, you can succeed in bhakti yoga - you can feel connected to a God or deity and achieve enlightenment. Without a Master, you can continue being creative. However,

awakening all trillion cells through deeper understanding by yourself, without a Master, is impossible. When you have a Master, this becomes the easiest path.

In yoga, even if you have a Master, you still need to practice. In the bhakti path, even if you have a Master, you need to establish feeling connection. You need to connect with Him, to be in His physical presence. In karma yoga, again, you need to work and be creative. But in this path of understanding - Jñāna Yoga - you simply sit in His presence and listen, listen deeply to every understanding. He opens various parts of your brain - the non-mechanical parts - and inner awakening happens naturally. He awakens your kuṇḍalinī simply by giving you deeper and deeper understandings, nothing else. This was the greatest experimentation conducted in the Saraswati civilization.

Understand, the moment any experiment in any field becomes successful, it becomes an independent intelligence. It goes on repeating itself in history. For some reason, even if all the aircrafts in the science of making aircrafts disappear from Planet Earth, after 10,000 years, a new man exists, he will try, discover, rediscover the whole science of flying.

Once something is experimented with and succeeds, it becomes an independent intelligence in the Cosmos. It becomes an energy center and repeats itself in the flow of time again and again - including experiments like Hitler. Please understand, Hitler was an experiment, unfortunately a successful one. Successful experiments repeat over time, because once they succeed, they acquire independent intelligence.

That is why, in the Hindu tradition, we say: Hiraṇya, Hiraṇyākṣa, Hiraṇyakaśipu, then Rāvaṇa, Kumbhakarṇa, then Kaṁsa and Śiśupāla - these are negative but successful experiments. They became independent intelligences and continue repeating in the flow of time. Any successful experiment repeats itself throughout history. Whichever experiment you open yourself to and participate in, you become part of that experiment.

You can open yourself to politics and become part of the repetition of the successful experiments of politics. You can open your life to wealth and become part of the successful repetition of wealth. You can open yourself to living in a low-minded way, running around irresponsibly and becoming part of the mass unconsciousness - which is another independent intelligence. Or, you can open yourself and become part of the great repetition of the greatest conscious experimentation that has occurred in the Cosmos - the experimentation of Inner Awakening.

If you are feeling connected and actively participating in the group working toward inner awakening, being part of that repetition, you are a Brahmaṇa. If you open yourself to a group engaged in political revolutions, you are a Kṣatriya. If you open yourself to groups focused on the accumulation of wealth, you are a Vaiśya. If you go around irresponsibly with a group, creating fan clubs and leading an irresponsible life, you belong to the worker class, the fourth class. If you connect with groups that destroy others and become part of those experiments repeating in history, you are a caṇḍāla.

The great successful experiment conducted by Bhagavān Veda Vyāsa, along with a group of seekers - awakening the kuṇḍalinī śakti and the non-mechanical parts of the brain, purely through understanding, without any physical effort by the disciples was a remarkable achievement. That is the great successful experiment: awakening the non-mechanical parts of the brain and the kuṇḍalinī simply by expanding understanding repeatedly.

This process was first successfully carried out perhaps 10,000 years ago, when Bhagavān Veda Vyāsa performed it, and it became an independent intelligence. That happening has become an independent intelligence, much like a conscious star rolling through the Cosmos. Whenever the right muhūrta aligns with that star, it opens itself, and the experiment repeats itself.

When Vyāsa did this greatest successful experiment, he left a few code words in the Cosmos for the next generation of incarnations to pull out and make that successful happening repeat itself. Those code words are only called Brahma Sūtrās - Aphorisms of Existence.

Let Vyāsa and Saraswati flow in this tongue and liberate all of us, enlighten all of us. Let the great successful experiment Brahma Sūtrā repeat itself.



अथातो ब्रह्मजज्ञिासा ॥ १.१.१ ||

athāto brahma jiñyāsā 1.1.1

Inquiry into Existence

One remarkable aspect of this Brahma Sūtrā is that you don't need to practice anything. The entire process is the Master's responsibility. All you need to do is sit and understand the words the Master utters according to your own understanding, that's all. You don't need to concern yourself with the Master's dictionary. You understand according to your own dictionary, and it is the Master's responsibility to craft the right words - words that will lead you to inner awakening, interpreted through your understanding.

In other systems, like yoga, bhakti, or karma yoga, you need to perform some sādhanā. For the Brahma Sūtrā, no sādhanā is required. The only sādhanā you need is to sit in front of the Master. Take this act of sitting as your sādhanā. Sit for this great repetition of one of the greatest successful conscious experiments - the experiment of enlightening beings purely through understanding.

Throughout this book, there is no technique. The only technique-less spiritual book in the world is the Brahma Sūtrās. Nothing needs to be done. Absolutely nothing. There is no technique, no method, no homework. Vyāsa does not believe in homework; he believes in being homeless. Not only does he take away the homework, he takes away the very idea of home. He leads you beyond home - to the ultimate homeliness. He can make you feel at home with the entire Cosmos. He can make the Cosmos your home.

Vyāsa is the first inner scientist who successfully experimented and made this happen.

This is the most successful and powerful happening. Vyāsa is the modern man's Guru, because modern man does not want to do anything except sit in front of a computer. Vyāsa is the only practical Guru, both ancient and most modern, because he does not ask you to even sit straight. You can simply relax on a couch; the only requirement is not to sleep. You should try to have the cognition of what the Master is talking about, and that's all. Just as you sit and watch the news on TV, or watch cricket, or use the computer, in the same way, sit and listen with understanding. That is enough.

The inner awakening simply happens because Vyāsa performs surgery on the trillions of cells in your brain using the right words. When a certain cognition occurs within you, a specific part of your brain is awakened and acts as a bridge between the Self and reality. Vyāsa is such a great inner scientist that he constantly uses precise, powerful words to make that awakening

happen, keep the bridge alive, awaken all the parts of your brain, and maintain the bridges - ultimately leading to complete inner awakening.

There are at least three observable effects. Anyone who sits and listens continuously, allowing this process to happen within them and truly understanding it, will experience the first effect: measurable changes in the brain. The brain shows intense, high-quality activity, mitochondrial energy increases, and deeper strands of DNA awakening.

Next, in a visible way, your skin tone will change, and a natural shine will appear in your eyes and on your skin. Please understand, these visible changes happen simply through understanding the Brahma Sūtrās. These are side effects of the Brahma Sūtrā happening in you.

First, there is a visible, quantifiable, and measurable increase in high positive activity in your brain, especially in the non-mechanical parts, along with an intense increase in mitochondrial cell energy and the awakening of deeper strands of DNA. Second, there are visible differences in the shine of your eyes and the radiance of your skin.

Third, it may sound extraordinary, but you will develop the ability to understand and live with anything in life. Truly, anything in life. Nothing will surprise you of ignorance. When you are ignorant about something, you experience a certain feeling of the unknown or surprise.

The idea of having something unknown will disappear from your brain center. The idea of the unknown is in your brain center, not in reality. In reality, everything constantly reveals itself to you. It just goes on revealing itself to you. You will not have that tiredness of living. If you are having too much unknown in your brain centers, you will be tired of living. Brahma Sutrā will take away that tiredness to live.

The modern-day youngsters have so much tiredness to live. They plan about their retirement by 35. By 35, they have started calculating the property they have, the money they can accumulate, when they can retire. The idea of retirement enters into modern youth's mind too early, because of the ignorance centers being intensely active in the brain. Brahma Sutrā will remove that.

Saraswati energy flowing through Vyāsā as Brahma Sutrās is one of the greatest conscious happening. First, let this happen, let's enter into the happening.

First Sutrā - 'athāto brahmajijñāsā'. Bhagavān Veda Vyāsā straightaway starts the subject - deliberation on reality. He is not starting with a shānti mantrā, he is not starting with some prayers, he is not starting with even an introduction, he is straight to the subject - 'athāto brahmajijñāsā.'

Let us see some existing translations. Swami Gambhirānandā translates as 'hence thereafter a deliberation on Brahmaṇ'. Swami Vireswarānandā translates as 'now after attainment of requisite spiritual qualities therefore as the result obtained by sacrifices etc., whereas the result of knowledge of Brahmaṇ is eternal, the inquiry into real nature of Brahmaṇ'.

Let's listen to what Saraswati translates - 'athāto brahmajijñāsā'. Now inquiry into the reality. Inquiry into existence. Cognition into existence. This Sūtrā means, now let us understand existence. It means you need to understand all the understandings you had till this moment is not existence, is not the truth. The ability to let go is what you need to know, you need to understand from this Sūtrā. The sacred secret you need to catch from this Sūtrā is now let us enter into existence. All the understandings you had about your body, mind, life, death, about life, is not reality. You need to move into reality.

This happening, this understanding will directly become part of even your dream and deep sleep states of consciousness.

If you leave your college and take up a job, it takes at least two years for your dream state to adjust. You left your college and are now in a job. To stop creating dreams related to college, it takes at least two years for your brain. Sometimes, even after twenty years, you may still have some dreams about college. Now, this understanding will be so deep and so sharp that, from tonight, it will become part of your dreams. Even in dream states, this understanding will remain part of your consciousness. Even in dreams, you will be hearing and understanding the Brahma Sūtrās.

'Athāto brahmajijñāsā'. Let us inquire into the nature of reality, into existence. Saraswati does two jobs. One, She lands on the Earth, flows over the Earth as a river. Second, She lands on the Earth, goes into the Earth as an under stream and spreads all over the Earth and stays as underground water. Understand, all underground water is Saraswati. That is why, all the underground streams are called Saraswati in Hindu tradition.

If it is Yoga Sūtrā, if the Sūtrā is uttered and added, expanded with more words, it is done. It is like Ganges, created in Ganges civilization. Yoga Sūtrā is created in Cauvery civilization in Chidambaram - Cauvery Delta. Upaniṣads are created in Ganges civilization. For commenting on Yoga Sūtrās, the Master just adds more words to the Sūtrās and expands like a flowing river, it is

done. If Master is working on Upaniṣads or Yoga Sūtrās, this method is enough, because they all happened in Ganges civilization or Cauvery civilization.

But Brahma Sūtrās originated in the Saraswati civilization. Saraswati has two roles, two ways. First, She flows as a river on the Earth, and second, She goes into the Earth and remains as underground water everywhere. So whoever wants water and drills, She comes out. All underground borewell water is Saraswati. So now, Saraswati will flow into you.

First, more and more words will be added to give you the understanding that will stay in you like an open river, transforming your life, the way in which you live. The second part of Saraswati, which is drilled into your unconscious, gets into your system, stays there as underground water, and will come out whenever you need, whenever you ask, wherever you drill. Wherever you drill, whenever you ask, that is, whenever a need arises in your life, it just comes up. Now the process is: One, when the Sūtrā is repeated, more words will be added to give you an understanding. Then again, the Sūtrā will be repeated and each word removed to give you a different understanding.

"Athāto brahmajijñāsā". Let us now inquire into the nature of reality and existence. This is the overflowing river, commentary, open. Then the second part is, why so many words? Let's remove the words "Let us". Why existence, reality, nature? One word 'reality' is enough. Then, how can you inquire into reality, it is there. So remove the word 'inquire'. Finally what word is there - 'reality'. Why do you even need a word 'reality', when what is, is reality? Relax!

The sacred secret in this sūtrā is, let us enter into reality, so be ready to discard, let go, all the ideas you had about everything including reality and what you call life. That readiness makes you ready for Brahma Sūtrās, the greatest happening, repeating itself. Let us bow down to that great Saraswati flowing on Neelakanteshwara. On Neelakanteshwara hills only Saraswati is flowing and Vishnu is in Yoga Samādhi sitting there. That place is called Badrināth. Near Badrināth only Vyāsa stayed and that is the space where Saraswati is landing on the Earth, Vishnu is meditating and in Yoga Samādhi. Let that energy repeat itself on all of us. Let us all inquire into reality - "athāto brahmajijñāsā".

Saraswati flows in the modern day, not only underground but also above ground and in the sky! Now she is flowing in three ways. First, as a river - for those who are directly sitting and experiencing in the Master's physical presence. Second, as underground energy - even if people simply remember and meditate on the Master, they can start receiving these understandings within themselves. Third, as above-ground energy - through satellite waves and, wherever you access it, through the internet; you receive Saraswati in your home!

In the Brahma Vidyā Sampradāya, the Guru transmits understandings that are irrevocable. In the path of devotion, God, your chosen deity, plays a major role. In the path of Yogā, the technique plays a major role. In the path of meditation, the technology plays a major role. Here, technology means all the supporting elements around meditation and the technique. With Yoga, you may not need music. In the path of Yogā, you may not need other accessories for the technique. But in the path of meditation, it is not just the technique; the technology is also needed, and you require some additional accessories. In each path, certain elements are necessary for the ultimate transformation to occur in you.

But in the Brahma Vidyā Sampradāya, the one and only requirement is the Guru, that's all. If you and the Guru are both lost in a forest where nothing else is available, that alone is enough for enlightenment. Being in such isolation makes the process very easy and quick, because there are no distractions or entertainments. That is why, in the Brahma Vidyā Sampradāya, the Guru and disciples are by themselves in the forest.

Here are some more truths related to Brahma Vidyā Sampradāya. Awakening your complete understanding, awakening your complete life, awakening your complete existence, fulfillment in awakening. This fulfillment happens through so many ways like yoga, meditation, dhyāna, tantrā or karmā. But the uniqueness of this Brahma Vidyā Sampradāya, means the tradition of Vedānta Vidyā, is the tradition of sitting and listening to these great truths. It is somehow unique, because just by the proper understanding, the deepest possibilities of your inner space are awakened, the deepest possibilities of your inner space are brought to life.

In Brahma Vidyā Sampradāya, the words play a major role. It can bring tremendous understanding. It can move mountains literally. It can put you in the restful awareness very casually. Nothing is required, nothing at all. That is why, the Brahma Vidyā Sampradāya is always misunderstood and many times lost. Because in this Sampradāya, the one and only thing you need is an awakened Guru. When the awakened Guru is there, no tool is required, because no tools are used, nothing is left. Birds do not leave footprint in the air, but buffaloes always leave a deep footprint in the sludge. If you are traveling in the path of buffaloes, it is very easy because there will be a deep footprint in the sludge. Techniques, methods, methodology, path, the path traveled will be there. You can easily catch it, leave it, and travel that direction again.

But the unique thing in the Brahma Vidyā Sampradāya, in Vedānta Sampradāya- no footprints left. No techniques are left, no methodology. If you analyze, analyze, analyze exhaustively all the Vedānta literatures, you will see only 3 advice - Shravaṇa, Manana, Nidhidhyāsana - listen, imbibe, express. What to listen to? There is no answer. Whom to listen to? There is no answer. What to imbibe? There is no answer. What to express? There is no answer.

Brahma Vidyā Sampradāya does not leave footprints. It is an ecstasy. Birds do not leave footprints in the sky. Paramahamsas do not leave technique trails in the conscious inner space. This is one of the great advantages in the Brahma Sutrā in the Hindu tradition, Brahma Vidyā Sampradāya. Same way, the big disadvantage is it is completely Master centric.

All Hindu Sampradāyās are either cult or culture. How you look at it is the only difference. All Hindu Sampradāyās, all Vedānta Sampradāyās, can be considered a cult or culture. If you say some sampradāyās are a cult, then you should understand, all sampradāyās are cult. If you think some sampradāyās are culture, then all sampradāyās are culture. Because in Vedānta sampradāyās, there is nothing else left, no technique, no chosen deity, no karmā, nothing needs to be done. All you need is a Master in front, who goes on giving understanding - deeper and deeper and deeper layers of understanding, who goes on peeling you. So in this whole Vedānta Sampradāyā, the only requirement is a proper Guru.

Beautifully Vedānta Sampradāya describes how to catch the right Guru. Peel all the things which are common. For example, if your Master has an organization, somebody else is also having organization. There are so many spiritual organizations. Remove that part from His glory. If He has a body, then many of you also have a body. Remove that part from His glory. If He has amazing orating power, many of them are also having. Remove that part from His glory. So go on peeling, peeling, peeling.

Finally, at some point your logic will not be able to peel further, but still, you will feel, “He is something more than all these things.” When your logic feels, “I cannot peel any further, I have peeled everything. Even after all these things are removed, He has something more than all these things put together.” When you feel this understanding with somebody, He is your Guru. If that does not happen, if you feel, “No, no, no, after I peel 3-4 things, He is not worthy,” then forget about Him. He is not worthy of being your Guru. You are not worthy of being His disciple.

The Guru–Disciple relationship is sacred. It should be entered into after thorough study and research and should never be broken. Ending the Guru–Disciple relationship in your life is the worst crime you can commit against yourself, the harshest punishment you can impose on yourself, and the gravest conspiracy against your own being. One more point: changing Gurus is perfectly acceptable; there is nothing wrong with it. For example, you may go to one Guru, and after some time, you outgrow that Guru or mature further and feel a connection to another Guru - that is perfectly fine.

However, dropping a Guru without taking up another is a crime. It does not indicate advancement; it indicates a fall. Arrogance, ego, or hatred has come in between. In the Brahma Vidyā Sampradāya, a disciple may be sent to another Guru by the Gurus themselves - that is traditional and accepted. A disciple may also choose to go to another Guru on their own - that too is traditional and accepted. The problem arises when one abandons a Guru for foolish or trivial reasons; then something is seriously wrong. Unless you are ready to rise above junk logic, stupid reasoning, and develop true maturity, you are not suited for Brahma Vidyā.

In Brahma Vidyā, you are not even asked to surrender. There is no śaraṇāgati, no act of surrender. The interesting thing about the Brahma Vidyā Sampradāya is that once you are initiated, the Guru must perform pūjā for you. He must worship you. In all Brahma Vidyā Sampradāyās, once a disciple is initiated, he is made to sit in the seat while the Guru performs ārati. Here, the knowledge - the vidyā - holds the center; nothing else matters.

Brahma Sūtras do not start with yāma, niyamā, āsanā, or prāṇāyāma. The original Vedānta Sampradāya tradition does not require any prerequisites. The one and only requisite is an enlightened Master for you to sit with and understand His words. That’s all. Nothing else. Very beautifully, Śaṅkarā puts it: manuṣyatva – having a human body; mumukṣutva – the desire for liberation; and the nearness of a Mahāpuruṣa – an enlightened being. That’s it. Nothing else is needed.

The Brahma Vidyā Sampradāya, Vedānta sampradāya, is the easiest path, because you don’t need to do anything except listen. In all other traditions, you need to do something after listening. For example, in bhakti tradition, you need to listen about the bhakti, then you need to practice it. In the yogā tradition, you need to listen about yogā, then you need to practice it. But in Vedānta Sampradāya, just listen, that’s all. No need for any practicing, that’s why no homework.

The listening becomes so powerful, the listening is so intense, when an incarnation expresses these great truths, it is said that even devās (gods) come and listen. And not only that, even the deities shake their head and listen. There are thousands and thousands of stories how when a Master expresses the great truths, Gods and Goddesses come and sit and listen. And deities will stay there with their intense presence. All you need is to listen, listen, listen. That is why J Krishnamurthi, whom we consider from Brahma Vidyā Sampradāya although he denies all sampradāyās, says he does not need to accept he belongs to Brahma

Vidyā Sampradāya, but we accept him because we know from where he is coming. He goes on repeating, 'Listening is God. Listening is God. Listening is God.' Because nothing else is required for you to experience God.

When a Master expands on the truth, it is not just words. See, in the Cosmos there are so many great happenings, floating like a bubble, balloon, they are all floating. The happening of Jesus, because it has become a successful experiment, it is an independent intelligence. Happening of Krishna, happening of Rama. So all these have become an independent intelligence and they are floating around in the Cosmos, in the Space. To whatever bubble you tune yourself, that opens in your life and happens in your life. You become part of that happening, that happening becomes part of your life. So Bhagavān Veda Vyāsa sitting and transmitting that extraordinary understanding of Cosmos and Brahmaṇ and reality and enlightening disciples has become a huge successful experiment and thus, an independent intelligence. It is floating around. When somebody raises themselves to that frequency without any gap between time and space, that experience again expresses. It just opens up and expresses.



जन्माद्यस्य यतः ॥ १.१.२ ||

janmadasya yatah 1.1.2

The Whole Universe came from Existence

In the first chapter, second Sūtrā - "janmādyasya yataḥ".

Swami Gambhirananda translates as, "That is Brahmaṇ from which are derived the birth, etc. of this Universe."

Swami Vireswara translates as, "Brahmaṇ is the omniscient, omnipotent form which proceed the origin of this world."

'janmādyasya yataḥ' This whole Universe came from Existence. Now, you need to understand the sacred secret in this Sūtrā. The sacred secret in this Sūtrā is, nothing can come out of anything.

Athāto brahmajijñāsā - let us enquire into the reality of existence. It means, you are ready to drop all the ideas you have about reality. Only then you will be able to enter into reality. You should be ready to drop the ideas you have about reality.

Now let us enter into reality. 'Janmādyasya yataḥ' means: from the Cosmos, from Brahmaṇ, this Universe originated. If something comes out of something, how can the thing that came out be anything other than what it came from? If this world has emerged from Brahmaṇ, then how can this world be something other than Brahmaṇ, the Existence? It cannot be something other than Brahmaṇ. Then, Brahmaṇ cannot be causing you illusion, delusion, suffering, or pain. You may ask, "Then how am I experiencing illusion, delusion, suffering, or pleasure?" Here, the logic seems to fail; the equation does not appear to work. Before understanding this Sūtra, you need to grasp the impossibility of logic in certain matters. Some things are impossible for logic to fully grasp or express. For example, take this simple understanding: a rope can be used only for pulling, not for pushing; a bar can be used only for pushing, not for pulling. No arithmetic or logical calculation in any robot can arrive at this conclusion.

It is such a simple understanding, yet the scientific community is still struggling to teach it to a robot. There is no logical or arithmetic calculation that can be fed into a robot to make it conclude: "A rope can be used only for pulling, not for pushing; a bar can be used only for pushing, not for pulling." When a robot sees, it perceives only lines and circles; it cannot reach that comprehension. Understanding logic and arithmetic calculations - which many consider the foundation of life - cannot provide a solution for grasping this simple fact. The whole Greek civilization was built on arithmetic and logic, and modern civilization still stands on this limited, shallow, one-dimensional understanding of existence.

That is why building life solely on logical and arithmetic calculations is extremely dangerous. Any fort can stand only on a few thousand pillars, yet these people are attempting to construct a huge palace on just one pillar. Your life is a vast palace. Humanity

itself is a vast palace. Yet this Greek-based civilization tries to make that immense palace stand on only one aspect of life - the arithmetic and logical calculations.

The Saraswati civilization, the Hindu civilization, is trying to build the civilization on reality. When you start your education, reality is taught to you - Athāto brahmajijñāsā - let us enquire into reality. Not, 'let us enquire into arithmetic mathematical logic.' No! But unfortunately, the whole thinking, the fuel of the Greek civilization, the driving force of Greek civilization, and the driving force of the Western civilization is very primitive. Even this idea of 'one God' is nothing but the arithmetic logic and insecurity. In arithmetic logic, two is always against one. Zero is always against one. This insecurity inherent in arithmetic logic has given rise to monistic religions.

All Ganges civilizations are based on reality. Religions evolved from the realizations that do not talk about one God. Hinduism actually says Gods are many. These guys go on saying, "No, no, Hinduism also says - 'ultimately God is one and many forms are there'. Hinduism does not say God is one. God is beyond duality. That's all - advaita, that's it. Never ekatva. We are not arithmetic logic based religion. We do not have insecurity based on arithmetic logic. Our tradition is based on arihantas, which means enlightened ones, not arithmetic.

There are as many trillions of Gods as there are trillions of cells in your system. Each cell in your brain is a God. We have a method of understanding how to awaken each cell. The understanding that awakens each cell is mantra. Therefore, you need to look within. The deepest truths should be heard from a person who has traveled to those depths.

Arithmetic logic cannot explain all the questions about reality. You can use it at an initial level, but eventually you must confront reality as it is. Janmādyasya yataḥ - the whole Cosmos originates from this reality. Whatever exists, is reality.If you are experiencing fear, pain, pleasure, greed, or suffering, look into these experiences themselves for solutions, not into reality. Reality itself operates from reality, in reality, and for reality. Creation, sustenance, dissolution, and destruction - all happen in reality, by reality, and for reality.

If you touch and see the wall of the room in which you are sitting, that wall is reality. But if the wall gives you the problem of "it is mine or not mine," and all problems arise because of this sense of ownership, then analyze the problem not based on the wall itself, but based on your mind, which creates all these problems. Similarly, the person sitting next to you is reality. If issues of friendliness or enmity arise, analyze the problem in the friendliness or enmity itself, not in the person.

Arithmetic logic keeps inspiring and impressing you to find the problem in terms of reality. But the first Sūtra of the Brahma Sūtra makes you understand that problems should be analyzed, understood, and solved not in reality itself, but where they are felt. It is a complete shift in the understanding of life.

Janmādyasya yataḥ. Reality - Cosmos is the origin of the world. These are attributions. For example, the man who is wearing a yellow dress is an attribute. The man who has seen the ocean is an attribution. If someone says to bring that man who has seen the ocean, only the man can be brought, the attribution cannot be brought. Same way, 'The world came out of Cosmos', these words are all attributes and the whole problem boils down to your dictionary and the Master's dictionary. Master makes a statement, 'World comes out of Cosmos' and you ask, "What is world and what is Cosmos?" Then Cosmos comes out of the world. Both are one and the same. So 'janmādyasya yataḥ'. Origin happening, ending is - is.

There is no change. Wherever you feel change, look for the problem in the place where you feel the change, not in what is. What is, IS. The problem should be looked at where it arises. The solution comes when you analyze the feeling. Healing happens when you analyze the feeling of pain, pleasure, fear, sorrow, or suffering. Healing does not happen if you try to peel the wall. Peel the feeling, not the reality. But you go on trying to peel the reality.

Janmādyasya yataḥ. It means reality comes out of reality. The origin of reality is reality. Naturally, reality cannot give you any suffering. Reality cannot give you any fear. You cannot be greedy in reality. Because in reality, how can you be greedy of yourself? How can you be afraid of yourself? How can reality be greedy of reality? How can reality be afraid of reality?

Then, if you feel, "No, I am having greed. I am having fear," look into where you are having it, not into what is. When you look into where you are having it, you will understand that the idea of 'having it' is only an idea of having, not that you are truly having it. If there are a few moments in your life without fear, then how can fear really happen in you?

You see, anything that truly happens should be eternal. If something is not eternal, it has not only never happened once - it has never happened at all. If illusion cannot be eternal, then not only can it not be ephemeral, it cannot even exist. If there is a feeling of, "Till yesterday, it was there," forget about it.

People ask, "How can māyā be destroyed?" Understand that māyā never gets destroyed. Does the flower floating in a pond in any way affect us? No. Because that does not affect us, we have grown beyond it, it is not only not affecting us, it does not

practically exist for us. But a small ant, floating in the water, trying to survive, for that ant that flower can either be a boat or a hindrance to cross. For that ant, that flower is a māyā. But for us, not only it is not māyā, it does not exist for us.

When you outgrow even the people around you, your friends, your family, your circle, your relationships, everything will be in such frequency, even for them māyā does not exist. So, you don't even feel, not only for you māyā does not exist, you will understand that even for the whole world that māyā does not exist. The frequency in which you exist, even for all of them, māyā does not exist.

The sacred secret from this Sūtrā is - reality is reality is reality. It comes from, stays and merges back into it. Then why this suffering, bondage, liberation? These are all just the foolish words taught to you. Just junk those words, and be liberated now, "Wow, that is true. Then what about my day-to-day problems, food, shelter, name and fame, prestige, society, money?" Look into those problems where they exist. They don't exist in reality. When you understand 'the reality comes out of reality and goes back to reality', all these problems become a small flower floating on the water. They become insignificant to you. Go on increasing your understanding again and again, establishing yourself into reality - Brahma Vidyā.

Today, one dimension of reality: Reality comes from reality, stays in reality, and goes back to reality. This reality can never cause fear, greed, or suffering to you. If you are experiencing fear, greed, or suffering of any kind, then be very clear - you are supposed to work on the feeling, not on reality. The arithmetic-logical civilization is trying to build an entire palace on a single pillar. That is why it is constantly tumbling and falling.

Tumbling down and falling is the depression of great civilizations. Western civilization needs to understand that, unfortunately, it has been built on the wrong foundation - on a single pillar of arithmetic logic. That is why it goes on suffering in deep depression and emptiness. Here is the solution: Build again and re-strategize. Fortunately, the Western mind is open, curious, inquisitive, and ready to imbibe great truths.

Build, re-strategize, re-plan, review, and rethink your basic understandings based on reality, not on arithmetic logic. The understandings of the intelligent ones, when taught as faith for the ordinary, later develop into religion over time. Therefore, the insights of the intelligent ones must be reviewed, revised, and re-planned. When this happens, the very act of reviewing transforms religion. Whatever is handed over to the common people as religion like science is also a religion.

Each department is a religion. It is a religion. So, each religion needs to review, relook, replan, re-strategize all the understandings they have about reality, based on this one great revelation that life cannot be built on logical arithmetic. It has to be built on reality, which comes from, stays in, and goes back in reality, which cannot cause fear, greed, suffering. So anywhere fear, greed, or suffering is felt, you need to attend and look into that part and not the reality. These understandings will change the very way we look and perceive living life.



शास्त्रयोनित्वात् ॥ १.१.३ ||

Shāstrayonitvāt 1.1.3

Source of the Shāstras

In the first chapter third Sūtrā - "Śāstrayonitvāt." The Sūtrā is just this much - "Śāstrayonitvāt." That's all.

Translation says, "Brahmaṇ is omniscient because of its being the source of the scriptures.

Swami Vireswarananda translates as, "The omniscient and omnipotent of the Brahmaṇ being the source of scriptures."

The meaning, the translation of this Sūtrā is, "Brahmaṇ is omniscient because of its being the source of scriptures."

"Śāstrayonitvāt." Just two words. Source of the Śāstras. This is the source of the Shastras. First let us understand the word 'Śāstra'. Śāstra means truth about reality. In the commentary, each explains differently. The Vedikas are saying, "Brahmaṇ is great because it is a source of Rigveda, Yajurveda, all Vedas." Naturally the Vaishnavites say, "No, because it is the source of Bhagavata and all the Vaishnavites scriptures." Each one debates on the word 'Śāstra'.

Śāstra means the truth about reality. Truth about reality. Only the omnipotent, omniscient intelligence will have guts to reveal its quality. Only the ultimate will have the strength to reveal its qualities to you, to reveal truths about itself to you. The word 'Śāstra' does not mean just some book. Śāstra means truth about reality. Only truth has the capacity to reveal its truth. Nothing else can reveal about its truth.

Leading somebody in the path of truth is very dangerous unless you are established in it. If you are not established and you are leading, a disciple will find out your falsehood. That's one of the very important truths you need to understand.

Only truth has innate intelligence to reveal itself. Śāstra means truth about reality. Existence is great because it reveals all the truths about its reality. All the psychodrama you add on the things and persons and situations, if they are deducted, truth is revealed. The moment you start the psycho drama of Master being Guru, Master starts the psychodrama of you being a disciple. The moment you start the psychodrama of friendliness towards somebody, that person starts the psychodrama of friendliness to you. The moment you start the psychodrama of enmity with somebody, the person starts the psychodrama of enmity towards you. Psychodrama of pain, pleasure, love, anger, towards persons, objects or reality, is corruption. Otherwise in truth, in reality, shastrayonitvāt.

Reality is the origins of the truths about reality, because it is origin about the truths, about the reality; because it has the capacity to reveal the truths about itself, it is great. Anybody who has the capacity to reveal the truths about himself, will go to the deeper and deeper truths about himself.

People whose breathing space you enjoy, and who enjoy your breathing space, just completely reveal yourself to them. Even if the relationships are breaking, it's okay. What you are, and what you feel yourself to be - the truths about you - reveal them to these people. Even if your relationships are breaking in your life, you will roll through life so beautifully, you will attract deeper and deeper personalities who are ready to resonate with your reality. People who are ready to resonate with your reality are eternal companions. You will attract eternal companions into your life. Not only that, you yourself will experience deeper and deeper realities about yourself.

In West Bengal, there is a great spiritual tradition called the 'Bauls.' The word 'Bauls' means, in Bengali, 'Pagal' or mad. They usually stay in couples. Couples are not necessarily one male and one female; they stay as pairs. Sometimes, both will be female, sometimes both male, and sometimes one male and one female.

The Bauls take a vow: "We will share the deepest truths about ourselves with each other." They also take a vow: "We will not allow anybody else into our breathing space, and we will not enter anyone else's breathing space." It's a very beautiful tradition in West Bengal.

They carry a long stick with a begging bowl attached. Even while they beg, they stretch the bowl and tell the person not to enter their breathing space: "Put the food from there."

Try this - it actually works. Anybody who enters your breathing space, or with whom you share your breathing space - your friends, family, first circle, the warm circle - show the utter naked truth about yourself to them: what you feel about life, about yourself, about them. You may be afraid, but sometimes Vyāsa doesn't give any technique; he doesn't give any homework. He just takes away the home from you so that there is no homework. Vyāsa is a dynamic, dynamite diamond. That is why Vedāntis always have to move out of society, because it requires a high measure of truth.

Reality is too much for society, just as the fruit is too much for the root. But the foolish root does not understand that the fruit is the very life of the root. The enlightened Master is too much for society, yet society does not realize that it is for the Master's sake they are still alive. It is the fruit that justifies the existence of the root; it is for the fruit that the root exists. Reality is too powerful for society, but the small groups that hold this reality as a living stream, as the very juice of the Earth - these are the salt of the Earth. It is because of such groups that humanity is still kept alive, without being destroyed.

Decide strongly, "Anybody with whom I share my breathing space or who shares my breathing space, I will be completely open and naked and truthful to them, in all possible ways, even if it brings dire consequences in my life."

It can surely bring only auspicious consequences. If the other person is understanding, you will become deeply intimate. If the other person is arrogant or unconscious, at least you will not have that person in your life. You remain free, liberated. Liberation from illusory relationships is liberation from illusion itself. Any truth you feel about yourself and the other person should be revealed. Another important point: within a few days, the truth you feel about yourself and the other person may change. Again, reveal that change.

What you feel honestly at this moment - about yourself, about that person, about your relationship - reveal it. After ten days, you may suddenly have a different understanding - reveal that as well. Have the courage to face your reality openly. Have the courage to reveal the reality, knowing that whatever you reveal now may change in a few days, hours, or even minutes. This will make your relationships deeper, more honest, and more truthful. If it breaks some relationships, so be it—you will grow.

Only truth has the capacity to reveal itself. So decide to reveal yourself completely, openly, to everything. Know very clearly: the chair on which you are sitting while telling a lie will be a witness. When someone else sits in front of that chair and you tell another lie, the chair will unconsciously communicate to that person, "Don't believe this person." It will send the message clearly into their bio-memory. When they leave, they will not believe you. Everything around you records what you are saying; everything around you records who you are. Reality is ease-ness. Whatever you think as reality - reveal it, reveal it, reveal it. Your understanding of reality will deepen and deepen and deepen further.

Śāstra means truth about reality. Only the truth has the capacity, intelligence, and courage to reveal reality about itself. Only reality has the guts to reveal the truths about itself. Only Brahmaṇ reveals the truth of its existence. In Sanskrit, we have a very beautiful word: "Svayam Prakāśa" - self-shining, self-effulgent. By its existence, it reveals its nature, its presence. Only the chaitanyā reveals its presence through its own existence. You cannot hide chaitanyā. How can you hide it? The self-effulgent cannot be hidden.

Decide this as a first step: "I will live like Brahmaṇ, like reality. All the truths about me will be completely open, and anyone who comes will be able to read them. My life will be an open book." When your life is an open book, you become a Śāstra for others and for yourself. When you reveal the truths about yourself to others completely and honestly, understand that you will

learn more about yourself than anyone else can teach you. Start talking, start opening up, and you will see that suddenly you will begin radiating many wonderful, amazing, and auspicious energies and characteristics.

And not only that, when a stone is rotated in the flow of the Ganges, it gets beautifully molded into a Shiva Linga. Similarly, when your Being is tested and rotated by living the truth and speaking honestly, it becomes a Shiva Linga, a manifestation of existence. In the beginning, it is a courageous task. "No, no, I will tell four truths about me to her, but not the fifth one - that is dangerous." "Ah, as if he is going to tell me everything, or what?!" But remember, he is not asking for enlightenment - you are asking! Come on, be honest. If he were asking for enlightenment and was not revealing, then that would be different. You are the one seeking; you wanted it, and thus it became your responsibility.

So, anybody whom you consider a friend or relative, be completely open to them. You will imbibe the qualities of existence - Brahmaṇ - within you. The delusion and illusory layers will be peeled off. "Śāstrayonitvāt" - truth has the capacity to be the source of revelations about itself. The Sun shines and radiates because it has no dark patches inside. The Moon is hesitant to shine and radiate because its own dark patches would be revealed. Shine like the Sun. Do not be afraid of the dark patches you carry.

When you shine like the Sun, the dark patches will also be burned away. Only consciousness has the ability to reveal its nature. Matter does not reveal its nature. A fan cannot reveal its nature, but electricity does reveal its nature - touch it and see. Electricity is the life within the fan. Similarly, matter does not reveal its truths to you. Consciousness reveals its truths. Be conscious.

Reveal your own truths about you to you and to everybody - radiate. Whatever you have as truth about you, don't hide - be that. Share. If the other person is capable or matured enough to be associated with you, let the relationship grow. Let it be 'make or break'.

Being in any relationship without the purpose of mutual growth is prostitution. This is according to Hindu tradition, because when you get married, you take this vow: "Let us help each other reach fulfillment." This is one example of a husband-wife relationship.

But in every relationship, radiate this truth. What you know about yourself - radiate it. An ordinary stone is matter; it is not Śāstrayonitvāt, meaning it is not self-effulgent, not self-revealing about its existence and truth. But a diamond is self-effulgent; it reveals its own truth and existence.

In all of you, there is a part that is diamond, covered by ordinary stone. Polish that part, let the ordinary part disappear until the diamond is fully revealed. Let the entire ordinary part vanish. Use the diamond that is already shining to polish the diamond within you. That is what happens in the Upaniṣads with the Master. The Master is a dynamic, dynamite diamond. All the stone parts of you are blasted away. Only the self-effulgent part, Śāstrayonitvāt - the parts within you that reveal their own existence - remain.

Don't be stuck in any friendship, any relationship, other than the reason for growing together. It's a very courageous truth, a very strong truth. Another one important thing, when you courageously take this step of revealing all your truths to the people with whom you are living, it will only lead to more and more auspiciousness because if the other person is understanding, the relationship will become deeper and greater. It will grow together. If not, at least you will be rid of it.

A reality is great because it reveals all the truths about its existence. Anything that reveals all the truths about itself by its very existence is reality. It is great. Use this as a scale in your life: anything that reveals all the truths about itself by its existence is reality, great.

An enlightened being, by his very presence and existence, reveals all the realities about Himself. In you, there is a part of yourself that reveals all the truths about itself to you. That part is reality, consciousness, enlightenment. Śāstrayonitvāt – that part is God, Brahmaṇ, existence.

In you, there is another part that hides the truths about its reality, and that is matter.

This Brahma Sūtrā is almost like a fruit juicer. Just as a fruit is placed on a juicer and pressed to extract its essence, similarly, you need to take this Brahma Sūtrā and press, press, press on your system. It is recommended to take dry fruits and nuts – like almond, cashew, ghee, and similar items – because your brain needs intense energy and a cooling lubrication to fully grasp this.

When you are listening to these ideas – "Anything which reveals its existence and truth to you is God, and you have this part in you" – many parts of your brain will catch fire: "Wow, yes, right!" It will just click, open up. "Yes, many times, in many moments, some parts of me reveal their existence to me and to others. Right – in those moments, I am always in restful awareness. Other times, when I am not revealing myself to myself or to others, I am suffering."

If you are not revealing your existence to all the people in your breathing space, slowly, slowly, you will start hiding it from yourself as well. That is what we call self-ignorance – ātma ajñāna. The failure of life occurs when self-ignorance becomes too much, and you give up. That is what we call "breaking down."

Break down in front of your reality, so that you can stand up. When you reveal all the truths you know about yourself to all the people around you, suddenly, deeper and deeper layers of truth about yourself will be revealed to you – by you. Those deeper realities revealed to you by yourself will take you to higher and higher spaces. You become Śāstrayonitvāt. You become the origin of the Śāstra.

Śāstra means truth about reality. When you become Śāstrayonitvāt, the origin of the truths of reality, you are enlightened – that's it.

The Master goes on revealing truths about Himself. Whatever He feels about Himself, He continues talking, continuing to reveal. That's all. In this way, He becomes Śāstrayonitvāt – the origin of the truths about reality. Because the Master has become the origin of the truths about reality, all He does is come and sit, opening a window for you to see the inner space where He resides.

The Master just comes, sits, and opens a window for you to catch a glimpse of the Cosmos. Existence continuously reveals its truth about its own existence in reality. Today, go on grinding this truth within you. It will not be as simple as a fruit juicer; it will be more like diamond cutting. Go forth and reveal all the truths about yourself to all the people with whom you are living. Boldly, courageously, revealing the truths about yourself, you become Śāstrayonitvāt – the source of truths about reality, the origin of truths about reality.

You will experience a tremendous restful awareness and freedom. Let the Upaniṣad unfold within all of us. Let the truth, Śāstrayonitvāt, be drilled into all of us. Simply sit in the Upaniṣad. No technique, no meditation, no process, no mantra, no japa, no visualization - there is no need even to close your eyes. If you feel like it, close them; or simply sit with your eyes open. Let the Upaniṣad happen.

Drill this truth into yourself – Śāstrayonitvāt. Be the origin of the truth about the reality of existence. Be truthful to everything, and everything will be truthful to you. What you understand as truth, be honest with it. Deeper and deeper layers of truth will be revealed to you. One important aspect of the Brahma Vidyā Sampradāya, the path of Vedānta, is that you should go out and start relating this truth to people. Start sharing this truth with the world. Start working on it. Otherwise, you will forget it, because it is such a profound truth.

If you don't drill it into your inner space, you will forget it. So when you go out, keep talking to people; share with them what you have heard. Transform others, convince them of these truths, and in the process, you will be transformed on a deeper level. You don't need any other technique, practice, or method, but you must talk about it with others. Otherwise, what you have heard now will be forgotten. At least talk with a few people. Don't think that by writing, you will be able to remember. No! Talk – only then will you understand how the truth gets customized for you and your situation.

Now go out and open a window of your inner space to the world. If people are ready to look in, it is worthy of their attention. If not, make it worthy of looking in.



तत् तु समन्वयात् || १.१.४ ||

Tat tu samanvayāt 1.1.4

That should be known only by personal experience,
through Upaniṣad with the Master

"Tat tu samanvayāt". Just two words. The world is reduced to these two words - 'tat tu samanvayāt'.

The English translation by Swami Gambhirananda, "But that Brahmaṇ is known from the Upaniṣad, it being the object of their fullest import."

Swami Vireswarananda translates as, "But that Brahmaṇ is to be known only from scriptures and not independently by other means is established, because it is the main purport."

'That should be known only by personal experience, through Upaniṣad with the Master.'

The sacred secret in this sūtrā is, it can be realized not by any written Upaniṣad - Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya…

Through those Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Aitareya, Taittirīya, Nārāyaṇa - 108 Upaniṣads, you can grasp a kind of an intellectual understanding. Only by sitting in Upaniṣad, the Brahmaṇ can be experienced, as it is the main object of the fullest import.

The purpose of the Upaniṣad is to experience existence, and the most important thing to be realized through it is existence.

Zazen simply means sitting. When you sit for so many years, naturally the mind becomes a useless, unnecessary part of you. It withers away; so does the will. Just to eat, perform basic activities, and sit, you don't need the mind or the will. Both mind and will wither away.

Will withers away, whether through complete Zazen or complete insecurity. Any sense of security will only remind and poke you to return to it for 3–4 days. If you can sustain the Parivrajaka life for one week, after that, insecurity will no longer affect you. Insecurity lasts only during the first week, no longer. Then Vedānta vijñānam begins to arise in you. What is Vedānta vijñānam? It is the withering of the Will and the ability to perform everyday actions without relying on your Will to support, justify, analyze, or comment. These activities, driven by the Will, destroy the essence - the juice - of your life.

Modern-day youngsters are repeatedly brainwashed about the necessity or importance of the Will. Yet, if you are intensely creative without questioning why you should be creative, the Will withers away naturally. The Will can wither in many ways.

Some of the most beautiful Zen koans and stories illustrate this withering of the Will. For example, a monk was sitting under a tree, meditating. He noticed the breeze caused by a leaf falling from the tree. He simply floated along with the motion of the leaf as it zig-zagged, moved slowly, and eventually landed on the ground. In that moment, the monk attained enlightenment.

How will you logically describe it? The monk was in such extreme restful awareness that even the movement of a falling leaf beautifully stirred his inner space, resting in the withering away of the Will.

Modern-day youngsters are repeatedly brainwashed about the importance of the Will for everyday actions—most of which do not actually require it. One way to accelerate the withering of the Will is to put yourself in highly challenging situations where your Will alone cannot solve the problems, where it is forced to boil. This is a powerful process, especially since modern-day youngsters often lack the patience to sit in meditation for 40 years - or even 40 minutes. By confronting situations unsolvable by the Will, the Will naturally withers away.

This Sūtrā gives the importance of personal experience through the Upaniṣad. Here, the Upaniṣad does not refer to some written works from those days, because the words and the meanings attributed to the words evolve with every second generation.

There are two sacred secrets: First, existence, reality, can be realized only by sitting in the Upaniṣad with the Master, not through any written book. Second, a very important truth: sitting with the Master should be solely for realizing existence, not for any other purpose, because that is the most important thing in life. The Upaniṣad should happen only for enlightenment.

Upaniṣad can bring many extraordinary powers, energies, and experiences. Upaniṣad can add numerous qualities to you. Upaniṣad means sitting with the Master. But that is not the true purpose of the Upaniṣad. Sometimes people come just to observe or check out, thinking, "Let me see what He is talking about." Nowadays, some come to see models of earrings or energy beads. Those things cannot be the purpose of the Upaniṣad. The true purpose of the Upaniṣad should be solely experiencing existence, experiencing reality, experiencing life.

Thousands and thousands of spiritual experiences may happen during Upaniṣad, but that is not the purpose, nor is it the essence, of the Upaniṣad. Experiencing the existential reality, experiencing the reality of existence, is the true purpose of the Upaniṣad. "Tat tu samanvayāt" - that Brahmaṇ, being the object of the Upaniṣad, should be known from the Upaniṣad, through the Upaniṣad, and in the Upaniṣad.

Sitting in Zazen, just sitting, for 40 years will make your Will wither away. Similarly, sitting in the presence of a Master amplifies the process, because He knows how to boil your engrams and remove them. If you are in the presence of the Master, listening to what He is saying and falling in tune, your whole day becomes Upaniṣad, because He is continuously focusing you. Whenever this focusing happens, it is like a churning of your inner space. During the churning, resistance gathers as poison, and acceptance gathers as butter, or nectar. The resistance, the poisons, are constantly drawn out by interactions with others who are themselves resisting.

The extraordinary experiences of the Upaniṣad are imbibed and incorporated into your muscle memory, while all negativities are churned out and removed from your system. Ultimately, everything boils down to the Upaniṣad. If you do yoga, your body will be ready for Upaniṣad. If you have devotion, a feeling of connection, or bhakti, the Upaniṣad will be very "juicy," making it possible to sit for long durations. If you perform karma, all your negativities will be removed, your body will be fully trained, and the withering away of the Will will occur, so that when you sit in Upaniṣad, you can experience deep, settled, restful awareness. The Upaniṣad is, in essence, the very core of life - "Tat tu samanvayāt."

Brahma Sūtras are not a place for using overly big words or delivering long discourses. The entire Brahma Sūtra, if you write the original Sūtras, can be completed in 3 or 4 sheets. There are 555 Sūtras, and at most it will be about 1,500 words, because no Sūtra is more than 2 or 3 words. That's it - one article, one concise work. This book is the inspiration, essence, quintessence, and abridged dictionary of world philosophies and human thinking. Not just the world's spiritual or religious philosophies, or even atheist philosophies, but the quintessence of very human thought itself.

Upaniṣad - sitting with the Master - is for experiencing Brahmaṇ. Experiencing reality should happen through the Upaniṣad; experiencing reality can happen only through the Upaniṣad. The sole purpose of the Upaniṣad is to experience reality and existence, because experiencing existence is the true purpose of the Upaniṣad, as well as of your own existence and the Master's existence.

Master exists to transmit the experience of existence. You exist to experience existence. Upaniṣad happens to transmit the experience of existence. Do not sit in the Master's presence to cure your physical disorders. Do not use Him as a replacement for Anacin, Metacin, or antidepressants. Do not use Him as a replacement for ordinary comforts or simple remedies. Use His presence to experience existence itself.

All Upaniṣadic stories talk about the power of Upaniṣad - sitting with the Master. In one Upaniṣadic story, the Master gives a disciple a few cows and says, "Go to the forest and come back when you have 1,000 cows." The disciple goes to the forest, grazes the cows, and takes care of them. They continuously multiply. The whole day he sits in silence, because with cows you don't need to talk and there's nothing else to do. That sitting - that sweet, silent sitting - naturally withered away his Will. After the cows became 1,000, he even forgot to count.

He did not even realize it was time to go back. One cow comes and says, "We have become 1,000, let's go to the Master." It is a very beautiful story, because his Will had withered away so much that he forgot how to count. Then he comes back. When he enters the ashram, the Master says, "Oh, 1,001 cows have come." In Hinduism, cows are considered holy. They are symbols of sacrifice, love, and compassion. The Master says, "The disciple has also become love, compassion, sacrifice, and sincerity."

Upaniṣad is the essence of life. That is the essence of all teachings, all techniques, all processes - the essence of everything. Sometimes, music can enhance the power of silence, the experience of silence. The Master speaks to enrich the power of Upaniṣad. In Zen, there is a beautiful saying: "Grass grows by itself." When you sit in Upaniṣad, consciousness grows naturally, and Will withers away naturally.



ईक्षतेर्न, अशब्दम् ॥ | १.१. ५ ॥

īkṣaterna aśabdam 1.1.5

Universe does not Exist

Next Sūtrā: 1st chapter, 5th Sūtrā.

Just these two words. Actually, when you are in such a deep Samadhi, you utter as minimum as possible. Sometimes you can't even utter.

ईक्षतेर्न अशब्दम् ॥ १.१.५ ॥

īkṣaterna aśabdam || 1.1.5 ||

One of the world's biggest problems is analyzed just in this Sūtrā. Understand, whenever you get one valid click, one big engram is relieved. You are free from one big engram.

Swami Gambhirananda's translation goes as 'The Pradhāna of the Sānkhya is not the cause of the Universe, because it is not mentioned in the Upaniṣads, which fact is clear from the fact of seeing."

Swami Vireswarananda translates as "On account of thinking, being attributed to the first cause by scriptures of Pradhāna, is not the first cause referred to by them; Pradhāna is based on the scriptures."

One of the great aspects of the Brahma Sūtras is its approach to analyzing even the greatest problems, such as the distance between the Sun and the Moon, the Moon and the Earth, and the Earth and the Sun. All these topics are given equal importance. Please understand, the Brahma Sūtra is a very paradoxical book, where in the same Sūtra it analyzes both why the distance between the Sun and the Moon is such, and why the price of rice is rising. It is an extraordinary philosophical discussion that directly affects the way you think about yourself, life, and your very existence.

Here, the important problem being discussed is whether the origin is Consciousness or matter. The Sānkhyas were the first human beings to begin philosophical thinking. The first thinker was Kapila, the Master of Sāṅkhya philosophy. Unfortunately, over time, the Sāṅkhya system diverted from Kapila's original spirit and created a deviated system. Here, Vyāsa is tasked with revealing the original truth to the Sāṅkhyas.

Always observe, when Śaṅkara appears, he teaches correct Buddhism to Buddhists; when Nāgārjuna appears, he teaches correct Vedānta to Śaṅkara's followers. Over time, the Buddhists had started straying from Buddha's original teachings. So Śaṅkara comes and restores the right understanding of Buddhism to the Buddhists.

Here, the Sānkhyas have strayed from Kapila's original teachings. Understand, the Vedānta Sampradāya is Uttara Mīmāṁsā, and these Brahma Sūtras are called Uttara Mīmāṁsā Sūtras. Before this, there is the Pūrvā Mīmāṁsā. Sāṅkhya is an earlier philosophical system. The word "Darśanā" cannot actually be translated as philosophy. Darśanā literally means "what is seen." In your inner awakening, what you directly experience becomes your Darśanā. So, when each Master attains enlightenment, what He experiences, He pens down and transmits as a Darśanā.

So, the first Darśanā is Sāṅkhya - the senior-most and oldest Darśanā, the oldest thinking system, the earliest cognition system, which gives understanding about life, death, beyond life, after life, or personal existence. Jīva refers to the individual Self, Īśvara to the ultimate Self or God, and Jagat, the world, consists of two parts: nature and manmade society. All these understandings, and better ways to relate with them and coexist harmoniously, constitute the purpose of all Darśanās. All Darśanās are created to know the deeper truths about these major subjects, and to flow with life with this understanding.

The first Darśanā is Sāṅkhya. Unfortunately, over time, the followers of Sāṅkhya philosophy began to deviate from the teachings of Kapila. Whenever followers move away from the founder, the founder reemerges in another form to teach the truth again. The followers often go on to persecute the founder in that new form. This is eternal foolishness.

In the same way, the followers of Kapila began moving away from him, so Vyāsa had to provide clarity. You need to know this background to understand the context of these Sūtras, because this Sūtra is directly addressing and challenging the Sankhya philosophy. You may be surprised and think, "Is Vyāsa attacking Kapila?" Yes, but both of them are Incarnations of Vishnu, and this is a teaching for the benefit of seekers, not a conflict.

Very beautifully Kṛṣṇa says in Gita, "Among the Munis, I am Kapila" And in the Stotra, Padmapada sings about Vyāsa.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् |
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनह् पुनः ||
śaṅkaraṃ śaṅkarācāryaṃ keśavaṃ bādarāyaṇam |
sūtrabhāṣyakṛtau vande bhagavantau punah punaḥ ||

Śaṅkarācārya, who is an incarnation of Śaṅkara, and Vyāsa, who is an incarnation of Nāraṇya, if both were to fight, who could possibly win? There was a debate. Vyāsa Himself came down to test the strength of Śaṅkara. The debate begins on the Brahma Sūtrā. Author and commentator are in argument: Vyāsa is the author, Śaṅkara is the commentator; both are contending. Of course, no one could judge.

The debate goes on for three days. The poor disciples sit without food, bewildered. Suddenly, Pāḍmapāda realizes what is happening - the old man arguing is Vyāsa, though he did not reveal His identity. The young man, unwilling to give up, is Śaṅkarā, who carries Lakṣmī in His hand, Sarasvatī in His speech, and the Devi in His body language. How could Śaṅkara lose? No way! Pāḍmapāda then sings:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् |
śaṅkaraṃ śaṅkarācāryaṃ keśavaṃ bādarāyaṇam |

Śaṅkara Himself auditioned. Śiva Himself had come down as Śaṅkarācārya, and Viṣṇu Himself, Keśava, had come down as Bādarāyaṇa, Vyāsa. Vyāsa, You are the Sūtrākāra, and He is the Bhāṣyakāra. The originator who wrote the Sūtras and the commentator who is writing the Bhāṣya - both are in debate. Where is it going to end? Padmapāda falls at the feet of both and says, "I bow down to both of You." Immediately, Śaṅkara realizes that the person sitting in front of Him is Sūtrākāra Himself, Vyāsa, Bādarāyaṇa Himself. He then withdraws from the debate. Vyāsa blesses Him, saying, "My son, I have come to test You, Your capacity to establish the truth. I see You are qualified. I give You sixteen more years from My life." See the beauty: when an honest teacher comes to test his successor, the moment He sees the strength, He immediately says, "From My life, I give You sixteen more years. Live for sixteen more years and establish the philosophy, Your teaching."

This is how our Hinduism was spreading: completely based on friendly, convincing debate. No fight. No sword. No bread or butter. Nothing was used to coerce - only kindness. Simple, straightforward understanding and analysis. Kapila is also an Incarnation of Vishnu; as Krishna says, "Among the Munis, I am Kapila." Vyāsa is likewise an Incarnation of Vishnu. Naturally then, Vyāsa appears to be attacking Kapila! But it cannot be a real fight. There cannot be any conflict between Kapila and Vyāsa, because both are Incarnations of Vishnu. Surely, Vyāsa is not against Kapila personally; Vyāsa is addressing the misunderstandings of Kapila's followers.

One of the important questions is: whether the origin of Existence is Consciousness or matter. Sāṅkhya takes a clear stand. Kapila himself stood for the idea that the origin of the Universe is matter. The reasoning was that once you understand that whatever you call the Universe arises from matter, you will naturally renounce it, not be overly attached, and turn your focus toward Consciousness. This teaching, however, was given more as a technique for spiritual evolution than as an absolute fact.

When Kapila says, "The origin of the Universe is matter," he wants you to lose excessive interest in the Universe. He does not want you to be overly preoccupied with it.

On the other hand, when Vyāsa says, "The origin of the Universe is Brahmaṇ, Existence, Consciousness," he is pointing out that there is no separate Universe - just relax in Existence. Out of Existence, nothing else can truly come or become. If you perceive something else, then relax from that perception.

The final purpose of both Kapila and Vyāsa is the same: to free you from distractions. That is all. The question then becomes: how to express this purpose effectively in words?

The Universe is neither from matter nor from Consciousness, because it simply is - it does not come out of anything. It never truly comes out; in essence, it does not exist.

If you feel that you are seeing something, there is an error in your perception. If you think that something is happening in front of you right now, there is something wrong inside you. If you believe that anything other than you exists, there is a fundamental misunderstanding within yourself.

Sānkhyas: Kapila says, "The Universe comes out of matter (Pradhāna), so do not be distracted by it. Forget about it." Vyāsa, on the other hand, says, "The origin of the Universe is Existence itself. Therefore, the Universe cannot be other than Existence. Stop seeing it as separate from Existence. Return to Existence."

Neither the origin of the Universe is matter, nor is it Consciousness. The Universe does not exist. Then you may say, "Oh God, then what are we seeing?" The answer is - you are not seeing anything! You may protest, "No, no, I am seeing," but in truth, you are not. It is not there. Naturally, the mind begins to spin theories: "Yes, what He says is true; I exist, but what I see does not. What practice should I do to stop seeing? What practice should I follow to achieve Enlightenment?"

Come on, stop this nonsense of practice! The moment you start planning for practice, you are accepting the illusion and delusion. Once that acceptance happens, success is impossible. Don't think, "We can take care of it later." No! The very acceptance of illusion, or its cause, creates countless complications from which you can never escape. You believe so strongly that you are seeing while you are dreaming - what happens to the whole scene? It melts away, as if it were painted on a canvas that is rolled up when you wake. And where does the rolled canvas go? You do not know. If you can accept that transition, that dreamlike illusion, why can't you see that this life, too, is an illusion?

"No, no, here we make money and put it in a bank balance. There, it is not there. Here, we may live for ninety years; there, it is not there." Years are a delusion. Time itself is a delusion. Time is an illusion. The origin of Existence is Existence. Pradhāna claims the origin of the Universe is Universe. Some commentators on this Sūtra say, "The origin of the Universe cannot be matter, because the Upaniṣads declare it to be Consciousness," as many Upaniṣads describe the beginning as conscious Existence.

Even if you sit in Upaniṣad with the Master, you are not falling into matter. You are falling into life, into Existence. That itself shows that the origin is not matter. Of course, if you sit in Upaniṣad with the Master and fall asleep, then you might say your origin is matter. But if you sit in Upaniṣad with the Master and that Upaniṣad leads you to conscious space, then the origin is Consciousness.

īkṣaterna aśabdam || 1.1.5 ||

Now we ask one more question: "Alright, whether the Source of the Universe is Consciousness or matter, what is the relevance for me? What is the direct utility?" Understanding that the origin is Consciousness brings a profound correlative shift in you, which actually improves your day-to-day balance sheet. Relaxing into the truth that the origin is intelligence gives you tremendous freedom from the persistent feeling that life has not given you justice. Understand that in the whole world, every person with a mind feels that they are not given justice.

If you believe the origin is matter, you will never be able to heal the persistent feeling: "I am not given justice," "I am not given all the chances I am worthy of," "I am not shown all the possibilities I needed." You will always grudge, grumble, and suffer. But when you understand that the Source is independent intelligence, a profound healing takes place. Suddenly, you feel, "Eh, whatever is happening is just; don't worry." Knowing that intelligence is the Source of the Universe, the origin of your Existence, brings tremendous trust in living, a deep joy to simply be, and the profound sense that you are given the justice you are due. This joy to exist, this trust in life, is the greatest gift a human being can experience.

Your Source is intelligence. It is not dead matter, nor a chaotic happening. The idea that "Source is matter" is a hypnotizing theory; "Source is Consciousness" is an experiential truth. This existential truth - Source as Consciousness, as independent intelligence - is alive, sacred, and beyond the comprehension of ordinary arithmetic or logical minds. That is why it remains a secret: a living, sacred secret that a purely logical mind cannot grasp.

It is like trying to catch a huge shark with a tiny net made for small fish. When an Incarnation lands on Earth for the ultimate purpose, you cannot capture that immense reality with your limited tools. Not only will your net fail, but the shark will pull the rod into the ocean, and the person holding it will be swept away. Just because your logic cannot grasp it, you cannot declare it nonexistent. It is considered a secret precisely because your logic cannot capture it.

The origin is intelligence. Nothing - your body, mind, relationships, wealth, or spiritual path - has ever been unjust to you. Understand this truth deeply. Do not try to grasp it thinking that Enlightenment will come later as a reward. There is no future reward awaiting you. Understand this now, and live fully in that truth.

You may think, "Why should I believe this? Why should I understand?" You don't need to believe - get lost! This is the plain, unvarnished truth. Sometimes people fall into the trap of thinking, "If I believe all these things, one day I'll become enlightened." No! There is no salary of Enlightenment; this is not a practice or a transaction. In the Brahmavidyā Sampradāya, there is no Enlightenment as a reward - it is simply living the truth.

Anybody who listens to the Brahma Sūtrā will not get Enlightenment, because the Brahma Sūtrā has nothing to do with Enlightenment as a reward. It is about enlightening. Every moment it enlightens you, here and now. There is no promise that one day you will receive the full "paycheck." No - if you think you will receive a reward someday, that check will simply bounce.

So, the Brahma Sūtrā is about enlightening you, not giving you Enlightenment as a future reward. Open your ears, open your mind, stretch your intellect, and receive the truth now. Don't keep your head like an inverted pot where anything poured simply goes down and is lost. Make it like a begging bowl - ready to receive.

In the Nirvāṇi Sampradāya, they even use the skull as a begging bowl, to constantly remind themselves to receive knowledge from the Master. Likewise, use your skull - your living mind- to receive while you are alive. Otherwise, after death, it will be used by someone else for food. Let it receive knowledge while it is alive.

The basic truth of origin is Consciousness. In every moment, right justice is given to you—physically, mentally, economically, socially, and spiritually. You are rewarded for your worth. At every step, you receive what you truly deserve, and compassion showers upon you.

When you listen to this truth - when you truly understand that the Source is Consciousness - the tremendous healing that comes from realizing you are always given justice naturally unfolds. That understanding directly enables you to live in Enlightenment.

From this Sūtrā, two sacred enlightening truths emerge. You are not handled by the dead, the lost, or indifferent forces. You are guided by a compassionate, independent, intelligent Source - an unfailing judge who is not interested in punishing or judging you, but only in facilitating your growth.

Second, the origin - the Source - is neither matter nor law; it is Existence itself, which is intelligent. Naturally, when this sacred truth sinks deep within you, it brings a tremendous restful awareness. Now, simply rest in that restful awareness.

Sit in Upaniṣad and see for yourself whether the origin of you is matter or life and Consciousness. Let you sit and see.



गौणश्चेत् न आत्मशब्दात् ॥ १.१. ६ ॥

gauṇaścet na ātmaśabdāt 1.1.6

Source is Intelligence

Source is Intelligence

Again, just two words.

Translation of Gambhirananda says, “If it can be argued that the seeing is in a secondary sense, we say not so, owing to the use of the word ‘Self’.”

Translation of Swami Vireswarananda says, “If it be said that thinking is used in a secondary sense, we say not so, because of the word “Self” by which the first cause is referred to in scriptures.”

This is one of the deepest philosophical problems, shaping our very way of thinking. There can be arguments, of course. This teaching is a continuation of the previous Sūtra. The essence of the earlier Brahma Sūtra is: the Source of you, the Source of the Universe, is an independent intelligence - not dead matter, not a lifeless law.

You need to understand: the Source of existence is not inert; it is you. The Source of the Universe, which is you, is life itself. It is an independent intelligence, a living mechanism. This truth is established through logic, because all experiences occur within you, which is a living Self. The Source is a living Self.

Understand this: only when you know that the Source is living intelligence will you live honestly. In every step you take in life, honesty will naturally arise.

One of the biggest problems among so-called spiritual seekers is that when they lose trust in the law of the land or the law of society, they lose their integrity. Losing integrity is not spirituality. Often, as seekers evolve, their hypocrisy begins to dissolve. When hypocrisy dissolves, the hypocritical nature of societal laws and rules becomes evident—they lose their grip over you. You begin to see that social laws are often just expressions of social hypocrisy, and the law of the land is frequently exploited by those in power. However, many seekers, upon realizing this, start losing respect for societal and legal rules. Unfortunately, when respect for these laws is lost, integrity and honesty also erode. Spiritual maturity cannot coexist with dishonesty or hypocrisy toward social structures.

Understand, for an ultimate Enlightened being and for a terrorist, social laws and the law of the land do not bind them. But an Enlightened being retains integrity, while a terrorist lacks integrity. Many seekers who lose their integrity almost resemble terrorists.

You are supposed to have that deep respect and an unshakable cognitive clarity that existence is intelligence, and everything unfolds according to the justice of that intelligence. If you have this clarity, you will not become a terrorist. You will remain anchored and aligned with integrity if this clarity is present.

Understand, an ordinary man is a man who is bound by social law and the law of the land. An Enlightened being is a person who is not bound by these two laws but has clarity of the Cosmic law; it is intelligence which is orchestrating everything, so he rests in peace. He will be deeply compassionate and non-violent. He will have complete restful awareness and inner peace. He is an Enlightened being.

Then there is another classification: a person who lacks respect for social law and the law of the land and lacks the cognitive clarity that the Whole is independent and intelligent. He thinks the Whole is just dead matter, so anyone can do injustice to him or his group. Naturally, he thinks, "Come on, let me take a weapon in my hand and take revenge myself." This is where deviation arises.

That is the road where an Enlightened Master takes one path and a terrorist takes a different path. Until that point, both travel together. Whether you become an Enlightened being or a terrorist is determined by this single Sūtrā.

The Cosmos is intelligence; existence arises from intelligence. That is why, again and again, the Masters insist on receiving the truths fully and completely. If you miss this one point and believe the Cosmos is mere matter, you risk becoming a violent terrorist. This is exactly what happens with those who pursue power for its own sake.

The Cosmos is intelligence. Violent terrorists all operate with a deep, underlying belief that the basis of life is dead matter, and that anyone who can bully or dominate is successful. This belief is entirely false.

There is an argument by the materialists and different groups who say, "No, no. Just because we see and think, we cannot conclude that our Source is consciousness. It may only be a secondary sense."The Brahma Sūtrā breaks this argument by declaring, "No. If it were secondary, then the primary self should not be able to perceive it. But perception itself happens only in consciousness."

Seeing and thinking cannot be done by mere arithmetic or mathematical logic; even today no robot is able to fully cognize simple happenings. For example, a rope can be used only for pulling and not for pushing, while a bar can be used only for pushing and not for pulling. This basic cognizance still can be achieved by any mechanical robot available on Planet Earth. There is no arithmetic, logical, or mathematical sūtrā or formula that can grasp this information, no simple equation that can arrive at this conclusion. To reach it, we still do not have a logical, mathematical, or arithmetic formula that can be fed to a robot, enabling it to recognize: "Yes, this is a rope - it can be used only for pulling, not for pushing. And this is a bar—it can be used only for pushing, not for pulling."

No, it means seeing or thinking cannot be a secondary sense. The screen on which seeing and thinking happen is the very place where cognizance is taken - the conscious shaft. It is on this conscious shaft that cognizance occurs. Seeing and thinking happen only through cognition on the conscious shaft. Cognition cannot arise from any secondary sense, because every secondary sense is merely reproducible.

Just the actions cannot show whether the Source is matter or intelligence. The Source where cognition of the action- seeing or thinking - takes place is the conscious shaft, an independent intelligence. Without independent intelligence, without the presence of Pratyakātmā Chaitanya - the individual self-reflection - cognition is impossible. Therefore, the Source is life.

Through all the logic that hides your knowledge, through all the arguments that hide your knowledge and highlight your ignorance, you need to analyze and imbibe this truth. Please understand: when you listen - Śravaṇa (listening to the ultimate truth) - a few things happen. A sincere seeker analyzes the truth because it is the truth and receives it. A profit-oriented seeker thinks, "If I accept these truths, I may get spiritual experience or enlightenment, so let me believe this truth." The moment you have the idea, "I will get something if I accept this truth," and start accepting it, you miss it. Then there is another set of people: "Maybe because this man says it, it must be true. It goes above my head, but that's okay; I think it is true." Again, you miss it.

You may receive it by the grace of the Master in the course of time when he repeats the same truth later, and because you trust him; in that case you have a small possibility, but you miss it now. There is another set of people who say, "No, no, what he says is true, but I need to practice; then it will become experience, and then I'll become enlightened." Better you disappear into wherever you can! Truth must be analyzed and imbibed for the sake of truth alone. When you analyze and imbibe for the sake of truth, only then does enlightenment happen in you.

Source is intelligence. That means the Source of the Universe, the Source of your individual self, the Source of God, the Source of human society, the Source of nature - everything is intelligence. It is not dead matter or mechanical laws. This is the honest truth: there is no such thing as injustice.

The Source is intelligent. It will not allow any injustice. When something happens and you look at it superficially, in a hurried way, you may conclude that it is injustice. But relax and wait a few days; wait and see how the Cosmos unfolds and rolls. All you need is a little bit of restful awareness during the time when you are led to believe that injustice is being done to you.

For that restful awareness, you need to have a clear cognizance of the factual reality that the Source is intelligence. If you think the Source is mere law, dead law, or matter, you will become a terrorist. The truth is, the Source is intelligence; there is no injustice on Planet Earth or anywhere in the Cosmos. Now, it should be analyzed for the sake of truth alone, not for any other reason.

Analyse with all the logical doubts you have, because the logical doubts you have are responsible for preventing the awakening of the non-mechanical parts of your brain. So, there is no Sadhana for the participants of the Brahma Sūtrā, but Vādaprativāda (debate) should be done. Two teams should be created: one representing Śaṅkara and the other Vyāsa. It is not necessary that the two teams have equal numbers, but both teams should be honest in their pursuit of truth.

It is not necessary that you come to the same conclusion that the Master provides. At the end of the debate, stop at the level you are able to reach. The condition should be that your body heat should not increase. If your body heat increases, it means your debate is not based on truth but on violence, and therefore you are not progressing toward Enlightenment. These few points will truly help you.

When the cognizance of factual reality does not arise in you, the non-mechanical parts of the brain remain closed, even if you engage in any kind of practice, because the place from which you begin is wrong.

Understand this: if you start travelling towards Bangalore in the opposite direction, you will never reach Bangalore. Similarly, if you start going towards Brahmaṇ while thinking you are mere matter, all your efforts will be wasted, and you will never reach Brahman.

Honesty cannot be acquired by practice; it can be acquired only by understanding. Any number of years you play with any toys, any techniques, any Kriya - unless the understanding is happening, Enlightening is impossible, the eN-Effect is impossible. So the truth should be analysed, debated, imbibed, incorporated just for the sake of truth.

Create two groups: Shankara and Vyāsa. The first, basic guideline is, body temperature should not increase during the debate. Anger, violence, logically trying to rape others should not happen during the debate. Third, you will talk only about things which you are able to understand logically. You will convince others about the facts only which you are convinced as a strategy for your day-to-day life.

For example, if you convince others that Source is intelligence, you should be convinced about it and you should not have stored or retained violence in the corner of your space about some relationship you are having in your life. If you have stored violence in your inner space about some relationship, you are not truly believing Source is intelligence.

If you feel the Source is brutal power, if you believe the rule is “survival of the fittest” or “might is right,” and you are functioning only according to that law, then don’t try to convince others, as you stand for that law. Stand for the law with which your own cognition aligns. Cognizance of the factual reality arises in you because you do not need to reach the conclusion that the Master provides, though you must dig for the truth. You see, if you are honest and integrated in your approach to truth, then you can grasp the cognizant fact - the cognizant factual reality. The factual reality you are able to take cognizance of, if you are honest about it, will help you - through your honesty and integrity - to click with the next Sūtrā. However, if you patch over, overlook, or compromise on your cognizance, and take the factual reality only because the Master says Source is intelligence, that is good for faith, but not for Enlightenment.

The Brahma Sūtrās have nothing to do with faith. Similarly, you do not need to have violent disbelief. No - debate consciously, because when you debate consciously, every logic that prevents the non-mechanical parts of your brain from functioning gets broken. Then, the non-mechanical parts of the brain begin to work and function.

Here, Bādarāyaṇa, the Mahāpuruṣa Bhagavān Veda Vyāsa, starts the debate in this 6th Sūtrā. He presents an argument: the Source is intelligence. Just because seeing and thinking are secondary actions, do not assume the Source is matter. Secondary actions can happen only on the predominant, primordial, conscious, independent, intelligent presence. The presence of matter cannot be Pradhāna, the origin, or the alchemical agent for seeing, thinking, or cognizance to occur.

Cognition cannot occur in the presence of matter. Then the next point arises: alright, we agree that cognition happens. Cognizance is taken in the presence of consciousness, but how do we know that consciousness is an independent intelligence and that it embodies compassion and equal justice? How can we know that it is not unjust? Hold this question, or engage in this debate - there is nothing wrong with it.

Shankara, Bādarayana comes next. In next Sūtrās, He comes up with these arguments. We are seeing the essence of Bādarayana Sūtrā, Shankara's Bhāshya, Rāmānuja's Bhāshya, Sureshwarāchārya's Vārtika, Atmānanda Saraswati's Tikā and Bāmati's Bhāshya. This is the essence from almost 50 different commentaries of Brahma Sutrā and of course finally burning the whole thing with the inner experience of the THE SPH BHAGAVĀN SRI NITHYANANDA PARAMASHIVAM and giving you the Vibhuti Prasāda of that!

So now, a further argument begins. We can understand that cognition cannot occur, and cognizance cannot be taken, without the presence of consciousness. Pradhāna cannot be matter, and the Source cannot be matter. We accept this, but how do we know that the Source is intelligent, compassionate, just, and does not commit injustice? How can we know these truths?

You can initiate the argument. The analysis and understanding of these doubts are continued by Bādarāyaṇa in the next Sūtrās. But first, let us analyze and conduct a complete debate on this Sūtrā.

Very beautifully, Ramana Maharshi sings, "Ulladhu Alladhu ulla porul ulladhal ullathe." It is 40 verses on reality by Bhagavān Ramana Maharshi. He starts with a beautiful introduction: because you exist, you can think about existence and non-existence. Because you have the capacity to think about existence and non-existence, you exist. Only the consciousness has a capacity to think or take cognizance on matter.

Matter cannot take cognizance of the presence or qualities of consciousness, but consciousness can take cognizance of the qualities of matter. Because you can perceive the presence, practicalities, factualities, qualities, and realities of matter, it proves that you are consciousness.

The non-mechanical parts of the brain should be stirred and awakened by this truth repeatedly, so that not a single logic that clings to your ignorance remains alive in your mind. Any logic that is not convinced by the power of truth expressed by the ṛṣi should be destroyed through debate with the disciples.

When a ṛṣi repeats the Sūtrā, just by the power of the sound, one part of your non-mechanical brain awakens, whereas another part argues and finally awakens after he finishes his argument. The third part remains unawakened, and that should be awakened through Vādaprativāda - debate among the disciples. The fourth part will awaken only when you begin teaching.

So, if you are interested in experiencing the complete Enlightening Nithyananda Effect (eN-Effect) of the Brahma Sūtrā, you must do all four steps.

First, listen to the truth and the arguments about the truth from the Master. Nothing is required of you for these first two parts, as the Master guides them.Third, the debate - this you must do. It is not homework, understand. It is the work of those who are dedicated and wholehearted. Debate the truth to the level that your cognizance accepts as factual reality. After the debate, whatever conclusion you reach, go out and teach at least five people. When you teach, your understanding deepens suddenly. The fallacies in your logic are revealed when you teach.

For example, suppose you have a hundred reasons for saying, "You are matter; the Source is matter; it is not consciousness." When the Master utters the truth, 25% of that logic will dissolve. When the Master presents the arguments supporting the truth, another 25% of the logic will dissolve. When you engage in debate, 25% more will dissolve. Finally, when you go out and inspire five people, the last 25% will dissolve. Only when you complete all four steps will the fallacy of your logic be fully realized by you.

Understand, only when you go out and begin teaching will you suddenly realize that some parts of your brain, which were not fully imbibing this truth, are now imbibing it. You will think, "Yes! I had this doubt, and only while teaching someone else was that doubt cleared. Yes, that logic was wrong, which is why I was stuck. Now I understand."

Now, you have received 50% of the truth: that your Source is intelligence and consciousness. You have been given the truth and logical arguments, so half the work is done.

Next, begin the second part of the work: form the Vyāsa and Śaṅkara batches and engage in debate. Then, go out and teach this truth to at least five people. The Source is consciousness; it is not dead law or dead matter. Teach based on the logic you have understood.

When you do the debate, you will get many arguments and logic. Go out and teach and even if you fail, don't worry, come back. Failing is not wrong, but not trying is something seriously wrong.

Things you are stuck with are just happenings. A high achiever is a person who is not bothered by any happening and remains centered in life.Enthusiasm means not being bothered by happenings but being centered in excitement. Being bothered by happenings is Rajas. Being unbothered by happenings but centered in dullness is Tamas. Not being bothered by happenings but centered in enthusiasm is Sattva. Any happening lowers you to its frequency when you place awareness on it.

If you are bothered by happenings in the field of business - whose share value has gone up, whose name is appearing in Fortune Magazine or Forbes Magazine - whether it is success or failure, you will be stuck in the frequency of business. A person who looks beyond these happenings will be the true achiever. In fact, if you observe achievers even in that field, they are not bothered by the happenings; they simply look beyond them. An achiever's life is an intense flow of happenings, yet he remains unbothered, while others are constantly affected by them.

A man who creates history will not be bothered about his history because he lived it. His very frequency will not be bothering about those happenings. Achiever is a man who is not bothered about happenings but established in enthusiasm.

When you are not bothered about happenings and established on the factual reality that Source is intelligence and all your cognizance are taken based on the factual reality that Source is intelligence, you are a high achiever. You are Īśvara. You are a leader. Leadership is nothing but not being bothered about the happenings, but being centered on the high enthusiasm. The Source is high enthusiasm, intelligence, consciousness, excitement, bliss, Śuddha Svayaṁprakāśa, Jyoti Ātma, Chaitanya, Nirlipta, Nirālamba, Nirāmaya, Nirvikalpa, Nirañjana, Niśchala, Nijānanda, Tattvabodha, Sukha, Sākāra, Ananta Kalyāṇa Guṇa, Śānta Sarvasvarūpa, Sahajānanda Māyā.

The experience of the Source within the very Source is an intense excitement, untouched by happenings. A villager who is overly concerned with the happenings in his village will never rise to the level of a town. A man living in a town who is too concerned with the happenings there will never elevate himself to the level of a city. A man who is preoccupied with the happenings in his city will never rise to the level of a cosmopolitan city. A person too concerned with the happenings in a cosmopolitan city will never elevate himself to a capital. Conversely, a person who has risen to a capital will not be bothered by the happenings in the village. Not being bothered by happenings, while remaining centered in high enthusiasm, is what it means to be a leader.

Realizing that the Source is intelligence makes you a leader. It removes the unnecessary concerns you have about mediocre happenings. Seekers are often interested in the Yoga Sūtrās because they promise knowledge of how to predict your death. But here, Vyāsa is not concerned with your death; he says, you are not truly living. When you are going to die, who cares! He simply says, "Realize you have no death, no life, or at least die quickly." Vyāsa is not concerned with predicting your death. That is why people are less interested in the Brahma Sūtrās. It is meant more for the trendsetters.

The Brahma Sūtrās is a book to create leaders. It is for leaders, not followers. Aphorisms on existence are for those who are going to create the history of existence.

If you look at 3,000 years of recorded human history, you will see that the history of humanity was shaped by a handful of people - Jesus, Buddha, Hitler. Good or bad, a few leaders created the course of 3,000 years of history. History is not made by followers, but by leaders. Good or bad, they are leaders. Anyone who grasps the truth of the Brahma Sūtrās will become a great leader. If you miss it, you become a poor leader. The Brahma Sūtrās is for good leaders, for great leaders, not for the common man. A common man neither accepts nor denies the Brahma Sūtrās; he simply ignores it and does not even examine it. A good leader accepts and realizes the Brahma Sūtrās. A bad leader examines it and rejects it, but he still looks at it before rejecting.

No leadership seminar can be truly successful until it makes you understand that the Source is intelligence; until it gives you the cognizance of the factual reality that the Source is intelligence. Source is intelligence. Do not bother about happenings. Be centered in intense excitement. Unless these three truths become factual realities within your cognizing mechanism, leadership qualities cannot arise in you as an intrinsic quality. They may be added superficially as a quantity, like makeup - temporary, like a fairness cream, but never permanent, like a tan. Source is intelligence; start the debate on this truth.



तन्नष्ठिस्य मोक्षोपदेशात् ॥ १.१.७ ॥

tanniṣṭhasya mokṣopadeśāt 1.1.7

Origin is Always Liberated

The translation by Gambhirananda says, “Pradhāna is not the meaning of the word “Self,” because Liberation is promised for one who holds on to That.”

Swami Vireswarananda translates as, “The Pradhāna, that Pradhāna cannot be designated by the word “Self,” as it is established because Liberation is declared to one who is devoted to that Sat.”

Khaṇḍana maṇḍana means breaking ignorant, narrow logic through understanding and adding the Amṛta that arises in your brain when you achieve complete understanding. When the cognition of factual reality occurs in you, the Amṛta Nāḍi flows. Amṛta - the ecstasy and joy - flows like a liquid inside your brain, awakening the non-mechanical parts of the brain. Logic functions like a tube in your brain. If it shrinks to narrower and narrower understandings, it begins experiencing depression. But if it expands to broader and broadest understanding, the Amṛta, or nectar, flows from the brain, leading to Enlightenment.

When you hear certain truths, for a moment you may feel, “Wow, that is true.” Your ignorance and narrow logic give way, and the logic tube in your brain expands through the Amṛta Bindu. The nectar drops flow through that logic tube. If more and more Amṛta Bindu - nectar drops - flow through the logic tube, it becomes permanently opened and established in Enlightenment. All your cognition occurs in factual reality, based on existence. That is the Enlightening Nithyananda Effect — eN-Effect.

If you are experiencing levitation or Kundalini awakening, the Yoga Sūtrās are excellent for you. But if, for some reason, physical levitation is not happening, do not worry at all. The Brahma Sūtrās are for you. The Brahma Sūtrās are a blessing given to all human beings, because all human beings are basically logical. Only rarely are a few beings emotion-centered, heart-centered, or being-centered.

Basically, humans by nature are logically centered, because upbringing tends to make them so. The Brahma Sūtrās are for people who are logically centered. They are intended for the masses, but unfortunately, this was never communicated to the world. The only requirement is that you need to spend a little time to grasp it.

Unfortunately, the intellectual community did not recognize the greatness of the Brahma Sūtrās internationally. Perhaps this is because of the religious connotation attached to them. There are thousands of interpretations, many of which completely

contradict each other. A logical mind always seeks a clear set of irrefutable, non-misrepresented aphorisms or formulas, but the greatness of the Brahma Sūtrās is that anyone can interpret - or misinterpret - them as they wish.

If logic is a pure diamond, the Brahma Sūtrās are a jewel made entirely from a diamond stone, without adding any metal. It is not a jewel studded with diamonds; it is crafted from a single diamond stone. It is a huge diamond stone that has been drilled, carved, and shaped into a jewel. That is an apt description of the Brahma Sūtrās. This Sūtrā is established on twelve logics. Now, you need to see how this single Sūtrā is to be understood through the twelve-logics framework.

tanniṣṭhasya mokṣopadeśāt ||

Pradhāna is not the meaning of the word "Self," because Liberation is promised only to the one who holds on to the Self. In the earlier Sūtrās, an argument was presented: the Source, Pradhāna, or origin, is not made of matter. But in the Vādaprativāda, the opponents ask, "Why? Why should it not be made of matter? Why is Pradhāna not the Self?" The reason is that Pradhāna itself is eternally liberated; it does not attain liberation. Liberation is for the Self, which is the identity that is trying to cling to Pradhāna.

Understand, this whole process is a psychodrama. If you feel you are poor, you will perceive the rich man as greater than you. If you feel powerless, you will perceive the powerful man as greater than you.So, when you become rich, who is liberated from poverty? The identity that felt poor is liberated from poverty.When you become powerful, the identity that felt powerless is liberated from powerlessness. Similarly, if you feel ignorant, during Enlightenment, the identity that felt ignorant is liberated from ignorance.But Pradhāna itself is neither bound nor liberated. That is why, when you are enlightened, you do not feel that something new has happened in you.

When you turn twenty-five, suddenly one day you may see all the toys you played with as a child and think, "Oh God, these toys meant so much to me at that young age. They were almost my whole life, but now they neither bind me nor liberate me. Do you think that, at age twenty-five, toys can grant you liberation? You are beyond the liberation offered by toys." Similarly, when you experience Enlightenment, you realize: "I am beyond the liberation granted by ignorance." f you had mud toys in your childhood - toys for which you were even willing to fight, give up anything else, or go to extremes - at the age of twenty-five, do you look at those toys and plead: "No, no, no, I was bound by you once; please grant me liberation. I don't want to be caught by you again. I'm afraid I may get interested in you in three or four years. Please liberate me. I should go sit and listen to some Sūtrā, a 'Toy Brahma Sūtrā,' that teaches me how to disconnect from toys, so I neither remember, see, nor hear about them, or move them away from the country I live in"? No!

Even if the toy suddenly comes alive and says, "Oh my child, don't worry; I will give you liberation. You are liberated from me," what will you say? "Eh, get lost! Who cares about the liberation you offer!"Suddenly, you realize that you have grown beyond it. When you grow out of something, you do not experience hatred.Do you hate those toys? Do you think, "How dare these toys bind me once upon a time! I'll break all of them!" No - unless you are psychologically disturbed, you will not break them, nor feel the need to destroy them. You are simply beyond the liberation offered by the toys. Now, they cannot even claim, "I liberate you."

A beautiful story by Bhagavān Śrī Rāmakṛṣṇa:In West Bengal, there used to be a very famous village festival called the Puffed Rice Festival, where devotees would buy puffed rice and offer it to the deity. One man was selling puffed rice to merchants, and even when the Deity was carried in a procession in front of him, he would not offer even a handful to the Deity. He was extremely miserly. One day, a strong breeze blew, scattering all the puffed rice into the air, sending it flying everywhere. Then, suddenly, the man felt great devotion and exclaimed:"Nārāyaṇa paramastu, Nārāyaṇa paramastu, Nārāyaṇa paramastu! Let all of this be offered to Nārāyaṇa!"At that moment, he realized he could not hold back his offering. But who truly needs his offering? Nārāyaṇa is standing somewhere, laughing and watching.

Similarly, when toys offer you liberation, you will simply be standing and laughing somewhere. The liberation offered by toys is of no use to you. That is the moment you are truly liberated from toys.That is being Māyātītā. Māyātītā means that even if Māyā appears before you and says, "I will liberate you," you will simply respond: "Who are you? Ah, relax. Go and take care of job."

So, Enlightenment is not for your original existence. It is for the identity in you which feels it is bound. See, a man who is working for wealth, feels consciously poverty is the first important problem in his life as he does not feel the necessity for Enlightenment. He does not suffer so much with his ignorance because he is suffering with his poverty. His whole inner space is occupied by poverty. So for him, the rich man is a liberated man; he is God. That is why, he worships the rich man, runs behind the rich man and tries to become like him but always underground, there is a strong jealousy and vengeance towards the rich man.

Similarly, with an intelligent man: when an ignorant person sees the intelligent man, he worships him. He feels, "I should become like that intelligent man," and chases after him, literally ready to do anything to attain intelligence. In the same way, a powerless person sees the powerful, those who can accomplish anything, and he runs after them.

It is a very important truth to know which parts of you feel that you are lacking something. Does a part of you feel poverty? Does some part of you feel powerless? Does some part of you feel ignorant? Does some part of you feel the emptiness of not having Enlightenment? Dig deep and find out. Actually, liberation means that not only do all these things no longer touch you, but even liberation from all these things no longer matters to you.

Aṣṭāvakra very beautifully says, "Who is? Who is liberated?" There is also a beautiful Zen koan: One man goes to the Master and asks, "When can I become enlightened?" Zen Masters are known for their sudden, strong reactions, and the Master just slaps the man, leaving him completely shaken. It's like going to a Master and asking, "When can I get enlightened?", and receiving a sudden slap. You cannot expect this from an ordinary teacher. Zen Masters are supposed to be such beautiful people, rich in vitality and presence.

Tibetan Buddhism is more systematic, but Zen is vibrant, rich in vitality, and its people are joyful. Zen people have a certain "Ah!"- a sound and presence that belongs only to Zen, to no one else. Even in the Brahma Sūtrā, you will never find that "Ah!". It is all methodical and straight, like cookie-cutting. But Zen people carry that undercurrent of "Ah!" in everything they do. In Zen, whether it is their gardens, books, teaching methods, or techniques, in anything, you will find that underlying tone of "Ah!". That is one of the great qualities of Zen.

So, the disciple is shaken, thinking, "O! What is this?" And when a Zen Master slaps, they really slap - it's not a pseudo slap. Fortunately, they are in a country where you can't sue them, because they are very strong and well-built people.

When you carry that "Ah!" in your mood and lifestyle, you will never suffer from arthritis or osteoporosis, as your bones become strong. That "Ah!" gives you tremendous strength, and nothing can touch you. That is why Zen and martial arts are so deeply connected.

Their core never gets affected by any depression. The core is established in "Ah!"

After being slapped, the disciple is shaken, staring and looking into the eyes of the Master, and cannot even ask, "Why did you slap me?"

With a Zen Master, that is another big challenge. You cannot question them, and you cannot say, "Eh, why did you slap me?" No - he might slap you once more or even beat you with a stick!

Not even slapping is considered enough - at least slapping is mild, but he will beat you with a stick! The disciple is left staring, completely silent.

In the disciple's eyes, the unspoken question arises:

"Why did you beat me? Can you use a few words to explain, so that I can understand and develop myself?"

The Master himself says, "If a horse comes and asks me, 'How can I become a horse? What should I do?' I have to beat it, to show that it is already a horse."

You cannot even question, "Can't this be done in a loving way?"

Materialistic people give liberation to those who feel poverty in their consciousness. Powerful people give liberation to those who feel powerless in their consciousness.

So, each darśana, each way of life, each philosophy, liberates a specific group of people.

The Brahma Sūtrā takes you beyond all those limited liberations. Understand this: the Brahma Sūtrā takes you beyond all such liberations.

tanniṣṭhasya mokṣopadeśāt ||

The origin is not your identity. The origin is always liberated. Only your identity needs liberation now.

How can the identity be liberated? Now, understand the twelve logical trends. You need to do that homeless work.

Homework means work you do while sitting at home. Homeless work means work you do not by going home, but by not being bound to home.

Very beautifully Ramana Maharshi sings in a song called Upadesa Undiyar:

கன்மம் பயன்றரல் கர்த்தன தாணையாற்

வுந்தீபற கன்மங் கடவுளோ வுந்தீபற

kaṉmam payaṉḏraral karttaṉa dāṇaiyāl

vundīpaṟa kaṉmaṅ kaḍavuḷō vundīpaṟa

The actions give results because the ultimate Source orders it. The actions by themselves cannot bring results because they are not independent intelligence.

Actions give results because the ultimate Source orders them. The actions by themselves cannot bring results, because they are not independent intelligence.Imagine signing a cheque to receive your own money from the bank. The bank manager, as the decision-making authority, has to approve it.Similarly, even if you send the karma cheque to God, the decision-making authority must approve it, and usually, it does. But that does not mean that simply sending the cheque guarantees the result. It is not automatic or eternal - the cheque you send may bounce, get lost, or be delayed if the bank is closed. Usually, we assume the identity of Master is eternally reliable, but that is a mistake.

Today's logic trend is meant to focus on this: Who is getting liberated? Who is bound?What ignorance and bondage do you feel, and how is liberation experienced? How do ignorance and bondage experience liberation and Enlightenment? Who feels ignorance? Who feels enlightened? Who feels bound? Who feels liberated? It is the dust in one corner of your body that feels bondage and liberation. But you are neither feeling bondage nor feeling liberation.

Somebody goes and asks a Zen Master, "How can I be liberated?" The Master looks within and says, "Who has bound you?"It is the psychodrama you create that is bondage. When suffering arises in you, and when the feelings of bondage and ignorance emerge, if you can simply destroy them by asking, "Ah! What is going on? What is this? Is this true?" and move beyond them, then you do not need any methods, techniques, or technology for liberation or Enlightenment.

Now drill into this:

"Who is feeling bound? What is bondage?"

Define bondage as per your understanding. Define liberation as per your understanding.

Analyze bondage and liberation in all dimensions - in the wealth line, health line, power line, relationships, and in the experience of not having love; in any area where you feel deficiency or feel bound. Define bondage and liberation in each of these dimensions.

When you no longer even care about the liberation offered by the dust on you, you are truly liberated.

Parivrājaka (the practice of wandering renunciation) helps you understand this, because when you practice parivrājaka in different situations, with different people, and in every circumstance, you should do it with high awareness, not with a beggar consciousness.

Parivrājaka with awareness brings a powerful transformation, where the concepts of bondage and liberation no longer hold any utility for you.

Any utility you derive from the concepts of bondage or liberation is no longer useful to you.

All feelings of bondage have a utility: feeling poverty motivates you to become rich - it constantly prods you, so you plan, act, and eventually become rich, sometimes getting into a bigger mess.

Feeling powerless has a utility so that you strive to become powerful. Feeling ignorant has a utility so that you work toward Enlightenment.

Ultimately, the feelings of ignorance and Enlightenment should lose their utility value for you.

Sometimes, you try to feel enlightened so that you can influence and inspire people and enjoy the by-products of Enlightenment.

It doesn't work, because the by-products of Enlightenment are always secondary; they can never be the main product, and they can never be induced or infused. They can only arise naturally - by enthusing. By your presence, some enthusiasm may occur in others, and in that, the by-products of Enlightenment happen naturally.

They cannot be induced, infused, or intended. They can only be enthused. If, by your presence, you create enthusiasm in people and something happens, it is a by-product that does not bind you.

So today, the vāda-prativāda (debate and counter-debate) should focus on:

Who is bound? Who is liberated? Where is bondage? And where is liberation?

Śaṅkara Bhāṣya very beautifully describes that the person who feels bound can never be liberated. The only way is that the identity which feels bound should be destroyed or outgrown. It should disappear. The disappearance of the part of the identity that feels bound is liberation. The disappearance of the part of you that feels poverty is richness. The disappearance of the part that feels powerless is power. The disappearance of the part that feels ignorant is Enlightenment. Otherwise, there is no true power, richness, or Enlightenment for your Pradhāna or for you as you truly are.

Pūrva Mīmāṃsā darśana is all about power: "I am powerless; let me do the rituals and gain power." Uttara Mīmāṃsā is all about Enlightenment: "I am ignorant; I don't have Enlightenment. I need to practice, acquire knowledge, and become enlightened." Nyāya and Vaiśeṣika focus on intelligence: "I lack enough logic to express my beliefs, faith, way of life, and understanding to others. I need to learn methods to influence others and become intelligent." Sāṅkhya and Yoga focus on the different mystical powers you feel you don't have, which can be grasped and attained through saṃyama. Thus, through the different darśanas, you can understand the nature of bondage and liberation.

Ultimately, according to the darśanā of THE SPH BHAGAVAN SRI NITHYANANDA PARAMASHIVAM, and based on the grand leela of His life, though THE SPH descended as the complete Avatar, there came a moment in His Diviine life when He demonstrated to the world that any bondage created, and any liberation granted, can only be created or granted by this Universe. Both became useless in His life. This is Mokṣa, the Ultimate, the Nithyananda state.

The satya, the sacred secret in this aphorism of existence is: Who feels bound? Who feels liberated? Look within: which part of you feels bound in all ways, and in which fields have you experienced bondage and liberation? How do you feel bound now? How do you feel liberation should be? Dig deep, start the vāda-prativāda, and you will receive the prasāda.



हेयत्वावचनाच्च ॥ १.१. ८ ॥

heyatvāvacanācca 1.1.8

Source and Origin cannot be Spoken

Just 2 words. This is the greatness of these Masters.

Swami Gambhirananda translates as, “Pradhāna has not been spoken of even indirectly because there is no subsequent mention of its rejection; because that militates against the assertion of at the beginning.”

Swami Vireswarananda translates as “And because it is not stated by the scriptures that it has to be abandoned, Pradhāna cannot be denoted by the word “Sat.”

If you try to study Brahma Sūtras by yourself, there are only three options. One, you may just stop reading because of the sheer tiredness it brings to your physical body. Anybody who tries to study Brahma Sūtras ends up developing a physical disease because your head will drain the whole energy, and even after that, you will not be able to grasp it. The second possibility is that you will fall into depression, because when the head drains the energy completely, the only next step the head knows is depression. Understand, any step you take based on the head, the only step the head knows is depression - nothing else. The third truth is that there is every possibility you may go mad.

It’s the most difficult Śāstra. There are thousands of ways this Sūtra can be translated, and thousands of ways it can be interpreted. But if you want to exist, you need to know the formulas for Existence - the aphorisms on Existence. In some way, when children start growing, we should teach them these aphorisms on Existence, saying, “Eh, your Source is consciousness. The whole thing is based on the flow of compassion, and the deep unconscious, the deep engrams and sufferings in you, are created because currency is not practical, factual, or real in life.”

One of the worst things that can happen to human beings is to think that wealth alone is the practical part of life. Whether it is relationships, wealth, infrastructure, or power - these are not the only practical parts of life. The true practical part of life itself is the aphorisms on Existence: the Brahma Sūtras. They are a basic need - just to exist, nothing else. If these aphorisms on Existence are imbibed as the basic decision-making mechanism in your system, the highest breakthrough in human consciousness can happen. Life can then radiate itself in its peak possible form on planet Earth.

I’ll repeat the Sūtrā: heyatvāvacanācca ||

Pradhāna has not been spoken of even indirectly because there is no subsequent mention of its rejection; because that militates against the assertion at the beginning.

About the Source or consciousness - the Pradhāna, the Self - even in the beginning, there is no mention of them. This is because bondage and liberation are both tied to the identity you carry, not to the Pradhāna. Bādarāyana, Bhagavān Veda Vyāsa, is very clear in these Sūtras: we need to talk only about what we actually have - the individual identity we carry. There is no way that talking about the Self will help. All discussions about the Self, consciousness, intelligence, or compassion only misguide you.

That is why Buddha completely stops talking about Self, and He goes on creating a new term called Shūnya. Talking about the Self is only understood by the identity you carry which anyway, cannot give any proper complete view about any subject.

if you do the Vādaprativāda on this Sūtra, it means the debate will address almost all the problems your mind - and indeed all human minds - face regarding the ultimate state of consciousness, religion, and spirituality. The Vādaprativāda is a very juicy way of internalizing these great truths.

Yoga Sūtras need not necessarily be intellectually heavy because they are just a manual. Yoga Sūtras are a technique manual for you to read, practice, and get enlightened. They need to be written in a very simple, clear, manual-style language because the purpose is for you to practice. It is like an owner's manual for a particular car or a computer. The manual does not need to explain the whole mechanism by which the car functions; it simply tells you which buttons to operate and what to do to use the machinery completely.

Similarly, you have certain powers in your body, mind, and consciousness. You need a manual. Yoga Sūtras are like an owner's manual for body and mind. Śiva Sūtras are more like an owner's manual for enlightenment and consciousness -they guide your own enlightenment and how to radiate it. Bhagavad Gītā is more like an owner's manual for a successful social leader. Brahma Sūtras, however, are not just an owner's manual; they are the pure science, the basic technology, the fundamental understanding - the aphorisms on Existence.

All talk about the Self is useless. All talks about intelligence are useless. They only lead to more and more disturbance, disruption, misunderstanding, manipulation, morphing, and misrepresentation. This is because bondage and liberation are both experienced by the identity you carry, not by the Pradhāna or the original Source. There is no mention of Pradhāna in these Sūtras.

You can never experience a breakthrough with the same old identity. For example, a follower-type or slave-type personality can never experience leadership consciousness with the same identity he is carrying. When the identity has no possibility for a strong breakthrough, a quantum leap does not happen.

Similarly, unless you decide to be a high achiever, Existence is not for you. Please understand: aphorisms on Existence are not for you if you are not interested in being a high achiever. This book is only for high achievers. Aphorisms on Existence are only for high achievers, where a complete transformation is required - one that challenges your very Existence.

Brahma Sūtras says, "Pradhāna, Source, and origin cannot be spoken. Any speaking you do, any understanding you try to achieve, any word you try to bring in, any concept you try to adopt, any belief you try to establish only creates more lines and layers of dust on the possibility of experiencing Pradhāna." That is why in the Brahmavidyā Sampradāya, we don't have Enlightenment as a concept. We make you Enlightened, but we don't have a conceptual definition of Enlightenment. We emphasize a cognitive shift.

The identity which feels ignorance should stop taking decisions based on its ignorance or on the feeling that it is intelligence. The factual reality becomes the base for taking cognizance of any idea, understanding, or decision. It is almost like pure Existence, in its purest form, becomes the basic ground on which you stand.

Brahma Sūtras should be heard and debated before the age of 42. After 42, certain parts of the brain, due to being unused for a long time, can never be retrieved or used. These are like hard disks that have not worked and can never be retrieved. Sometimes, if the hard disk is repaired, there is a possibility you can retrieve it. If it has not been functioning for a long time and you did not bother to awaken it, then it can never be retrieved. If you send it to the forensic laboratory - meaning the Master's monastery - there is a possibility that he may be able to retrieve it and make it active.

Buddha goes on saying, "Pradhāna, origin is Śūnya - nothingness, no thoughts." Buddha's concept of nothingness stops the whole confusion that can be created by the jugglery of words about the Self and Pradhāna. See, small subjects which do not significantly impact your life can create confusion, and you can afford to get confused in those areas. But major truths like Self, Pradhāna, and origin cannot be confused. It must be a clear, authentic drilling without leaving any room for confusion,

contradiction, commotion, or chaos. That is why Buddha took the great step of not speaking about Pradhāna or the origin of God. This is one of the main reasons why Buddha was able to make thousands enlightened.

Bādarāyana, Bhagavān Veda Vyāsa, is very clear: any discussion about Pradhāna can only be destructive. Then what is the use of talking? Talking is constantly removing the identity with which you are working - the identity that feels bondage and feels liberation.

If you don't create concepts and ideas about Existence and origin, it is easier for you to take the jump into the experience when it happens. When you hold onto certain concepts about Existence, you miss it when it appears in front of you. For example, if you have a strong concept about Kṛṣṇa, and He appears in front of you, you might miss Him. If you have a strong concept about Jesus, and He appears, you could miss Him too. How do you know Jesus had a long beard and Kṛṣṇa was clean-shaven? But you cling to this image. There is every possibility that Kṛṣṇa could have had at least a short beard—just to experience, who knows! He was vibrant and colorful; maybe for a few months, He tried a French beard, or some other style. Similarly, there is a possibility that Jesus could have been clean-shaven at times - who knows? But when you carry rigid ideas, you miss the actual existence because of your concept of it.

In the same way, when you carry too many ideas about the Brahmaṇ or Existence, you miss the experience of Existence when it hits your base of cognizance.

You see, basically, one line of your logic, for some reason, suddenly strongly believes that you are in bondage, that you are not worthy of life, that you are not worthy of anything great, that you are not even worthy of yourself. This logic then interferes in all aspects of your life - health, wealth, relationships, satisfaction, fulfillment, fear, greed, pleasure, and pain—in all dimensions and aspects. This logic jumps in and turns your life into hell.

Again and again, the basis on which you take cognizance - the very basis on which this logic keeps reminding you that you are unfulfilled - is shaken. This is an imperfect logic because it keeps repeating that you are imperfect. The Brahma Sūtrā removes that very sand, the ground on which this logic is rooted, so that the logic which insists on imperfection takes a different cognizance; it stops taking cognizance based on imperfection or the idea of imperfection.

The first thing you need to know is that there is no Enlightenment for you, so you do not need to worry or work for it. All the ideas you carry are psychodrama. For example, only when you look at an idol as higher than yourself does it appear as a deity. If you look at the idol as a statue, it is just a stone. It is your own psychodrama that adds sacredness to the idol and makes it a deity. It is just a kind of training.

Understand, looking at anything as unholy is very easy, but looking at anything as alive or sacred is the most difficult task. Experiencing anything without sacredness is easy. To throw a stone or a slipper at something is not difficult. But to offer flowers to something with deep, overflowing love and gratitude requires evolution. It is not a joke to melt a person's consciousness and raise them to a level where they can see sacredness in a stone, a statue, or a living person. Seeing sacredness in a stone or statue is slightly difficult; seeing it in a living person is the most difficult.

The psychodrama of attributing sacredness to a deity or an idol is used to shake your logic, which constantly reminds you that you are imperfect. If you experience sacredness in any one thing, immediately that sacredness strikes the very root of the imperfect logic. That is why we say: brahmavid brahmaiva bhavati (Mundaka Upanishad 3.2.9).

By knowing Brahmaṇ, you become Brahmaṇ. By having a sacred experience with a deity or Guru, you experience that very sacredness at the root where the psychodrama begins in your life. The Sanskrit word "Māyā" can be equated to this psychodrama.

Everything in your life is a psychodrama. You feeling the Master as Guru, feeling yourself as a man, feeling yourself as a disciple, feeling your neighbor as spiritually grown or less, all of these are psychodramas. For example: all wives feel their husbands are spiritually less, and all husbands feel their wives are spiritually richer. Every husband has a problem: "My wife is spiritually advanced; I am not up to her level." Every wife feels: "My husband is not spiritual enough; he's a headache for me."

You should recognize this as a psychodrama, and understand that this is an important factual reality. If you start taking cognizance of this factual reality, it will help you immensely.

If you think the Master is spiritually more advanced than you, it is a lie - it is a psychodrama. The Master is equal to you in spirituality. You may ask, then, why the Master sits on the highest pedestal. This is because the Master needs to be seen by you in order to convey the teaching. If He sits on the ground, at the same level, you may not be able to perceive Him properly. So, just for the sake of utility, the Master sits on the stage.

Your looking at the Master with love, gratitude, or respect is merely the psychodrama that shakes your imperfect logic, the logic that constantly tells you that you are imperfect. When you see sacredness in something, a jolt happens at the root of the logic that otherwise disgraces everything, including yourself. This is one of the important aphorisms in reality.

There is no fundamental difference between love and lust.

Remove the thorn with a needle. If you project sacredness onto a deity, it is like removing a thorn with another thorn. If you project sacredness onto your Guru, a living person, it is like removing the thorn with a needle—it won't get stuck. This is a psychodrama - a psychodrama where you learn the habit of perceiving things sacredly, so that you can experience that sacredness at the root, in the Source where cognizance occurs in your life about everything. The Source where cognizance happens in you about everything is Hiraṇyagarbha. That is the Source of Existence.

In existence, in factual reality, Rama, Kṛṣṇa, Śaṅkara, Buddha, Ramakrishna, Ramana, you, and me - none of us have any fundamental difference. The possibility of a fundamental difference cannot even be conceived. It is the identity you carry that creates a psychodrama, through which you feel bondage, and through whose disappearance you feel liberation. So, at the end of the show, it is as if you are liberated from created suffering.

Some meditation programs and educational programs create suffering for you and then liberate you from it, and people willingly pay for it. They manufacture suffering that is not naturally present, and then make people feel liberated from that suffering. Because that is what you are doing for yourself, and you are happy with that game, you feel your life is useful.

Courage is the quality that enables you to stand firm throughout the problems, low curves, and disturbances in your life, which may not have arisen if that quality were not present at the initial level. You feel your life is useful if you create and then resolve many problems along the way. If you relieve yourself of all those problems and say, "Wah, see what I have achieved in the last 70 years?" - what have you truly achieved? Nothing but creating some foolish problems and sorting them out. At the end of the day, neither the problem nor the solution is worthy.

You need to lose respect for all the problems you have faced. That is the essence, the sacred secret of this Sūtra. You need to lose respect for anything you consider as identity. Pradhāna cannot be understood as Existence; It is beyond anything you can comprehend as Existence. Anything that can be grasped by your logic is not Pradhāna. Pradhāna can never be fully understood by your logic.

So, all we are talking about is stopping the yellow journalist sitting inside you - the one who keeps writing disgracing articles about you, to you, and about others. He writes about you in a way that disgraces you, makes you believe it, and even sends the same "articles" to others through your own words. Then he writes about others to you, makes you believe them, and compels you to repeat the same ideas to others.

These are the four major activities of the amazing logic you carry in one corner of your brain: First, he writes disgracing articles about you and makes you believe them. Second, he makes those ideas come out of your mouth to others and makes them believe. Third, he writes about others' disgracing articles to you, making you believe them. Fourth, he makes you tell these same ideas to others, creating irritation, anger, and conflicts between you and them.

All we need to do is bring that logic into factual reality, meaning transform it. That is what we call in the Hindu tradition Kāma Dahana - the burning of Manmatha - which is performed on Mahāśivarātri. We burn Māyā, Manmatha, and delusion. It is a Hindu tradition and practice in all temples, usually on Mahāśivarātri, Panguni Uthiram, and Chitrā Pūrnima, where they burn this effigy of collective delusion.

So, the essence of this Sūtra is: discussion about Pradhāna is not only useless but dangerous, so avoid it. All discussions are supposed to be about the identity you are carrying, and all liberation is for the identity you are carrying.

The ability to see the sacredness of a deity or Guru is a psychodrama which helps shut the yellow journalist sitting inside you - the logic which keeps imposing imperfection on you, even though you are perfect. So today, have the eN-Debate on these three aspects: Only the identity you feel as bondage and liberation; not the original Source or Self you carry. The original Source or Self cannot be understood by words, so it is best not to talk about it. The ability to project sacredness onto a deity or Guru - this psychodrama helps remove the logic which says you are imperfect and disgraces you, even though you are perfect. It also helps you experience sacredness within yourself, putting an end to the yellow journalist inside you.

Make the whole internet sacred by using it for sacred sentiments and sacred secrets - Brahma Sūtrās. Let eN-Debates with Vādaprativāda happen everywhere.

Like in those days, they say, if you enter Varanasi, even the bulls, buffaloes, birds, and parrots living there could give answers to any Vedāntic question. Because so many pandits were sitting and arguing continuously, they knew everything about Vedānta thoroughly.

Shankara went to find Mandana Mishra's house. There were pedestrians on the road, and a traveler said, "Go to a village where the poor women, low-caste women, will be taking water from the common well. They will be talking about the highest Vedānta, the highest truths, and giving clarity to you. That is the village of Mandana Mishra. Ask anybody there about his house; they will show you."

Shankara went village by village, seeing many villagers discussing Vedānta, but not beyond a certain level.

In one village, he found women taking water from the well, engaged in debate, Vādaprativāda. They gave clarity and clicks even to Shankara. He thought, "Wow, this is the village of Mandana Mishra." He asked the women, "Can you tell me the house of Mandana Mishra, where is it?" They said, "Go straight. Outside one house, parrots will be sitting and discussing all the great truths and philosophies. That is Mandana Mishra's house."

Shankara went there. There was a great discussion on whether Uttara Mīmāṃsā is complete or Pūrva Mīmāṃsā is complete. Between two parrots, the Vādaprativāda was happening. Shankara was shocked - parrots sitting, discussing, and debating - and he thought, what then must be the knowledge of the person from whom these parrots learned! So today, continue the Vādaprativāda on these three sacred secrets.



स्वाप्ययात् ॥ १.१.९ ॥

svāpyayāt 1.1.9

Because of the merger of the individual into his own Self

Just one word.

Swami Gambhirananda translates this Sūtrā as, “Because of the merger of the individual into his own Self.”

Swami Vireswarananda translates as, “On account of individual Soul merging in his own Self, or the universal Self referred to as the Sat. In the deep sleep the Pradhāna cannot be denoted by the word “Self.”

The uniqueness of Bādarāyaṇa, Bhagavān Veda Vyāsa is through each Sūtrā, he creates a complete new thought trend. Unimaginable, incomprehensible, unimaginable and incomprehensible.

Svāpyayāt ||

Because of the merger of the individual into his own Self.

In the last Sūtrā we saw, he spoke about the different aspects and possibilities of ignorance. But in this Sūtrā he makes a complete turn: the identity you carry merges into ultimate Existence by its own Self - by itself; you cannot even speak about the individual identity. In the previous Sūtrā he said, “You cannot speak about the Self, Pradhāna, or Existence, because bondage and liberation concern only the dust - the small identity you carry.” Pradhāna neither experiences bondage nor liberation. Only the identity you carry - the dust - experiences bondage or liberation.

However, in this Sūtrā Bhagavān Veda Vyāsa moves us into a completely different space and goes one step further: “Even the individual identity cannot be defined because it merges on its own into Pradhāna.” Pradhāna means the origin, the principal subject - the Brahmaṇ, the Cosmic experience. That is what is meant by the word “Pradhāna.”

Here is a question: “Can you offer a clear definition for critical terms like Pradhāna?” Pradhāna can be rendered as Brahmaṇ, Existence, the Soul, or the Cosmic Self. Today Vyāsa goes one step further: “You cannot even speak about identity; you cannot form any conceptual understanding of it, because the identity merges into the Self on its own.” It merges into the Self by itself. He is leading us, step by step, into ever deeper silence.

Vyāsa is a very practical philosopher. Being practical and being philosophical, both have happened in Vyāsa. Vyāsa is a high achiever. The high achiever mentality always makes you highly practical. High achiever mentality is such that it makes you highly practical.

A philosophical mind which does not achieve is the most cunning and crooked mind. Impractical philosophers will always be losers in life. In fact, they will be worse losers because they have not touched reality; they are still stuck in one layer of mere thought.

A small story: One man and a great philosopher having three doctorates go on a camping trip. After finishing their dinner, they retire for the night and go to sleep. Some hours later, the man wakes up and nudges his philosopher friend, "Look up at the sky and tell me what you see." "I see millions and millions of stars, my friend," exclaims the philosopher. "And astronomically, what do you deduce from that?" asked the man. The philosopher ponders for a minute and says, "Well, astronomically it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I can see that God is all-powerful, and that we are a small and insignificant part of the Universe." "What does it tell you?" the philosopher asked the man. The man replies, "You idiot! Someone has stolen our tent!"

Philosophers are great losers. That is why in Hinduism we never had philosophy. Philosia means Darshana. In Hinduism, all philosophers are supposed to be seers - seeing, not thinking. In the Hindu tradition, we insist on experiencing. It is philosia, not just philosophy. Philosophers suffer. Rishis are not philosophers; they are philosias, seers. Vyāsa is not adding more and more words for us; he is taking words away, making us more empty.

Suddenly Vyāsa says, "Even about the identity you can't speak anything." He uses a very beautiful phrase: "on its own." Please understand, your identity, by its very nature, winds up all the drama of seeing forms and names and retires into its inner space once every twenty-one hours.

The individual Self creates this whole drama - life, world, society, whatever you see, touch, experience, smell, or think. But the greatness of the Pradhāna, the Source, is that it draws the identity back. However much you try, your identity cannot be separated from the Source. Once every twenty-one hours, it becomes tired of the drama, drops everything, and returns to its Source.

The automatic resting mechanism, the automatic retiring mechanism: every day, by its nature, the Self settles into the Source. It rests in the Source. Nothing much needs to be done. Even if you do something or do nothing, every night your individual Self retires into the Pradhāna - the Ātman, Self, Consciousness, Sat, Existence. Because the Self, by its very nature, rests in the Pradhāna, it shows that even the identity you carry is not consistent or firmly rooted in factual reality. This is important to understand.

Almost between every gap, you all go to the Existence, the Source, and then come back. It is like awakening the non-mechanical parts of your brain, which is almost like trying to keep a hundred dogs' tails straight. First, the Master straightens one dog's tail and holds it with both hands. Then He catches a second dog, holding its tail in one hand and the first dog's tail in the other. Now He has two dogs in His grip. Slowly, He runs around, catches the third by the tail and front, and then the fourth. But by the time He catches the fifth one, the first dog has already run away!

First, you were made to understand that Pradhāna means the Source - the primal origin. Then, logically, the Master made you understand that you can't speak about the origin, because liberation and bondage exist only for the identity you feel, not for the origin. The origin cannot be expressed in any word because it is beyond your intelligence, beyond comprehension.

Now Vyāsa takes us a step further, saying, "Even about the identity you cannot grasp anything, because the identity is also not disconnected. It naturally gets drawn back into the Source every day, without your intention." Even if you try to keep your identity engaged with names and forms, at one point it simply renounces the whole drama and retires into the Self during deep sleep. He just takes away all the words.

Since identity does not have its own existence and is repeatedly absorbed into the Source, even your identity is not a consistent, independent entity. But through force and pressure - because you need something to hold on to and to make your life meaningful - you cling to giving meaning to things.

When you walk, there is a beautiful garden with roses growing and birds are there, why should you even give the meaning "beautiful?" It is there, that's all. The moment you give the idea of "beautiful," the neighbor also tries to create a garden the same way.

The original sin is trying to add meaning to what is happening in front of you, that's all. If you stop that one thing, this nonsensical habit of trying to give meaning to everything, trying to add juice to everything; if you can retire just from that one thing, you stop adding meaning, then suddenly you will understand your identity which you think as very consistent every day is not consistent. That will be one of the major realizations to achieve the source of Existence.

Buddhā gives a powerful example. If you light a torch and rotate it at a high speed, you will see a fire circle. There is no fire circle. Every inch the torch is moving looks like a fire circle. Same way in your identity, you see a solid existence; it is not. The high speed movement makes you feel like it has an individual existence. The high speed movement is responsible.

The identity with which you woke up today is not the same as the identity with which you woke up a year ago, though you force yourself to believe it is consistent. If it were not consistent, the very base on which you build your life would suddenly lose its value and meaning. Knowing that nothing has intrinsic value, you clutch at something as consolation.

At the end of the day, money has no ultimate value, relationships have no ultimate value, and the body has no ultimate value. If you peel away layer after layer, finally nothing remains with value. But that realization makes you feel like an orphan - you recoil. We cannot directly face that reality, so we add value to something to keep ourselves alive.

When you truly understand that there is no inherent value in anything, you can become a high achiever, creator, and leader. A normal mind, however, tends to superimpose value; it imposes value. This imposition of value is why you experience your identity as a seemingly consistent, comprehensible individual.

Actually, you do not have an individual quality or a character or identity. But this truth seems to be too much. You need to project yourself with some consistency. So what to do? You try to give meaning to it. When you try to give meaning to something to make it look consistent, the ignorance becomes alive.

The sacred secret in this sūtrā is to stop giving meaning to things. Understanding the identity you are getting every morning when you wake up is not consistent with yesterday's. If there is meaning in anything, there will not be excitement in that. Excitement to exist happens only if it is meaningless.

If there is a clear meaning, definition, you will be completely bored. Because you know everything, what to do? If you are bored of unclutching, understand you are not doing it. You are not, you made a meaning out of unclutching. If you are every moment practicing, it'll be intensely exciting, never boring.

Understand, life is meaningless - and that is the only way to live it with excitement. If you try to find a consistent meaning, the excitement of life is taken away; you become a poor philosopher.

The sacred secret from this sūtra is: first, because the identity merges on its own into the Self (the Origin), you cannot fully grasp or define the identity. Second, because the identity is not consistent, do not try to give it meaning or build structures on it to force it to seem meaningful or stable.

Identity being meaningless is okay - that preserves the excitement of life. Don't try to know everything. So now, neither can you speak about the Pradhāna (the Source), nor can you speak about the individual identity that feels bondage or liberation, because that does not exist.

Understand, if the individual identity you think you have truly existed, it should be able to retain its presence - but it does not. Even if you try not to get enlightened, within twenty-four hours you are naturally pulled back into the Source. You may enter that space and try to escape it, but within a few hours you are called back again.

Even the identity you carry is not as solid as you think. So why does it feel solid? Only because you give meaning to it. Without meaning, it naturally loses its sense of solidity. When you understand that your identity is not solid, you will be more aware, alive, and ready to live. Because you are more alive, aware, and spontaneous, you will naturally become a high achiever.

A high achiever is one who is ready to go through any complication in life's ups and downs. That strength arises only when you are clear about not forcing a consistent identity or meaning onto yourself. If you have the courage to live with the changing identity each day, knowing that the whole thing is meaningless, you develop a powerful energy that makes you a true high achiever.

Anybody who is lying on a couch and claims to be enlightened - never believe it. Ramana Maharshi was never idle on a couch; all his photographs showing him lying down do not reflect his whole life. He used to cook and grind flour using the old traditional stone grinding machine, common in Hindu villages where women would grind rice and other grains daily. Tapasyananda Swami, a Mahāpuruṣa from the Ramakrishna Mission, Vice President of the Mission and translator of the Bhāgavatam into an extraordinary English version, once went to see Ramana Maharshi. Asking where Bhagavān was, he was told to go to the kitchen. There, he saw about ten men working — washing vessels, cooking, grinding, cutting vegetables - and could not immediately identify Ramana Maharshi. Approaching the man who was grinding, he asked, "Who is Ramana Maharshi?" Bhagavān looked around and pointed to a large brass vessel, saying, "Ramana. Ramana." Tapasyanandaji was puzzled and asked, "This is Ramana?" Bhagavān replied, "At least on this vessel, the name 'Ramanashram' is written, so it can be considered more

Ramana than this body, which does not bear the name." Immediately, Tapasyanandaji realized that this was indeed Ramana Maharshi and fell at His feet.

Ramana Maharshi was never a couch potato. Understand, a man who has merged into ecstasy, into Existence, and has experienced Existence can never be a couch potato; he will naturally be a high achiever, maybe in different dimensions. Being a high being, and a high achiever is one of the important irrecoverable qualities of an enlightened being. If you are not a high achiever, forget about Enlightenment. Bhagavān is a high achiever. His ability to inspire a few thousand people to the core and transmit that highest Vedāntic cognition, the cognitive shift, is unimaginable.

I bless you all, to achieve, experience, live, express, radiate and share the eternal bliss, Nithyananda.



गतसिामान्यत् || १.१.१० ||

gatisāmānyat 1.1.10

Brahmaṇ is Intelligence and that is the Source

Again, just one word.

Swami Gambhirananda translates as, “Because the knowledge gathered from various Upaniṣads is the same as regards consciousness being the cause”.

Swami Vireswarananda translates as, “Because of all the Vedānta connected to uniformly referring to an intelligent principle as the first cause, Brahmaṇ is to be taken as that cause.”

Each sūtra in Brahma Sūtrās is a source of an independent philosophical system or thought trend. By its capacity, each single sūtra can lead to a complete understanding of Existence. For example, this sūtra is very interesting. It says: “All the Upaniṣads declare the cause to be the intelligent Source; Brahmaṇ is intelligence, and That is the Source.” Without any difference, everybody declares this. The words with which this sūtra is created need to be understood very deeply.

Earlier, in the beginning, the first two to three sūtras present a thought trend of supreme intelligence where the Pradhāna was established. Now, the other aspects of Pradhāna are being expressed. It’s like a deeper dimension of the same principle.

The previous sūtras said Pradhāna is intelligence, meaning the Source is intelligence. You may ask, “Alright, how do we know it is the cause? How do we know it is compassion? How do we know it is running the whole thing in a balanced way?” All those questions are being answered in the coming sūtras.

Today, Vyāsa is analysing a very beautiful part. He is establishing Pradhāna as the causal material for existence, for all happenings. Pradhāna as the cause - “gatisāmānyāt.” Actually, even a single sūtra can lead you to liberation if you can sit, debate on the sūtra, and transmit the understanding of that sūtra to others.

If the cause is intelligence, the effect also has to be intelligence. Please understand, the cause is nirmala, niranjana, which means pure and cannot be contaminated or adulterated with anything. So, the cause is pure, unadulterated content. If the cause cannot be adulterated, then the effect must also be the exact version of the cause.

For example, if you can add some material like copper into gold, then the effect can be lower-quality gold. But copper cannot be added to gold; it is pure. That is the cause. If nothing can be added to gold, then anything made out of gold will also be pure. The effect will also be pure. From this angle, the cause is pure intelligence. So, anything you think is not intelligence does not exist. How can the effect be different from the cause? It is impossible.

Our mind continuously denies, saying, "No!" The effect has some impurity. But Bādarāyaṇa says, "No, cause is intelligence." The big problem is, if you hear these truths from the Master and after half an hour go for your dinner and your routine, it cannot lead you to enlightenment. It cannot lead you to the awakening of the non-mechanical parts of the brain. It cannot lead you to higher existence, a higher quality of consciousness, a higher way of existing, or a higher possibility. No, it cannot! Why would it? How would it?

But instead, if you form two teams - Śaṅkara and Vyāsa - and honestly start debating to understand, it can lead you to realization. Debating does not necessarily lead to non-acceptance of each other's ideas or acceptance of each other's ideas. Debate does not mean you have to fight, and debate does not mean you have to accept others' ideas. It is about analyzing. The essence of the thought trend here, the sacred secret from this sūtra, the essence of the thought trend is: cause is intelligence. He gives one example, as all the Upaniṣads declare.

The translation should not be "Upaniṣadic text"; it should be "the effect of all Upaniṣads." Whenever you sit with the Master, the experience always leads to more and more intelligence. So naturally, if the experience is intelligence, the intelligence has to be the cause.

You need to understand the precise meaning of these words. Sometimes the words themselves can create confusion. If you are not catching them, reading them properly, or understanding them properly, it can create a big mess and confusion. If you understand the words of the Upaniṣads only as text and say, "Because the text says," you can end up getting confused, because there are some Upaniṣads that can say, "No, cause can be matter." You could misinterpret or twist some Upaniṣad texts. So, the right understanding is required. Here, it should actually be translated as Upaniṣad meaning "sitting with the Master"; whenever you sit with the Master, it leads only to an intelligent space in you. So naturally, the cause is intelligence.

If the word is not properly understood, then you could be in big trouble. The cause is intelligence. You might think, "We know this, why repeat it again and again?" No! You don't know, and that is why it is being repeated. You are adamant about not getting enlightened, and Vyāsā is adamant about making you enlightened. It is like any concept shared: your brain opens to that idea for ten minutes and then closes again. By the time you go to dinner, it is over. The Source may be intelligent, but maybe it is not the cause, or perhaps something else could be added to the cause. So, the effect may not be as pure as the cause, or it could be slightly adulterated. There can be thousands of questions, thousands of doubts. Somehow, Vyāsā wants to handle all the questions and doubts and insists that you understand it thoroughly, completely. You are guiding yourself and the people around you with a clear understanding. That's why Bādarāyaṇā insists on understanding this in different dimensions, in deeper and deeper layers.

The cause is ultimate intelligence. The cause is Brahmaṇ. The cause is truth. The cause is Source. The cause is compassion. These statements are given so that, without performing any technique or method, this thought trend is established within you. You see, if you truly understand that the cause is intelligence, then you will not experience boredom on the path to enlightenment. You will not feel bored entering a meditative state. You will not feel bored while practicing unclutching. If you do feel bored, it means you need to be reminded again. That is exactly what Vyāsā is doing.

We are neither interested in listening nor interested in meditating. See, if you are not interested in meditating, then what is the only way? Again and again, repeat it until the truth becomes a part of your life, until it becomes the essence of your life, until it becomes the understanding from which all your decisions arise, even in your dreams. The understanding with which you make decisions in your dreams is the essence and the foundation on which you take cognizance of your daily life. Life, by its very nature and flow, upgrades the understandings on which you base your next decisions.

Every night, even the incidents in your dreams help you upgrade your understanding, develop the consciousness from which you make decisions, and make you feel more than what you were. So now, apply this understanding to all the difficulties and pain points of your life. Ask: "If cause is intelligence, how are these terrorists created? If cause is intelligence, how are what we call 'bad people' made? If cause is intelligence, how is your spouse made? If cause is intelligence, how are your enemies made?" Because everybody thinks their enemy is dull, dumb, or unintelligent. "If cause is intelligence, how is the other party made?"

Question! Master's answers will not automatically be answers for you. All of Master's answers, you may label, "Eh! Master's answers," and discard them in the dustbin. No! You have a dove-holing system in your brain. You may not have a dustbin for Master, but you will have something called a 'respected dustbin,' which means it will neither be emptied nor used. That's what we call a 'respected dustbin': "Eh! He says this, but that is not for me, it is all impractical. He says all this, but it's okay, next."

So, each one of you has a respected dustbin for Master's ideas, for the ideas He expressed. Your ego will grasp or grab any idea only when you debate. When you project ideas at others, suddenly your ego becomes associated with them, and that foolish ego does not understand that whenever you associate with these big ideas, they become nectar to you but poison to your ego.

Understand, whenever you get associated with some great spiritual idea, or debate on a great spiritual idea, without your conscious knowledge, you will imbibe that idea into your life. Suddenly, your ego will have been consumed by that idea. If Master tells you to follow it, it will never happen because you have a respected dustbin. "Master's ideas, great, great. We can't use them, you know. Let us be practical." You have a clever method to discard them indirectly, but you can't put them directly in the dustbin. That would be too disrespectful. No, no, no, your mind won't agree to that. So, you have a very technical dustbin.

Sometimes you put a beautiful garland into that dustbin, sprinkle a little sandalwood, even do ārati, but never pick up the ideas and use them. In your doveholing system, you have that. You know exactly how to organize any idea. That is the respected dustbin.

Now, if you start debating, your ego gets associated with that idea, and if others are not convinced, you will fight for the idea. If others are convinced because you are able to convince them, you will also be convinced. It is like having a clay ball that represents your ego and a diamond that is the sacred truth Master is giving you. The diamond is just placed on the clay ball. Debate is like hitting it with another stone. Naturally, what happens? The diamond gets embedded in the clay ball and sticks to it.

If Master tells you directly to imbibe that diamond, you will say, "No, no, no, it's difficult, very difficult." But now, slowly, the diamond is getting embedded into that clay ball. Not only that, the diamond is such that, when it goes inside, all the clay in your hands starts falling away. Finally, in your hand, only the diamond remains because you are hitting continuously. When you continuously hit a stone wall with a clay ball and diamond, what happens? The diamond remains in your hand, and the clay leaves your hand. This is the exact process of debate.

Your ego will imbibe any spiritual idea only when you debate on it and take that side. You see, actually, our whole life is nothing but taking a side and justifying it. Now, in the debate, very beautifully, you will take the side of spiritual truth, and without your knowledge, the spiritual truth will consume you. Debate is a highly ego-fulfilling activity. Use that very ego-fulfilling activity to dissolve the root of the ego.

Shiva's words contain the nectar of enlightenment and the poison for the ego, because in His throat there is a big stock of poison. That gets added into His words and comes to you so that, when you imbibe them, the poison works on the ego and destroys it. Now all Master's words have both components: nectar for you and poison for your ego. The throat holds the stock of poison to release along with the words whenever required. So, when you start debating these truths, Master's answer will not directly work for you. You will put Master's answer in the respected dustbin. You start debating and creating deeper and deeper thought currents.

What is the format of debate? First, your body temperature should not increase, meaning no anger or violence. Second, talk only based on the ideas with which you make decisions. See and discuss ideas only on which you base your daily decisions or decisions you are about to make. You have full freedom to declare that you are enlightened from today, but you must live as if you are enlightened. Define that and start living like that; only then do you have the freedom to declare it. Actually, nobody else can declare your enlightenment; only you can declare your enlightenment.

You have the full freedom to declare, "I am enlightened," perfectly alright, and it is encouraged, but you must live up to it. Declare and live up to it. No problem. But all these fellows who want to be enlightened are waiting for Master to declare it. Why? Then all their faults and problems can be placed on Master, and Master would have to go on justifying their enlightenment.

You declare your enlightenment and stand by it. So you have the freedom to talk based on the ideas on which you make decisions or will make decisions. That is the second rule of debate.

Third, a very important point: you neither need to agree nor disagree. If you don't agree, you can say, "No, I am not interested in agreeing. Get lost." If you do agree, you can say, "Yes, I am interested in agreeing." If you are interested in neither, you can say, "No, I am neither interested in agreeing nor disagreeing; we need to dig deeper." You can take all three stands. No problem. But create this debate, because these sūtrās are like a key, and you need to use this key to open some two thousand doors.

Master cannot customize this master key for all two thousand doors. You need to go and open all the doors, all the problems of your life, through this key, this debate. Create it, very strongly, then you will understand each and every idea which gets into your system deeper and deeper, forming the base for your higher consciousness.

Every action out of higher understanding, every thought out of higher understanding, and every feeling out of higher cognition is a wealth you are accumulating. Higher cognition means the cognizance is taken in you based on the higher understanding like a sacred sentiment. You suddenly develop a strong love for your Guru because of the higher understanding, "Wow, all the ideas He gives me are raising me so much, then what state must He be in!" With this higher understanding, the cognizance you take is what we call higher cognition.

Same way, the more and more higher cognitions you take, the more and more time you start staying in higher space. That is the real wealth you are accumulating - how much time in a day you spend in a higher cognitive state. The debate will help you to keep yourself in a higher cognitive state continuously.

Because it is such a strong philosophical truth, you will imbibe it only when you debate it. When you debate, one thing you will gain is a better understanding from others' views. The second thing is many of your smaller understandings can be clarified. And the third thing, when you stand for some idea, you start assuming that idea as life, and even unconsciously, you see life as nothing but taking certain stands and justifying those stands till death.

When you take up one side of any idea, not only do you take it up, you decide to justify it - that's it. So now you have two sides. Cause is intelligence; this means you are declaring your enlightenment: "Eh! If my cause is enlightenment, the effect also has to be enlightenment because the cause cannot be polluted." Cause is niranjanā, nirāmaya, nirālambā, nirvikalpā.

If the cause is intelligence, then come on, the effect is also intelligence. If cause is enlightenment, the effect is also enlightenment. That's it. Or you can take the other side: "No, no, no, no. There are so many things in front; how can this be true?" You can take any side. Start the debate.

If you take a side, talk only about the honest truth with which you make decisions, or you are going to make decisions. You have the freedom to declare, "Aye, I declare: cause is intelligence, so I am enlightened." You can declare, then start living up to it. That's it! Even if you stand on the side of "idiocy," you have the intelligence to make it a legacy because there is no such thing as idiocy.

There is no follower because everybody's source is the leader. Then who is a follower? He who has not realized his source is a leader is a follower. If you have not realized your cause is intelligence, then your cause is "dumbness." It is just your choice now on which side you want to debate, which side you want to take.

Cause is intelligence, so the effect has to be intelligence. You are surrounded by intelligence, filled by intelligence, preceded by intelligence, succeeded by intelligence, run by intelligence, running into intelligence, running towards intelligence, running in intelligence. The cause is intelligence. The Source is intelligence.

When Master transmits that to you, His experience becomes āpta-pramāṇā for you. When you have the debate, it will become ātma-pramāṇā for you, when you take a stand, when you take a side. It's like now you have a chance. You can take a stand -sssssss "I am not enlightened" and go on justifying it for your whole life, being very tightly attached and very loving and cozy with that idea, or you can take a stand - "I am enlightened" and go on shining, burning with that idea. Take that stand, justify it, and live for it as you have a choice, but both are simple debates, that's all, nothing else. Today you can have a debate.

How many want to say, "I am enlightened"? How many want to say, "I am not enlightened"? It should be honest. If you say, "I am enlightened," you should already be taking all decisions based on that concept of enlightenment. Define enlightenment very clearly. Don't give vague ideas. Define it and give your own definition. Say, "This is what enlightenment is, so I am enlightened." Either you should be taking all decisions based on that enlightenment, or from this moment declare, "I will take all decisions based on this." Debate, declare, then live up to it, or say "No, I am not enlightened," and live up to it. No problem. It is a simple debate, that's all, nothing else. There is no such thing as a big difference.

Now you have the possibility of taking a certain stand. Now we can say whether the cause is intelligence or the cause is dullness. Take a stand. If the cause is intelligence, then the effect also has to be intelligence. Understand this. If you declare "you are enlightened," you have to digest the hard truth that "your spouse is also enlightened" because both come in the same package! You cannot say, "Your cause is Brahmaṇ and his or her cause is somebody else." No! For both causes are one.

Now comes so much confusion: "Oh God, what is this? Then how is it possible?" Vedānta should become Vyavahārikā. Vyavahārikā means practical day-to-day application. These truths should become practical, day-to-day applied science. That will happen only by debate. The debate will bring deep clarity. With deep clarity, the functionality will arise.

First, listening to the truth - Śravaṇā. Imbibing and arriving at clarity is Mananā. Then expressing from the imbibed clarity, the functionality will evolve; that is Nidhidhyāsanā. Listening, imbibing clarity, evolving functionality - that's the essence. The basic thing, the listening, is "Cause is intelligence." Cause is intelligence. This is the base, but now you have to arrive at clarity. You can start the debate on this truth. Get to clarity, then the functionality will evolve. Nobody else needs to give a certificate. You declare, you live. The functionality will evolve based on these great truths.

You can just sit with this one truth: "You are not enlightened." That is also okay; anything is okay, though you have to be very honest about what you declare in your debate. Sit, you can have your eyes open, just relax - define and plan: What am I going to define? How am I going to define it? You have to live it. And if you are not living it, people are going to laugh at you.

If you decide one day, "No, I don't want to be enlightened anymore," you can withdraw it, but then you have to live it. You have the freedom to upgrade or downgrade your enlightenment, but you have to define it. So, define with clear words how you want your enlightenment to be. How do you want to be enlightened? There should not be any grey area.

Here is an example sharing from the eN-Debate:

"Our meeting with Bhagavān is a crucial point in our realization of this truth. This truth was already there before, since it is eternal, but till then it was a concept, not an experiential truth. Bhagavān taught us the technique to unclutch and initiated it into our day-to-day life. The unclutched state happens every moment and deepens more and more since we know Him. Chronologically, we evolved from an intellectual understanding of unclutching a few years back to a living experience of it, manifesting itself by itself and through itself every moment. The mind gets absorbed in the now due to Bhagavān's grace alone. When we say "Bhagavān's grace alone," we really mean it. This very acknowledgement of our Enlightenment comes from Bhagavān's initiation, teachings, our deepening relationship with Him through the years, and His blessings towards us. Through the Master, the experience which declares, "I am perfect, Existence is perfect, all is perfect," is a reality every moment. And this very fact brings the highest contentment to us. Having Bhagavān in our life is indeed Enlightenment. All devotees here are sending their eternal gratitude and love."

Another wonderful sharing: "Dear Bhagavān, this morning I woke and my mind was, on its own, going through all the reasons why I had declared myself as enlightened in yesterday's debate. The yellow journalist was giving reasons as to why it was not true, and at each step, I saw the mind counteract him. And slowly, the journalist in the mind could find fewer and fewer reasons. And the 'me,' who was watching all this, suddenly felt, "Wow, damn it! I am really enlightened." This is it. It's the real thing. It's not just a mind game or playful exercise. I really cannot think of a reason as to why I am not enlightened. Sweet! Here is the thesis I had yesterday as to why I am enlightened: I am enlightened because anything I can see is outside of me, including pain, sorrow, and all mental thoughts and moods, and they will change. So, my Enlightenment does not have to tie up with any particular way I feel inside my body or mind. So, I don't need to wait for any particular experience or deny Enlightenment because the body or mind is not in some imagined pleasurable state.

I have found that whatever I want comes true. The only reason it may not is because it is harmful to me, and in time I always realize the reason why it could have been harmful. So eventually, in one way or another, all my desires become fulfilled. I am eternal and have no death. Across different bodies, I am still there. And I have infinite time to get fulfillment of any desire, including the imagined sensations of how Enlightenment would feel, Siddhis, etc. And however long that takes, it's a blip in the infinite time. I am going to be in a state of bliss, whatever experienced people are talking about, given the certainty of the fact that I and everyone else will eventually experience whatever they want, and this will happen in almost an instant in Cosmic time. And in reality, all experiences are transient and don't matter. I conclude that I am enlightened."

Through this debate, when you come to some conclusion and create, like this, some writings, it'll become "My Book." This is a beautiful practice from the life of THE SPH BHAGAVAN SRI NITHYANANDA PARAMASHIVAM with this process of eN-Debate. There was a big book called Ātma Purāṇam. That is the Tamil translation of the 4 major Upaniṣads - Īśa, Aitreya, Kena, Kaṭha. It was owned by Bhagavān Isakki Swamigal, a great Siddha and guru of Mata Vibhudananda Puri. He was an old man, but very graceful. He was such a graceful person, with long jata and a big belly; he would stretch his leg in a very nice way. And he would put his hand on his cheek to support it. On one side, He would sit with his wooden pad and the big book. On the other side, Kuppammal or Mata Vibhudananda Puri would sit fanning him. And, the Bala-Avatar would read the original sūtrā and the translation from that book. Bhagavān Isakki Swamigal would always take the opposite side. He would not talk for the sūtrā; he would talk against it. Then Kuppammal would have to take the side of the sūtrā. Both of them would do the debate. Then, they would drag the Bala-Avatar in. Sometimes the Bala-Avatar would side with Kuppammal; sometimes with Isakki Swamigal. But whichever side He chose, at the end of the session, end of the day, Bala-Avatar would have his own understanding and clarity. Especially at that age, around 13 or 14, it was such a strong experience. eN-Debate can create such amazing human beings - graceful, powerful, eternally clear, intelligent!

Then, Bala-Avatar would go back to the house, start writing, penning things down. The habit of penning down began in him because of his gurus. Every day, whatever he used to sit and discuss with Arunagiri Yogishwara, he would pen down. And not only that, he read one incident in Ramana Maharshi's life. He had a disciple - Muruganar. Whenever Ramana Maharshi spoke something, Muruganar would pen it down and take it back to Ramana Maharshi; he would purposely make some mistakes so that Ramana Maharshi could correct it in his own pen and handwriting. So, two things: one, Ramana Maharshi's handwriting would be recorded. Second, all other words would be authenticated now. When you correct one mistake, then all other words have been authenticated as being without any mistake.

This "My Book" was the first book the Bala-Avatar wrote in this life - My Book, at least 10 volumes. Everything in that My Book is His Ātma Pramāṇā to the level to which those truths had penetrated Him.

Whenever He wanted to read, He would just brush through and go over it. He would know how He evolved to a certain understanding. You see, one of the biggest problems a seeker faces in his life is forgetfulness. We go on reinventing the solution for the same problem every day twelve times. You may say: "Not twelve times; maybe 2-3 times." No, you forget. The same problem you will be reinventing twelve times a day. And then again, the next morning when you have that problem, you will have the same problem and you will not find a solution. For half an hour, your mind will struggle, then you will find the solution. Simple problem: worry. Tell me how many thousands of times you have found a solution and decided not to worry anymore. And all it takes is only five more minutes of betel nut chewing, and again you are in worry. It is because of forgetfulness.

Sometimes, when you hit the right click, you are very clear: "Even if death comeṣ, I will not worry." In the next half an hour, you don't need death, just the shadow of your spouse or just one small word, one small practical problem - and you are back again in worry. You need to understand, not having Smaraṇa - remembrance, is one of the biggest problems.

All of you should have that habit of a "My Book." You should have your own book. Once in a while, pen down, so that you will stop wasting time reinventing the same solution. You see, for example: you have a worry. You catch a certain thought trend: "No, how can this, how can this, how can this?" Then you say: "Eh, foolishness, this worry is useless." You come out of it. But the next morning again you are in the same worry. But you forget that thought trend from which you came out. Because you forgot the thought trend, now you will waste your time worrying for at least two hours. And after two hours, you will catch the thought trend, "Oh God! I should have remembered this half an hour before." Not having Smaraṇa - remembrance, not hitting the right click when required is one of the major problems seekers face in their life on the path of Enlightenment. That problem can be sorted out with this great solution - "My Book." Have this attitude and habit of "My Book." After a debate, create "My Book." You can do it even on your social media, so the whole world can read it, not just yourself; the whole world can read it. You all should start the habit of maintaining "My Book." It'll really awaken your whole life, transform your whole life, and help you for higher consciousness.

Your 'The My Book' can be a very powerful method to kill your ego. See, we read in the newspapers, terrorists used to have cyanide in their body continuously. So, whenever they are caught by police and when they need to lose their life, if they feel that living any longer is going to be dangerous and torturous, they will just swallow the cyanide poison and die. In the same way, this My Book can be the poison for your ego. So, whenever you have the dangers of life, read this My Book - ego will die, you will be in peace, and you can live life joyfully. Of course, you cannot equate the My Book with cyanide. My Book is a nectar, the ultimate nectar.



श्रुतत्वाच्च ॥ १.१. ११ ॥

śrutatvācca 1.1.11

That all knowing Brahmaṇ alone is the first cause of this world

The next sūtrā, 11th sūtrā:

Again in 1 word.

Swami Gambhirananda translates as, “And because Brahmaṇ is revealed as such in the Upaniṣads.”

Swami Vireswarananda translates as, “That all knowing Brahmaṇ alone is the first cause of this world, because it is so known directly from the Vedas also.”

Swami Sivananda translates as, “And because it is directly stated in the Śruti, therefore the all-knowing of Brahman alone is the cause of the Universe.”

Now, one step deeper. The sūtrā, if you translate, you can translate in two ways: one, you can say, because the Vedas also declare that Cause is the intelligence. The other way, because hearing: Śruti means hearing from the Master. Hearing also declares: “Cause is the intelligence.” And the other way, it can also be translated: in the Upaniṣad it means sitting with the Master. This is the realization we experience from inside. So, in all three ways, you can look in.

Cause is intelligence. Not only do the Upaniṣads or Śāstra Pramāṇa say it; not only does the Āpta Pramāṇa or the Master’s experience say it, and when we sit in Upaniṣad with the Master, that is Ātma Pramāṇa, it also says the same.

Śrutatvācca ||

Sometimes we do not know the reason why they repeat. There may be subtle blockages inside our system, which may prevent us from grasping the truth. For example: the same truth, if you debate on the second day, third day - the deeper doubts and blockages will be removed, deeper problems will be removed, deeper understandings will be revealed. That is why sometimes it feels like a Master is nagging you with the same truth, but there is a big difference.

Today’s thought trend: go to thoughtlessness. Today’s eN-Debate for realization is three trends.

Śrutatvācca ||

Because of Upaniṣad, Cause is intelligence. Three sacred secrets in this Sūtrā: Because Śāstra Pramāṇa says, "Cause is intelligence." Because Āpta Pramāṇa - Guru's words, says, "Cause is intelligence." Because when we sit in Upaniṣad with the Master, our own Ātma Pramāṇa says, "Cause is intelligence." So, have these three as sacred secrets for your eN-Debate.

Sometimes, nagging ourselves with the great truths is good. A small story about nagging: A man comes home after an exhausting day at work, plops down on the couch , in front of the television , and tells his wife, "Get me a beer before it starts." The wife sighs and gets him a beer. Fifteen minutes later he says, "Get me another beer before it starts." She looks cross but fetches another beer , and slams it down next to him. He finishes that beer, and a few minutes later says, "Quick, get me another beer. It's going to start any moment, any minute." The wife is furious. She yells at him, "Is that all you are going to do tonight, drink beer and sit in front of the TV? You are nothing but a lazy, drunken fly, fat slob, and furthermore." The man sighs and says, "It has started." So, start the eN-Debate before it starts!

Because the same word 'Pradhānā' has been translated as 'intelligence' by one Swami; it has been translated as 'insentient' by another Swami; but both make sense if you fit it in the same sūtrā. That is the beauty of Sanskrit. It's like the same line, you give a completely opposite translation. The final conclusion is the same. That's the beauty of Sanskrit poetry.

So let us enter into these three thought trends. Cause is intelligence because of Śāstra Pramāṇā. Like, Śvetāśvatara Upaniṣad says in the 6th chapter, 9th Sūtrā: "He has neither parent nor Lord. He refers to the all-knowing Lord described in the chapter. Therefore, it is finally established." So Bādarāyaṇa Vyāsa refers to this sūtrā.

Again the Taittirīya Upaniṣad: "The wise one, who having produced all forms and made all names, sits calling the things by their names." Taittirīya Āraṇyaka in the 3rd Khaṇḍa, the 12th Chapter, 7th Sūtrā.

Again, Bṛhadāraṇyaka Upaniṣad goes on: "It is neither coarse nor fine, neither short nor long; defective in one place, perfect in the other" in the 3rd Khaṇḍa, 1st Chapter, 8th Sūtrā.

"Who is without then again," this is from Śvetāśvatara Upaniṣad.

So, this Śvetāśvatara Upaniṣad, 6th Chapter, 19th Sūtrā: "Who is without parts, without actions; tranquil without false, without taint; the highest bridge of immortality, like a fire that has consumed its fuel."

And, Bṛhadāraṇyaka Upaniṣad, declares: "For where there is duality as it were, then one sees the other. But when the Self only is all this, how should he see another, where one sees nothing else, hears nothing else, understands nothing else. That is the greatest."

And again, Chāndogya Upaniṣad, 7th Canto, 24th Chapter, 1st Sūtrā: "Where one sees nothing else, hears nothing else, understands nothing else, there is a greatest infinite bhauma where one sees something else, hear something else, understands something else. That is the little finite. The greatest is immortal and the little is mortal." So, see these are the some of the Śāstra Pramāṇas.

You may not be able to do a debate on these Śāstra Pramāṇās, because most of you are not well-versed in the Śāstrās. But if you can, any of you who are well-versed, then do the debate on Śāstra Pramāṇā, nothing wrong. The rules to do a Śāstra Pramāṇā debate are you should not twist or torture the rules, or torture the text. Otherwise, you can question the authority of it; no problem. You have the right to question.

In Hindu tradition, we have the right to question the authority of even the Śrutis, even the Vedas. You have the right to question the authority. In Hindu tradition, we don't believe in the religion by birth. No. We believe in the religion you discover. We always insist we have so much, you please discover your own religion.

Hindu tradition insists on you discovering your own religion, on you finding out your own religion. Discovered religion only will be life for you, not the religion in which you are just born or brought up. Of course, if you discovered the same religion, okay. But whatever is said and done, only when you discover religion, you will live it; not before, not otherwise. So, if you have the ability or the introduction to the Śāstrās, do the debate. You have all the right to question the authority. You have the possibility of discovering the religion.

On the second, Āpta Pramāṇā, the Master's words: "Source is intelligence. Cause is intelligence. Cause cannot be adulterated. Because it cannot be adulterated, the effect is also intelligence. Because the Cause and the effect are intelligence, you are intelligence. Because you are intelligence, you are enlightened. Because you are enlightened, you are compassionate. Because you are compassionate, you are all-powerful. Because you are all-powerful, you are all-knowing. Because you are all-knowing, you are all-pervasive. Because you are all-pervasive, you are all-powerful. Because you are all-powerful, you are you."

Śuddha Svayamprakāśa Jyoti, Nirlipta, Nirālamba, Nirvikalpa, Nirañjana, Sat-chit-ānanda, Akhaṇḍa Paripūrṇa, Anādyanta: these are some of the thought trends that you are supposed to debate.

Now, you start the debate and make it your Ātma Pramāṇa. And one more thing: when you debate on Master's ideas, you don't need to associate any sacredness to it because it is from Master. No! When any idea is debated, it can be hit from any corner. The Hindu tradition gives you complete freedom to hit even the Vedas and Upaniṣads. So you have all the right to hit all the statements the Master made from any direction.

You do not need to associate sacredness with Master's words just because it is His word. The sacredness is attributed to that word when you click with it. When "My Book" becomes "Your Book," it is sacred. Somebody else's book has become "My Book," and "My Book" has to become "Your Book," then only it is sacred; till then, it is not sacred.

Please understand, in Hindu tradition, we encourage you to discover your own sacred book, your own sacred secrets, your own sacred truth. So the Master gives you only the rough idea of where to churn, and you start churning. Only when you churn, it becomes yours. Only when you start churning, it becomes yours. So, understand the truth as it is, and the experience as it is.

One simple straight fact with a straight, turned-out, ironed-out brain: if you just see around, you are enlightened, nothing else. If you just see all these things with an ironed-out brain, whatever knowledge you receive and pen down, that is Brahma Sūtrā - aphorisms on Existence.

Brahma Sūtrā is nothing but looking at reality with simple eyes. Whatever happens in your inner space as an understanding is Brahma Sūtrā, that's all. What is Brahma Sūtrā? Existed aphorisms of Existence. Certain work does not happen even if you tell a person a hundred times. It is an aphorism on Existence. "Nothing can be done about it" is the next aphorism on Existence. That's it.

"No, I will try to do," is an aphorism on anxiety. "Why is he not doing?" is an aphorism on frustration. That's all. It is your choice. "Alright, nothing can be done. Leave it." Aphorism on restful awareness. "Let us divert our energy in some other direction." Aphorism on Vairāgya. That's it. That's all - the whole Brahma Sūtrā.

Brahma Sūtrā is nothing but simple reality straight from the ironed-out brain. You need to learn the simple art of how to keep a hundred dogs' tails straight. Actually, whenever your brain says one idea: "Yes, Cause is intelligence," one dog's tail in your brain is straight. The next line when we jump: "Cause is compassionate," the other old tail, what happened? It has become round. And you say, "No, no, no, Cause is intelligence. Cause is compassionate. Source is just. Source is living." Then, by the time you come to the fourth or fifth, the dog ran away. You run behind that dog.

Aphorisms on Existence means looking at the Existence with a completely awakened brain; whatever knowledge reality reveals to you is Brahma Sūtrā. The Zen saying: "That mountain is a mountain is a mountain. A tree is a tree is a tree. A river is a river is a river" is a Brahma Sūtrā, that's all. The awakening intelligence. So go on drilling, debating, analyzing various dimensions of truth, various aspects of truth, various expressions of truth - you will see, you are awakened.

So, today's sacred secret, the thought trend: śrutatvācca ||

Three sacred secrets: because of Śāstra - ancient Masters' experience, Śāstra declares: "Cause is intelligence," because of the Āpta Pramāṇa - your own Guru also declares from His own experience: "Cause is intelligence." Now, third, because even your experience, when you sit in Upaniṣad with the Master, says: "The Cause is intelligence." The Cause from which you are happening is intelligence. Start the debate on these three. Go on, go on, go on, you will experience the greatest truth: "Cause is intelligence," from all different dimensions and all different angles.



आनन्दमयोऽभ्यासात् || १.१.१२ ||

ānandamayo’bhyāsāt || 1.1.12 ||

That which is consisting of bliss (is Brahman) because of repetition.

The sūtras from 1.1.5 to 1.1.11 refute non-Hindu and materialistic theories of causation, affirming Brahman’s role based on scriptural authority. Sūtra 1.1.12 begins a new discussion, addressing whether the term ānandamaya (blissful) in the Upaniṣads refers to Brahman or something else, such as an individual soul or a lower entity.

This sutra specifically addresses a reference in the Taittirīya Upaniṣad (2.5.1), which describes the ānandamaya kośa (the sheath of bliss) as part of the five sheaths (pañca-kośa) of the self. The question arises: Does ānandamaya refer to Brahman, or is it a created entity, such as the individual soul (jīva) or a conditioned aspect of consciousness? The sūtra resolves this by stating that ānandamaya refers to Brahman because of the repeated emphasis (abhyāsāt) on bliss as Brahman’s essential nature in the scriptures.

Taittirīya Upaniṣad 2.5 –

vijñānaṃ yajñaṃ tanute | karmāṇi tanute’pi ca | vijñānaṃ devāḥ sarve | brahma jyeṣṭham upāsate | vijñānaṃ brahma ced veda | tasmāccenna pramādyati | śarīre pāpmano hitvā | sarvānkāmān samaśnuta iti | tasyaiṣa eva śārīra ātman | yaḥ pūrvasya | tasmād vā etasmād vijñānamayāt | anyo’ntara ātma”ānandamayaḥ | tena īṣa pūrṇaḥ | sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya priyaṃ eva śiraḥ | modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ | ānanda ātman | brahma pucchaṃ pratiṣṭhā | tad api eṣa śloko bhavati || 2.5.1 ||

“Intelligence accomplishes sacrifice, and deeds as well does it accomplish. Intelligence do all Gods worship as Brahman, the Eldest. If Intelligence as Brahman one knows, if from That he swerves not, in body sins forsaking, he all desires achieves. Thereof, of the former, this one is the self embodied. Than that, verily, than this one formed of Vijñāna, there is another self within formed of bliss: by him this one is filled. He, verily, this one, is quite of man’s shape. After his human shape, this one is of man’s shape. Of him, love itself is the head, joy is the right wing, delight is the left wing, bliss is the self, Brahman is the tail, the support.”

The term abhyāsāt (“because of repetition”) indicates that the Upanishads repeatedly describe Brahman as the source of supreme bliss. For example:

Taittiriya Upanishad 2.8.1 - brahmānandamīmāṃsā bhīṣā’smād vātaḥ pavate | bhīṣodeti sūryaḥ | bhīṣā’smād agniś cendraś ca | mṛtyurdhāvati pañcama iti | saiṣā’ nandasya mīmāṃsā bhavati | yuvā syāt sādhuyuvā’ adhyāyakaḥ | āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ | tasyeyaṃ pṛthivī sarvā vittasya pūrṇā syāt | sa eko mānuṣa ānandaḥ | te ye śataṃ mānuṣā ānandāḥ ||

“Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again Fire and Moon, and lastly

the fifth, Death, proceeds to their respective duties. The following is the enquiry concerning the Bliss (Brahmananda Rasa). Suppose there be a youth, good, well-versed in the scriptures, well disciplined, resolute, and very strong. Suppose to him belongs all this earth full of wealth. This is one human bliss."

Chāndogya Upaniṣad 7.23.1 - yo vai bhūmā tatsukhaṃ nālpe sukham asti | bhūmaiva sukhaṃ | bhūmā tveva vijijñāsitavya iti | bhūmānaṃ bhagavo vijijñāsa iti || 7.23.1 ||

"Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite.'"

The Upanishadic context describes āṇandamaya as the innermost essence, beyond which there is nothing else, indicating its identity with Brahman.

Brahman is the source of all bliss. The repeated association of āṇandamaya with the ultimate reality, coupled with descriptions of its transcendence and infinitude, confirms it as Brahman.

Brahman is not only the efficient and material cause of the universe but also the essence of all experience, characterized by sat-chit-ānanda (existence, consciousness, bliss).

The identification of āṇandamaya with Brahman underscores that true happiness is not derived from external objects but is inherent in the self, realized through knowledge (jñāna) of Brahman.



वकारशब्दान् नेति चेन् न प्राचुर्यात् || १.१.१३ ||

vikāraśabdānneti cenna prācuryāt || 1.1.13 ||

Existence is Bliss; Existence is Constant Expansion

The 1st chapter, 1st section, 13th Sūtrā:

Gambhirananda translates as, “If it be argued that the blissful One is not going to the use of a word, suffix denoting modifix say no; for the word is used in the sense of abundance.”

Swami Vireswarananda’s translation goes, “If it be said that Brahmaṇ is not spoken of as an independent entity in the passage on account of a word - tail, denoting part; we replied not so on account of abundance of terms denoting parts.”

Swami Sivananda translates as, “If it be objected that the term Anandamaya consisting of bliss cannot denote the supreme Self because of its being a word denoting a modification or transformation or product; we said that the objection is not valid on account of abundance which is denoted by suffix Maya.”

Any Incarnation in Hindu tradition, He is expected to take you deeper steps than the earlier Masters, than the earlier spiritual interpretations. No way it is disrespecting them. It’s like research. You see, for their period and time, how people in front of them will understand, they expressed that much.

विकारशब्दान् नेति चेन् न प्राचुर्यात् || १.१.१३ ||

vikāraśabdānneti cenna prācuryāt || 1.1.13 ||

One of the greatest powers of the Brahma Sūtrās is, it just fits into the context of the Master. See, you need to understand 2-3 important, very important truths. Whenever a Master leaves a footprint, it’ll be a half truth. Half truth will always be much worse than a lie. Whenever a Master doesn’t leave a footprint, like birds don’t leave footprints in the air, in the sky, there is the big problem, you can’t use the path it travelled. There is no guidance from Him. There are no tips from Him. There is no way He can help you.

Buffaloes leave footprints but it only leads to more and more muddy areas, because buffaloes go and land in mud only. Birds don’t leave footprints even though they fly in high zones; they don’t leave footprints. Now what to do? If you want to follow the bird, there is no way. If you want to follow the buffalo, it’ll only lead to mud. It’s a big conflict. People who leave footprints are always buffaloes. It’s a basic rule. Please understand, it’s a basic rule. Because all footprints get muddy. In course of time, it gets muddy. It’ll be used based on opportunist opportunities. An opportunist will torture all the spiritual text. They will twist, turn, disturb, misinterpret, manipulate, misrepresent, morph all the sacred scriptures. What to do? It’s impossible for a common man

to follow the path of birds which don't leave footprints, and it is useless to follow the footprints of buffalo. So somewhere a bird needs to leave a footprint. Of course, birds can't leave footprints. It just leaves a smell streak, a strong smell in the air; the line through which it flew.

Brahma Sūtrās is a smell line left by Bādarāyana Vyāsa. Words can't describe. Here, Bādarāyana brings a unique context. In some of the Upaniṣads, the description about the Source and the bliss is done by the abundance of words. Because of that, bliss and Brahmaṇ are one and the same. There can be another one understanding and translation, a sacred secret you can dig out from this Sutrā. Brahmaṇ is abundance. Brahmaṇ is life. Existence is life. By very nature, it goes on expanding, expanding, expanding. This sūtrā can be seen in this angle: Existence is bliss. Existence is constant expansion.

Please understand, bliss constantly expands in all dimensions. If you are experiencing levitation, automatically you will see, you are expanding in the dimension of health, wealth, and relationships in every dimension. Please understand, if you are levitating and your wealth is not expanding, your health is not expanding means something is seriously wrong. It's not levitation, you are jumping around.

Brahma Sutrās are aphorisms of Existence, Cosmic law. Existence is abundance, constant expansion. Whether it is in the level of understanding, in the level of love, in the level of life, in the level of health, in the level of wealth; whatever it may be, the truth of Existence is expansion. Very essence of Existence is expansion.

Essence of Existence is bliss. Essence of Existence is expansion. You need to know these two-three sacred secrets as today's flow for vādaprativāda, debate. Today's flow for eN-Debate should be: Existence is constant expansion. So, if you are living life, existing, you should be expanding.

When you die, even though you think you are losing something, you don't understand now you have the experience of the next death. You are richer than the last moment. Till the last moment, you know only say eight deaths. Now, you are Master of 9th death. Then the next birth happens. Then you are Master of one more birth. Then life happens. You are now rich with more and more experience. Now, you master the next life.

Constant expansion of a certain flow is abundance. Life is abundance. Existence is abundance. You go on creating. Understand, you are a creator. If you want to spend time on wealth creation, you will do that. If you want to spend time on peace creation, you will do that. If you want to spend time on creating spiritual bliss, you will do that.

Life is expansion. We'll go on expanding, expanding, expanding. Life is abundance. By its very nature, Existence goes on expanding; even scientists are saying the whole Cosmos is continuously expanding. The very quality of Existence is expansion. Be consoled, life is not for death. Be consoled, Existence is not sadist. There is no negativity. It is a causeless, reasonless expansion in understanding, in wealth, in life, in bliss. It is expansion, expansion, expansion. This should be today's thought current - continuous expansion. Source, Cause, Existence is bliss. Source, Cause, Existence is expansion, abundance. The previous sūtrā was: Source is bliss. When you realize Source is bliss; bliss attracts fortune. This sūtrā's essence is: Source is expansion. Source is not just bliss. Source is bliss and expansion.

So today, have your debate, vādaprativāda, in these lines: how is Source expansion? How by being in Source or being in Existence, you can go on creating? Understand, every thought which happens in you, itself is abundance. Thinking is abundance. Thinking is wealth. If you are having poverty by thinking, you want poverty as your wealth. Whether it is poverty or wealth, it is your abundance.

Understand, poverty is your choiceful negative abundance. You go on planning. Constantly in you every moment, thoughts are happening; it is life. Understand, thoughtless space is your inner wealth; thoughts are your outer world wealth. So, both are your abundance, don't abandon thinking.

Resting in no mind state does not mean, you will hate thinking. Go beyond thinking so that thinking is also happening in you like a blood circulation. Are you worried about the blood circulation happening in your body? No. Then why should you be worried about thinking happening in your system? How the blood circulation happening in you is not disturbing you; same way, thinking happening need not disturb. This is one of the important sacred secrets. It was always misunderstood that the Enlightened person will not have thinking.

Enlightened person has at least forty-two times more independent thinking files happening than any one of you. For example, if you can remember about particular department work, and follow it up, think further about it, update that file and maintain it; an enlightened being can maintain forty-two files. Only thing is, like blood circulation is not disturbing you; His thinking circulation does not disturb Him, that's all. Forty-two independent logic function in His system but He is not disturbed by that thinking, that's all.

So, thinking is abundance. Don't hate it. If you are thinking about poverty, you will create the abundance of poverty. If you are thinking about wealth, you will create the abundance of wealth. You will create the abundance what you want, that's it. If you decide to accumulate wealth, then spend time to find out the ways of creating wealth, you will accumulate that.

Zero one, zero one, zero one, zero one is your inner space. The zero is restful awareness, one is start. Just because the word used is zero one, zero one, zero one, don't think it is against each other. No! Both are happening in you. The restful awareness is the inner wealth and the thoughts are the outer wealth. Thoughts are abundance, restful awareness is bliss. It's like the inner bone in an elephant is called teeth, the extended teeth is a tusk. Same way, inner peace is bliss and extended bliss is thought. Stop hating thought. By hating thought or trying to stop a thought, you will only suffer more and more. It is life destructive. You will never be successful.

So understand, be not disturbed by thinking. That happens by practice of unclutching; nothing else, or even decision. Just the conscious decision also can make you realize. Understand and look, live life's abundance. Life is abundance. Life is rich. Life is Enlightenment. Life is life. Life is abundance means Existence is abundance. And thinking is not opposite to restful awareness or Enlightenment. Real Enlightenment is not being disturbed by thinking. Blood circulation, heart beating, breathing; all these things are happening in you, you are not disturbed by it. And why should you be disturbed by thinking? Being beyond thinking is Enlightenment. So, use thinking for abundance. Don't disrespect thinking or misuse thinking, or abuse thinking. Think and create abundance, wealth. Existence is expansion. Existence is bliss. Existence is abundance.

Thinking is not against Enlightenment. Just sit now, as Enlightened being without being bothered about thinking, by thinking - just like blood circulation, breathing, air circulation. Thinking is happening in you. See in your system - one side digestion is going on in the stomach; in the lungs their system is going on; in the heart blood pumping is going on; in the whole body blood is getting circulated; Samānā Vāyu is getting circulated. Just the same way, thinking is going on. Why should you be disturbed by it? Just sit, like breathing, blood circulation, digestion, is thinking. Sit and relax in this truth. Let the inner awakening, being beyond thinking happen in you.



तद्धेतुव्यपदेशाच्च ॥ १.१.१४ ॥

taddhetuvyapadeśācca || 14 ||

Flow with the Master

This sūtrā is the Akashic record of Shankara and Vyāsā's arguments. We will see exactly the arguments, style and structure which Vyāsā and Shankara had when they argued.

All of you should be aware that Vyāsā Himself came down to check Śaṅkara's strength on this philosophy, and to bless Śaṅkara. The argument went on and on - how can it end? And who can win between Śaṅkara and Vyāsā? That's why Padmapāda sings the great song, a great verse saying, "Śiva is sitting here as Śaṅkara and Viṣṇu is sitting here as Vyāsā. How can this argument end? I bow down to both of You." Suddenly Śaṅkara realizes, "Oh, it's Vyāsā who is sitting in front." And Vyāsā realizes it is Śaṅkara who is sitting in front. Then both of Them end the argument. Vyāsā blesses Śaṅkara, saying, "I'll give you 16 more years of life." Then He blesses Śaṅkara and leaves.

Śaṅkara adds some deeper understanding, and Vyāsā adds deeper understanding. Then Śaṅkara goes to the next level of understanding, and Vyāsā goes to the next level of understanding. It goes on and on and on; there is no argument, and nobody is agreeing with each other. That is the most funny thing. How can this kind of argument go on? Neither of Them is disagreeing with each other, nor They are agreeing with each other.

taddhetuvyapadeśācca ||

Here are the Akashic records, the Cosmic reading of Śaṅkara and Vyāsā. There is not a single translation which even connects with Śaṅkara and Bādarāyaṇa's thought flow.

Śaṅkara starts saying, "As bliss is the cause, abundance is the effect. The abundance can be considered as Māyā."

Vyāsā replies, "If something can be an effect of bliss, how can it have some other quality than bliss? But by the word 'Māyā,' a common perception can see something other than Brahmaṇ – the cause."

Śaṅkara continues, "The attribution of something other than Brahmaṇ as Māyā itself is not complete factual cognition. As bliss and abundance cannot be separated by their existence and action."

Vyāsā starts, "Action and inaction – both penetrate a certain personality existent; you cannot attribute a personality change during action or inaction."

Then Śaṅkara continues, "Action naturally expresses the intensity of personality, so you cannot say that inaction or action can represent the same personality."

Then Vyāsā continues, "As Dharma and Moksha in inaction – the same personality is in Moksha. In action, He shows Dharma, so action and inaction – both exist in the same space."

Then Śaṅkara continues, "Even though action and inaction exhibit themselves in the same space, Dharma is surely one step different. Other than Moksha's very existence, it is a line moving in love, in love, in the flow. The very essence of the Source, even though it is love, the flow of the love is Dharma. So, Dharma and Moksha cannot be, and may not be equated for common understanding."

Śaṅkara's flow: As being and doing expresses and intensifies the flow of the original existence, being and doing consist of the original Source.

Vyāsā's flow: Even though being and doing consist of the original flow, the original flow is not just being and doing; it is something more than being and doing.

Śaṅkara's flow: As Mokṣā, when it moves, is considered as Dharma; the Source – Dharma and Mokṣā – may not become equivalent, so we have to look into the subtle possible difference between Māyā and Brahmaṇ.

Vyāsā's flow: Words like Dharma, Arthā, Kāmā, Mokṣā can be different, but the original flow – when Mokṣā vibrates in being through doing in a majority space, it is called Arthā – the wealth. But when doing is reduced by the push of being, it is called Kāmā – pleasure. When being and doing completely overtake each other, it is called Dharma or Mokṣā. So, because all four flows are with the very Source, on the very Source; even though all four are considered different, they cannot be different, as the Source and the flow are one and the same – like water and the river.

Śaṅkara flows: Whether water and the river flows or stays as the Source and flow, it can be different, and it can change by its very quality, by the flow or by being stagnant. As the Dharma which does not constantly upgrade itself, it does not lead to Mokṣā. So, the Mokṣā which is not directly useful to the common man can never become Dharma. The words go on denoting the same, but the very flow differs based on the time, space, and requirement, which is the influence of Māyā. So, you cannot say the Māyā and Brahmaṇ do not have any gap.

Vyāsā starts: If you accept the gap between the Māyā and Brahmaṇ, it creates too many complications and questions which cannot be solved or sorted out by any argument – the flow of the Māyā into Brahmaṇ, and Brahmaṇ into Māyā has no boundary that can be experienced by the Upaniṣads, or the inner space of your very experience as per the ātmā, āptā, śāstra pramāṇā. The differences are never felt except by the different usages of the word. You cannot grasp Brahmaṇ–Māyā's independent existence or even a slight difference.

Then comes Śaṅkarā's flow, Śaṅkarā's argument: If there is no difference between the Brahmaṇ and the Māyā's flow; if there is no addition or deletion between these two, then Dharma and Mokṣā would be supposed to be one and the same. How can Dharma and Mokṣā be one and the same as they have to be dropped for the sake of the other at a particular point? Dharma has to be dropped for Mokṣā. If you are interested too much in Dharma, Mokṣā cannot be achieved. This is the revelation not only of śāstrās but also of the ātmā pramāṇā – the personal experience.

Then comes Vyāsā: There is a space where the Dharma and Mokṣā cannot be dropped for the sake of another. As enlightenment or the ātmānubhava is always transmitted only by a personality in which Mokṣā and Dharma have met one another – merged into that completely. So that transmission happens only by a being in which both have merged. You don't need to drop one for the other when you have the direct Master who is transmitting that experience. After all, it never gets transmitted without a personality in which Mokṣā and Dharma have become one. So, that necessity to drop Dharma for Mokṣā or to drop Mokṣā for Dharma does not exist when the real transmission is happening.

When the last argument was put because it touched the Guru's sentiment, Śaṅkarā fell into the reminiscence mood of Govindapāda and did not present any argument. That's where it ended. He just fell into that loving mood of being cared for by Govindapāda. So, He did not continue the further arguments on this sūtrā. The further exploration did not happen. It just stopped because it landed on the Guru's sentiment, where Dharma and Mokṣā merge into one personality. The requirement for renouncing one for the other does not exist when the transmission is happening through the Master.

When you are living and following, flowing with the Master, you don't need to renounce Dharma for the sake of Mokṣā; nor Mokṣā for the sake of Dharma, because the idea you carry about Dharma is not the ultimate Dharma. It is not Dharma at all. Forget about ultimate; it's not Dharma at all. When there is Mokṣā alive sitting in front of you, to describe Dharma to you every moment – just go with it. You don't need to even renounce what you may think.

If you are just flowing with the Master's experience and flow, and by His words and by Himself, along with Him – you are not renouncing Dharma. Even if you renounce all the ideas of Dharma, whatever you think as Dharma, even those ideas are taken away from you. You are asked to do something opposite; even then, the very renunciation of Dharma does not happen in you, as the Dharma itself is expressing itself directly in your life through a person who is established in the ultimate Dharma and Mokṣā.

So, with this word, Śaṅkarā just somehow relaxes into the deep love – Bhakti, the Guru Bhakti. So he stopped or relaxed from presenting further argument, because any argument Śaṅkarā would present for this thought trend would be disrespectful to the Guru Bhakti, His own Guru. So, He just rested.

Śaṅkarā – Śiva, who came down as Śaṅkarācārya. Keśava – Viṣṇu, who came down as Vyāsā. I bow.

Śaṅkarā starts saying, "As the bliss is the cause, abundance is effect. The abundance can be considered as Māyā."

Vyāsā replies, "If something can be an effect of the bliss, how can it have some other quality than bliss? But by the word 'Māyā,' a common perception can be something other than Brahmaṇ – cause."

Śaṅkarā continues, "The attribution of something other than Brahmaṇ as Māyā itself is not complete factual cognition. As the bliss and the abundance cannot be separated by its existence and action."

Vyāsā starts, "The action and inaction, both penetrate a certain personality existent; you cannot attribute personality changes during action or inaction."

Then Śaṅkarā continues, "The action naturally expresses the intensity of the personality, so you cannot say the inaction or the action can represent the same personality."

Then Vyāsā continues, "As Dharma and Mokṣā in inaction, the same personality is in Mokṣā. In action, he shows the Dharma, so action and inaction – both exist in the same space."

Then Śaṅkarā continues, "Even though action and inaction exhibit themselves in the same space, Dharma is surely one step different. Other than Mokṣā's very existence, it is a line moving in the flow. The very essence of the Source, even though it is love, the flow of the love is Dharma. So the Dharma and Mokṣā cannot be, and may not be, equated for common understanding."

Śaṅkarā's flow: as the being and doing expresses and intensifies the flow of the original existence, being and doing consist of the original Source.

Vyāsā's flow: even though being and doing consist of the original flow; the original flow is not just being and doing, but something more than the being and doing.

As Śaṅkarā's flow: as the Mokṣā moves, it is considered as Dharma; the Source – Dharma and Mokṣā may not become equivalent, so we have to look into the subtle possible difference between Māyā and Brahmaṇ.

Vyāsā flows: words like Dharma, Arthā, Kāmā, Mokṣā can be different but the original flow - the Mokṣā when it vibrates in the being by the doing in a majority space, it is called Arthā - the wealth. But, when the doing is reduced by the push of the being, it is called Kāmā - pleasure. When being and doing completely overtakes the other, it is called Dharma or Mokṣā. So, because all the four flows with the very Source, on the very Source; even though all the four are considered to be different, it cannot be different as the Source and the flow is one and the same - like water and the river.

Shankara flows: whether water and the river flow and move or stay as the Source and flow, it can be different, it can change by its very quality, by the flow or by being stagnant. As the Dharma which does not constantly upgrade itself, does not lead to Mokṣā. So, the Mokṣā which is not directly useful to the common man can never become Dharma. The words go on denoting the same, but the very flow differs based on the time and space and requirement, which is the influence of Māyā. So, you cannot say the Māyā and Brahmaṇ do not have any gap.

Vyāsā starts: if you accept the gap between the Māyā and Brahmaṇ, it creates too many complications and questions which cannot be solved or sorted out by any argument – the flow of the Māyā into Brahmaṇ, and Brahmaṇ into Māyā has no boundary which can be experienced by the Upaniṣads, or the inner space of your very experience as per the ātmā, āptā, śāstra pramāṇā. These differences are never felt except by the different usages of the word. You cannot grasp the Brahmaṇ-Māyā's independent existence or even a slight difference.

Then comes Shankarā's flow, Shankarā's argument: if there is no difference between the Brahmaṇ and the Māyā's flow; if there is no addition or deletion between these two, then the Dharma and Mokṣā are supposed to be one and the same. How can Dharma and Mokṣā be one and the same as they have to be dropped for the sake of the other at a particular point? Dharma has

to be dropped for Mokṣā. If you are interested too much in Dharma, Mokṣā cannot be achieved. This is the revelation not only of śāstrās but also ātmā pramāṇā – the personal experience.

Then comes Vyāsa: There is a space where Dharma and Mokṣā cannot be dropped for the sake of one another. Enlightenment – the ātmānubhāva – is always transmitted only through a personality in which Dharma and Mokṣā have met and merged completely. Transmission happens only from such a being, where both are one.

When the direct Master is transmitting that experience, there is no need to drop one for the other. After all, the experience never gets transmitted through a personality in which Dharma and Mokṣā have not merged. Therefore, the supposed necessity to drop Dharma for Mokṣā, or Mokṣā for Dharma, does not exist when the real transmission is happening.

Now the translation.

You should be in a space where you can never be praised. That is such a wonderful space. You can never be defamed. See, how will you praise the Master for this? Will you call Him a Sarvajña or will you call Him Smṛtikārā? You cannot be praised. Being in the space where people cannot praise you at all is the safest space - you cannot be defamed at all.

When Mokṣā and Dharma overlap or push each other, the being and doing - if there is more being and less doing, it is called pleasure. If there is more doing and less being, it is called arthā (wealth). That is the whole science of life. And if being completely takes over, it is Mokṣā. If doing completely takes over, it is Dharma.

The aphorisms of existence. This is what is Brahma Sūtrās. Understand, aphorisms of existence: how do you exist?

You see, as the cause is bliss, the effect is abundance. Some may think abundance can be considered as Māyā - illusion. No, it is not! As the cause creates the effect without any gap, without any reason, it can never be separated, and it has an innate tendency. The cause is inbuilt with the effect; bliss is inbuilt with abundance. Therefore, abundance cannot be Māyā. Then finally, the whole discussion boils down to whether Dharma is important or Mokṣā is important. Naturally, everybody will say Mokṣā alone is important.

Then why are Dharma and Mokṣā different? Because Mokṣā can never be tasted unless a person in whom Mokṣā and Dharma have merged in his life transmits it to you. Dharma can never be lived unless it is taught by one in whom Mokṣā and Dharma have become one. Mokṣā can never be tasted unless it is transmitted by the being who has experienced both together in Himself, where both have merged. In the same way, Dharma cannot truly be lived unless it is taught by Him.

When the Master uses words, it can be considered Dharma. When He radiates energy, it can be considered Mokṣā. If you are sitting and grasping His words, you are receiving Dharma. If you are sitting and receiving His energy, you are experiencing Mokṣā. Yet both come from the same Source where they are one and the same. Only in a body where Dharma and Mokṣā are united can even one of them be transmitted to you. Because it can be transmitted only from such a body, you don't need to renounce one for the sake of the other. If you catch the energy, naturally you will be carried into the words. If you grasp the words, naturally you will be carried into the energy.

These are the three sacred secrets: Is abundance different from bliss? Is Dharma different from Mokṣā? Is the Master the Source of both? On these, you can honestly debate.

Sometimes you may hold a different view. You might say, "I can understand that the Master is Mokṣā, but I don't think He is Dharma." Or you may argue, "No, no, I think the Master is Dharma, but He may not be Mokṣā." Or even, "He is neither Dharma nor Mokṣā." Another view could be, "He is both, but He transmits only one - either Dharma or Mokṣā." Or still, "He is both and He transmits both." You can take any flow.

The sacred secret can be simply this: the Master is the Source of Dharma and Mokṣā. But the question arises - does He transmit both? Who receives which? Who receives what? This you can explore.

Let Vyāsa and Śaṅkara bless all of us to enter into their very thought flow. Let them bless us to experience their very energy flow - the ultimate Brahma Sūtrās, the ultimate aphorisms of existence, the ultimate existence itself.

Someone asked, "In the thought-flow of Sage Vyāsa and Śaṅkara, at one point you mentioned that only when Dharma is given up can Mokṣa be attained. You had, in an earlier discourse, said that Karṇa, the character in the Mahābhārata, was stuck in Dharma. And only when Kṛṣṇa, in the guise of a Brahmin, took away his Dharma as charity, could Karṇa be Enlightened. Is this understanding of the thought-flow appropriate? How do you then explain the next statement - that Dharma and Mokṣa get integrated in a being? Please clarify."

This is a vast subject. You should know the ultimate truth: ego can destroy itself 99.9% but never 100%. That last 0.1% cannot commit suicide. For example, if you take up a technique - say, a mantra - with that one thought you can destroy ten million other

thoughts. But finally, that one thought itself cannot be destroyed by the same means. The very thought on which you have built your whole mental setup, your entire life on the mind, is called Dharma.

Look at the life of Rāmakṛṣṇa Paramahaṃsa: he built his whole life upon the one concept - Kālī. He was able to give up everything, but finally he could not let go of Kālī. Totāpuri had to come, break that last attachment, and push him beyond Kālī. Similarly, Karṇa built his whole personality upon charity, on giving. That was the base for which he was ready to compromise everything. With that one principle, he destroyed 99.9% of his thoughts. Yet, in the last moment, he was unable to leap beyond that one thought, that mental setup. This is a very sensitive and subtle subject.

If you have found your Master, be very clear: don't bother about Dharma. His words are Dharma. When He asks you to step out of Dharma, do it gladly. You will be falling directly into Mokṣa. But you need tremendous trust. People can easily give up their money, family, and all other things for the sake of the Master. But giving up what they think of as Dharma is the most difficult thing. They will be caught there. All the people who died under the army of Karna were the people who could not jump out beyond Dharma and get into Mokṣa.

Karna was stuck on that one Dharma, one concept. And another important point you should know: if you like the king, he is called a God and savior. If you don't like him, the same king is called a dictator. That's the mind. In the same way, this truth, if you like, you can take as a compassionate revelation, or you can say it is a rule for exploiting. It's your mind. But, as a factual reality, it is a compassionate revelation.

Enlightenment or any spiritual growth is a discretionary gift of the Master. There is no law by which you can earn it. To a certain level, that feeling of well-being can be earned by some laws, rules, sādhana, and all. But that solid experience itself is a clear discretionary gift from the Master. When you stand by the Master or do what He is saying based on some of your understandings or your own concepts, all this time you lived based on your concepts. You did not do it because the Master said. You did it because it matched your ideas. Only when you do something which the Master is saying, which does not match your idea, you take the jump into surrender or Bhakti, and Enlightenment happens in you. You put your feet directly into Enlightenment. Always the guidance from the Master will be Dharma in the larger picture. Unfortunately, you don't get to see that large picture before you enter into that Enlightened state or space.

So, this is a fight that goes on for ages. And, again and again it repeats: few people are not even standing by Dharma, few people get caught in what they call Dharma, few people jump beyond that and enter into Mokṣā. These are the three groups. Few people who are not bothered at all even about basic Dharma are destroyed and are demons. Few people who are bothered about something called Dharma which was expressed in the earlier versions are like last year's train timetable; if you try to use it this year, it is called Dharma. For last year, it was Mokṣā. For this year, it is Dharma. That's all.

You go and stand on the railway station saying that this timetable says very clearly at 7.30 this train is supposed to come. But you forget the train timetable is last year's timetable. So, if you are standing with last year's timetable, that is what we call being stuck with the old rules. Such people will neither be punished nor rewarded. They will just waste their time, stuck. But the people who are ready to update their timetable with their open eyes, when the Master happens, ready to enter into the next space, are given Mokṣā. They experience Mokṣā.

Karna's story is the right example. Kṛṣṇa goes and lifts him out of that mental setup in which he is caught, the setup on which he built his whole life, which is his very being. Shankara gets lifted out of his Dharma by Vishwanatha. He is caught too much with the "jāti brāhmaṇa" identity. He was able to give up everything just on that one pride of being upper caste.

Then Sadāshivā, Viṣwanātha appears in Varanasi, initiates him. He comes as a Panchama, Chandāla who eats dog or pig, carries the pig flesh, and Devi Annapūrāṇī, Mahādevi, walks as an assistant carrying the dead pig's body and four dogs. Chaturveda - all the four Vedas - come down as four dogs, having pieces of flesh and bones in their mouths. The worst, dirtiest scene. And Shankara is taking bath in the Ganges. After the bath, he comes out from that sacred water body in a deep, sacred, joyful mood.

Taking bath in a sacred water body is a great experience, a powerful spiritual practice. The spiritual vibrations can be transmitted and infused into your body through water much more than through air. Only Enlightenment gets transmitted through the space. But the levitation experience and all these energies get transmitted only through air.

The transmission in a water body will be ten times more powerful. That is why initiations are always supposed to be held in a water body. All initiations in the Hindu tradition, whether it is Gayatri initiation or sannyas initiation, are supposed to be performed standing in neck-level water, and the Master will put His foot on the water and initiate the disciple. In sannyas initiation, you are supposed to completely immerse yourself in the water, just raise your neck—that's all. Because all your

clothes have to be left as they are. You should be standing naked inside the water, with only your neck visible. The Master will put the Kavi on your shoulder. Then you should take that cloth, tie it around your hip, and come out of the water.

Siddha tradition says, if you take a bath in a water body that is 100 times the volume of blood in your body, the pressure of that water acting on your body will ensure that the whole blood circulation is purified, intensified, and properly flows. You will not have any disease related to blood circulation or hypertension. If the volume of your blood is 1 unit, 100 units of water should be there - meaning a river or a huge tank. The pressure created on your body will intensely stimulate blood flow. This is just at the physical level. But on the sacred, spiritual level, if it is an energized water body, a sacred water body - never miss a chance. It will do tremendous good for you.

Shankara, after completing his bath, comes out with all the sacred feeling and mood. Poor Shankara was able to give up everything, but that orthodoxy of the upper caste did not leave him. So, when Mahādevā Viṣwanātha comes down, Shankara sees Him, and immediately all his sacred feeling went away. He gets so irritated, he looks at the disciples. They just immediately, like an arrow released from a bow, jumped on Viṣwanāthā and said, "Get out! Get out! Move out! Move out of the way! Master is coming!" Then the Chandālā, Viṣwanāthā, who came down in the form of a Chandālā, very gracefully looks, stares at the disciples first, and then meets the eyes of Shankara: "Who should move? Body or consciousness? Body does not have anything great. This body and that body, both are the same. Consciousness cannot move. It is always pure. Body is always impure. Consciousness is always pure. Because the body is always impure, this body does not move for the sake of that body. Because consciousness is always pure, there is no question of moving. Should consciousness move or body move?" Very beautifully, He questions.

Shankara is an intelligent person. Immediately, he jumps out of the Dharma in which he was caught and falls flat at the feet of the Chandālā—"If you can take me one step further than my understanding; if you can give one strong click, we don't care which community you are, who you are; we are ready to surrender." That is the intensity and attitude of Shankara. Because of that intensity, he just jumped out of that Dharma, that saṃskāra. He fell flat and got out of that engram, expressed the ultimate, and received the ultimate. Then the Chandālā disappears and appears as Viṣwanāthā, blessing Shankarā.

All people who hold on to some Dharma, some integrity, will grow very fast. They will naturally drop everything else.But going beyond that - jumping over that - is the real strength, the spiritual courage, the guts. Blessed are those who are directly asked to do things which seem not Dharma, as per their own understanding, by the Guru. If your Guru says, "Do something which is not Dharma as per you," and you do it, you are truly blessed.

A deep incident from the life of THE SPH BHAGAVAN SRI NITHYANANDA PARAMASHIVAM, where the incarnation Paramashiva decided to manifest an extraordinary twist of events in order to demonstrate this truth to humanity in this form. BHAGAVĀN was brought up in a very orthodox family. His grandfather was a great inspiration for him but extremely orthodox. None could even talk about non-vegetarian food, alcohol, or cigarettes in the house. Forget about consuming them—none could even mention them. Even on television, if scenes appeared showing smoking, BHAGAVĀNs grandfather would switch it off. BHAGAVĀN was raised under this strict discipline.

One day, BHAGAVĀN was sitting in the Tiruvannamalai cremation ground with Yogi Ramsuratkumar. Usually, he would sit there at night. Whenever BHAGAVĀN asked him, "Why do you sit here?" Yogi Ramsuratkumar would reply, "This is a calm place. Only dead people will not disturb us!" BHAGAVĀN would sit happily, enjoying his company.

Yogi Ramsuratkumar was a chain smoker. One day, suddenly, he picked up a beedi from his mouth and stretched it toward BHAGAVĀN.

BHAGAVĀN's love for Yogi Ramsuratkumar and his parental conditioning were in literal conflict. It was like Kṛṣṇa descending from the chariot and picking up the Sudarśana Chakra to confront Bhishma. Kṛṣṇa is the Guru; Bhishma is the parental conditioning. Kṛṣṇa picked up the Sudarśana Chakra, as if saying, "Come on, it is time. Unless I intervene, the parental conditioning will not die." The Guru always promises that He will not directly destroy parental conditioning. It's a rule: parental conditioning cannot be killed directly by the Master.

The Master can inspire you to come out of parental conditioning, but cannot directly instigate it. See the whole scene: Kṛṣṇa could have just taken the Sudarśana Chakra and sent it; it would have killed Bhishma. No, He cannot. He has taken the vow. So, He takes the wheel of the chariot and moves it carefully. In BHAGAVĀN's case, he could see exactly Kṛṣṇa standing there; the only difference was, instead of the chariot wheel, He was holding a beedi! BHAGAVĀN's Bhishma - the parental conditioning - was struggling. He neither moved his body forward nor said no. Saying no would have been too much; moving His body and picking up the beedi was also too much. He was just frozen. But the beedi was burning, and time was running.

Not deciding is deciding not to decide. BHAGAVĀN did not decide, but naturally it meant deciding not to decide. Then, the fire from the beedi touched Ramsuratkumar's finger, and he dropped it, immediately catching both of BHAGAVĀN's ears. Fortunately, BHAGAVĀN had such deep surrender that even though He was forced, He felt blessed. Yogi Ramsuratkumar blew the smoke from His mouth onto his face, and for three days, everything around him appeared like a soundless movie - temple āratī happening without bell sound, every scene imbued with calm and peace. After that, BHAGAVĀN never smoked again, but he repented for not taking the beedi voluntarily when it was offered, when the Master had stretched out His hand.

Gladly jump beyond Dharma when the Master asks you; that is the greatest gift you can give yourself and your Enlightenment. The Master appears in your life only to guide you to do what is not Dharma as per your understanding, because that is the one thing you cannot do by yourself. What you consider Dharma may not be the ultimate Dharma, and for that, the Master is indispensable. For example, Ramakrishna did not need Totapuri until his Savikalpa Samādhi, but without Totapuri, he could never have attained full Enlightenment.

If you follow a rule, you will receive all the benefits that the rule can offer. But the final leap always comes as a discretionary gift - the simple, sovereign will of the Master. That's why Totapuri was needed to take Ramakrishna beyond Dharma. When Totapuri said, "Cut Kali!" it was the most sacrilegious act for someone like Ramakrishna, who had built his entire life and personality around Kali - eating Kali, breathing Kali, sleeping Kali, waking up with Kali. Yet Ramakrishna had the courage and inner strength to take that leap!

Master enters your life precisely to guide you to do what you perceive as not Dharma. For everything else, you don't need the Master. All Totapuri did for Ramakrishna was to push Him to perform the seemingly sacrilegious act - that was the only reason Totapuri was needed. Once Ramakrishna took that leap, He became Enlightened. Similarly, if a Master appears in your life and asks you to do something you think is against Dharma, understand that He is fulfilling His Avataric mission through you. The choice to take the leap and attain Enlightenment is yours. If Ramakrishna had said, "No, I am not interested, leave me," Totapuri would have respected that, but the opportunity would have been missed - just as BHAGAVĀN once missed when Yogi Ramsuratkumar offered. Later, through his own effort, BHAGAVĀN broke his parental conditioning when he left the house, which was a different process altogether.

When BHAGAVĀN, having grown and taken up the life of a parivrajaka, was sitting with a Naga Baba in Uttarkashi - who continuously smoked marijuana, dropping a copper coin in his chillum that would transform into gold after smoking - he remembered his earlier missed opportunity with Ramsuratkumar. He thought, "I must not miss this time." So when the Naga Baba stretched his hand, BHAGAVĀN reached out immediately, believing it was meant for him. Astonishingly, BHAGAVĀN realized that the Naga Baba already knew about the incident from the Tiruvannamalai cremation ground years ago - a secret known only to him and Ramsuratkumar - and was consciously extending the same opportunity once again.

Don't miss it when the Master stretches His hand. Don't miss it when He asks you to do something that seems against your idea of Dharma or "right." Catch that moment! That single act can propel you directly into Enlightenment, higher consciousness, and profound experience.



मान्त्र मान्त्रवर्णकिमेव च गीयते ॥ १.१.१५ ॥

māntra māntravarṇikameva ca gīyate || 1.1.15 ||

Source is Intelligence. Source is Bliss. Source is Existence

Swami Gambhirananda translates as: “And the very Brahmaṇ spoken of in the Mantra is declared in the Brahmaṇa.”

Swami Vireswarananda translates as: “Moreover that very Brahmaṇ which has been referred to, in the Mantra portion is sung in this Brahmaṇa passage as the tale.”

Swami Sivananda says, “Moreover that very Brahmaṇ which has been re-referred to, in the Mantra portion is sung, proclaimed in the Brahmaṇa passage as Anandamaya.”

This is actually a discussion on Shāstra Pramānā.

Sometimes the word “Self” itself is used in a way that seems to deny both the Cosmic Self and the individual self. Similarly, verbal confusion arises when the same word is used in different contexts; this should not make you think that Brahmaṇ is not the Source.

Here, Vyāsa is clarifying that wherever words denoting existence are spoken, you should interpret them according to context and understand that Source is Brahmaṇ, Cause is existence.

So, don’t create or get caught in such doubts. Look at the context and recognize that Source is existence. This sūtra primarily clarifies doubts in the Śāstra and shows how these ideas are presented in scriptures.

Whether in Upaniṣads, Vedas, or Brahmaṇas, different words might be used for various reasons, but ultimately, everything should be understood in the context of the final scale. The final truth is: Source is existence. Whenever you encounter disturbance or discrepancy that makes meaning unclear, recognize that this is the meaning you are supposed to arrive at. This is the conclusion.

So, Bādarāyaṇā Vyāsā puts an end to all verbal confusion once and for all. He says, “Enough of this nonsense. Whether it is a Veda, Āraṇyaka, or Brahmaṇa, the truth remains the same: Source is existence; Cause is bliss; Cause is intelligence. This is the conclusion you must arrive at. Everything is expressed only to lead you to this understanding. If you misinterpret, you miss the essence. The truth is: Source is bliss, Cause is bliss, Cause is intelligence.”

Now, the thought trend for vādaprativāda - the sacred secret of debate - is this: create sentences where "self" means individual self and "Self" means higher Self, generate confusing statements and clarifying statements yourself, and then understand the final truth. No matter how it is expressed, the essence is: Cause is intelligence. Source is intelligence. Source is bliss. Source is existence.



नेतरोऽनुपपत्तेः ॥ १.१.१६ ॥

netaro'nupapatteḥ ॥ 1.1.16 ॥

Individual Soul is not Intelligence

Very simple sūtrā.

Swami Vireswarananda translates as, "Brahmaṇ and not the other - the individual soul is meant here, on account of the impossibility of that assumption."

Swami Gambhirananda translates as, "The other is not the supreme Self because that is illogical."

Swami Sivananda translates as, "Brahmaṇ and not the other individual soul is meant here, on account of the impossibility of the latter assumption."

First, the positive affirmation: Cause is Existence. Source is Existence. Then comes the negative clarity: the individual soul is not. It is not the Source of Existence. It is not filled with bliss. This is the khaṇḍana-maṇḍana - expressing the truth affirmatively while discarding the non-truth decisively.

Vyāsā very beautifully puts it: Source is intelligence, and the individual soul is not intelligence. Cause is intelligence, and the individual soul is not the Cause. He goes to the extreme to clarify: do not assume the individual soul is the source of happiness because it is illogical. The assumption cannot be maintained - even for a moment, it is utterly illogical.

The basic truth experienced by the individual and the Cosmic truth experienced by the Cosmos continuously - these two have a vast gap. Most of the time, we are merely casual visitors in facing this reality. We give it little attention, little interest.

Reality reveals itself to you only when you are genuinely interested in it. Please understand, reality reveals its reality to you when your interest is purely for reality itself, not for any benefit it might bring.

Many people pursue reality hoping it will bring bliss. It may bring bliss, but not according to your request - it gives as It wills. Some seek reality thinking it will make them more spiritual; reality makes you spiritual, but not in the way you expect, only as It intends. Others pursue reality believing it will make them more moral; reality makes you moral, but again, not as you imagine - it does so as It sees fit. What truly matters is the quality of your pursuit: seeking reality solely for the sake of reality itself, not with the expectation of becoming enlightened, gaining a golden throne, or even attaining more bliss. If your intention is anything other than pure reality, you have already missed it. Reality is to be sought just for reality.

See, holding on to a certain image gives you a cozy feeling, as if you are never orphaned - you may think, "Kṛṣṇa will come and stand before me at the time of my death," or "Shiva will appear and say, 'Oh my son, come to my lokā.'" It's not that they won't appear; they may. But you cannot be eternally with them, because any form or name, including the Master's form or name, is not eternal. There is a space that is almost eternal but not truly eternal - like standing at a doorway. You are nearly out, but not completely. All names and forms should be used as a door to jump from what you consider Dharma into Mokṣā.

The fundamental understanding we want to convey is this: Source is Existence. The individual soul you experience is not Existence. Even by mistake, you cannot assume the individual soul as the source of Existence, or as the source of any bliss, or any eternal, auspicious expression.

There are countless eternal, auspicious expressions - Nirantaratva, Nityatva, Ānandatva, Sattva, Svayamprakāśatva, Tejomayānandatva - all of which belong to the Source. These expressions cannot be part of the individual soul. Only when the individual soul turns back and merges into the Source can these be experienced; otherwise, they remain beyond the reach of the individual.

Vyāsa is hitting us again and again from so many angles. He's preparing us, building a strong, solid foundation. But notice -He is not laying the foundation exactly where the main wall will be; He is creating a huge concrete pad. Even He doesn't know precisely how the building will come up. For example, if His only intention were to make you blissful, then teaching that Source is bliss and the individual soul is not the source of bliss would be sufficient. Or if He only wanted to make you intelligent, teaching that Source is intelligence and the individual soul is not intelligence would suffice. He could have built the whole sūtra on just that. But Vyāsa is preparing a vast foundation, not knowing where the weight of the wall will finally rest. He is laying a solid, stone foundation everywhere, because He knows that the wall - the full weight of realization - may settle anywhere. That is why He hits us in hundreds of expressions, from every angle, so that the entire structure of understanding and realization becomes unshakeable.

THE SPH BHAGAVĀN SRI NITHYANANDA PARAMASHIVAM conducted an in-depth scientific study and research on Kuṇḍalinī awakening. One particular study focused on how placing weight on specific muscles affects the movement of prāna and the awakening of Kuṇḍalinī. One day, for over two hours, BHAGAVĀN performed this research on His own body with a team of doctors. BHAGAVĀN systematically lifted weights and performed various movements, integrating Western exercise methods with Hindu Yogic techniques, carefully observing and scanning each exercise's capacity to awaken Kuṇḍalinī and its effects on prāna energy.

He discovered that working on the shoulder and hand muscles simultaneously awakens Kuṇḍalinī, whereas working on only one part produces no effect. Interestingly, while performing such exercises, any sound you hear becomes your bio-memory, but visual scenes do not imprint into your system during the workout. Exercises targeting the thigh muscles fail to awaken Kuṇḍalinī, whereas working on the abdominal muscles awakens it directly. Moreover, lifting weights while standing propels Kuṇḍalinī not only to the higher chakras but also to the lower chakras below Muladhāra, cleansing them as well. These lower chakras include Atala, Vitala, Sutala, Pātāla, Talātala, and others - seven in total, representing seven lower lokas. This research demonstrates how specific movements can systematically awaken and purify prānic energy throughout the entire subtle body.

When BHAGAVĀN was conducting this research on Kuṇḍalinī, He observed how Kuṇḍalinī awakens and activates the non-mechanical parts of the brain, expanding intelligence. He noticed that intense weightlifting and Yoga stimulate the brain in the same way as contemplating on a single Brahma Sūtra. In fact, the Brahma Sūtra can be seen as the "lazy man's guide" to enlightenment—by deeply contemplating its truths, even without physical exertion, one can awaken the non-mechanical aspects of the brain and experience profound intelligence.

BHAGAVĀN outlined two primary paths for complete Enlightenment: first, intense physical practices like Yoga and weightlifting, which awaken Kuṇḍalinī and the brain; second, contemplative engagement with the most subtle truths, which opens the non-mechanical parts of the brain. Only by combining both - body and mind - does complete Enlightenment occur. Focusing on just one aspect has limitations: body-building alone produces a strong body but not spiritual awakening, while merely contemplating ideas without action may leave you physically unfit, often symbolized by a big pot belly. True transformation requires the integration of both physical and contemplative practices.

These are the two sacred secrets: Brahmaṇ is the Source, and the individual soul is not the Source; Brahmaṇ is ultimate, and the individual soul is not ultimate. Bādarāyaṇa makes this foundation very clear because He cannot predict where He will later place His emphasis or weight when awakening the non-mechanical parts of your brain. That is why, from the very beginning, He confirms the essentials.

For example, in foundational statements, if He declares that Source is bliss but does not immediately mention that Source is compassion, you might later object: "No, you didn't say that earlier!" To avoid such confusion, He establishes all basic truths upfront: Source is bliss, Source is compassion, Source is intelligence - leaving no ambiguity in the foundation.

So now, the sacred secret for vādaprativāda: Source is not the individual self. Source is the Cosmic existence. Don't say, "Ah, I already know this. Why argue?" No! You don't know it experientially yet. This is why you must engage in vādaprativāda - to make it your direct experience. Remove doubts one by one. Drill yourself: Why is Source not the individual self? Why is Source the Cosmic intelligence? Drill deep!

One more thing: when the Kuṇḍalinī awakens, naturally you will levitate. Levitation melts all bad cholesterol; your belly reduces. Even by sincerely reading and contemplating the Brahma Sūtras, you will lose weight - a kind of lazy person's technique for Enlightenment and losing the pot belly!

So now, start the vādaprativāda. Sit within yourself. You should create this inner dialogue between your buddhi and dhi. Buddhi is the power of cognizance; dhi is your reaction or response after cognizing. In this inner debate, Vyāsā is buddhi, Shankara is dhi. Let this argument - this vādaprativāda - begin inside you.

See, the vādaprativāda between Ātman and mind is like Shankara and Mandala Miśra. The vādaprativāda between buddhi and dhi is like Vyāsa and Shankara. You should create your own arguments. Be courageous enough to argue inside your mind: "No, Source is not Cosmic existence. Source is me only. How do I know anything beyond me exists?" You should have the guts to take both stands, to challenge yourself fully, and then finally arrive at what feels like factual reality according to your own cognizance. Sit with this sacred secret for a few minutes: Source is Existence. Source is not the individual self.



Now the rest of the sutras.

भेदव्यपदेशाच्च ॥ १.१.१७॥

bhedavyapadeśācca || 1.1.17 ||

And on account of the declaration of difference.

While we perceive differences in the world, they exist only because of the designations and labels we assign. The underlying reality is unchanging and one - all distinctions are superficial. Ultimately, everything is Brahman. This insight calls us to transcend conceptual thinking and directly experience the oneness of existence.

कामाच्च नानुमानापेक्षा ॥ १.१.१८॥

kāmācca nānumānāpekṣā | 1.1.18 ||

On account of the word 'bliss', literally 'desire', (Brahman), (you) cannot infer (Anandamaya is also Brahman since the suffix 'maya' indicates modification).

Where desires arise and are typically measured and compared, they lead to a perception of conditioned, transient phenomena. Beyond the conditioned realm, where such relative measures (inference, comparison) no longer apply, is an unconditioned, absolute state.

अस्मिन्नस्य च तद्योगं शास्ति ॥ १.१.१९॥

asminnasya ca tadyogaṃ śāsti || 1.1.19 ||

(The scriptures) also teach of its (self 's) becoming one with This.

The individual self (ātman) is essentially non-different from Brahman. The 'union' mentioned is the realization of this inherent oneness.

अन्तस्तद्धर्मोपदेशात् ॥ १.१.२०॥

antastaddharmopadeśāt || 1.1.20 ||

The Being inside is Supreme, His qualities having been taught.

In the Chandogya Upaniṣad (1.6.6-8 and 1.7.5-8), there are descriptions of a golden person within the sun and a person within the eye, possessing divine attributes. This sūtra asserts that these descriptions refer to the Supreme Brahman, as the characteristics attributed to these beings align with those of Brahman.

भेदव्यपदेशाच्चान्यः ॥ १.१.२१॥

bhedavyapadeśāccānyaḥ || 1.1.21 ||

And Supreme is different (from the individual being) owing to the mention of difference.

This sūtra asserts that the Supreme Self (Brahman) is distinct from the individual self (jīva), as evidenced by scriptural declarations that highlight this difference. The emphasis is on understanding the unique nature of Brahman, which is not to be conflated with the individual soul.

आकाशस्तल्लिङ्गात् ॥ १.१.२२॥

ākāśastalliṅgāt || 1.1.22 ||

Space (Ākāśa) is Brahman, for Brahman's indicatory mark is in evidence.

This sūtra addresses passages in the Upaniṣads where "Ākāśa" is described with attributes that transcend those of mere elemental space. For instance, in the Chandogya Upaniṣad (1.9.1), Ākāśa is depicted as the origin and dissolution point of all beings, the ultimate support, and the greatest entity. Such descriptions suggest characteristics of the Supreme Brahman rather than the physical element of space.

अत एव प्राणः ॥ १.१.२३॥

ata eva prāṇaḥ || 1.1.23 ||

For the same reason, Prāṇa (is Brahman).

This sūtra addresses passages in the Upaniṣads where "prāṇa" is described with attributes that transcend those of mere vital breath. Such descriptions suggest characteristics of the Supreme Brahman rather than the physiological function of breathing.

ज्योतिश्चरणाभिधानात् ॥ १.१.२४॥

jyotiścaraṇābhidhānāt || 1.1.24 ||

Light (is Brahman) because of the mention of feet.

This sūtra addresses passages in the Upaniṣads where "jyotiḥ" is described with attributes that transcend those of mere physical light. Such descriptions imply that "jyotiḥ" in these contexts symbolizes the Supreme Brahman rather than ordinary light.

छन्दोऽभिधानान्नेतिचेन्न तथाचेतोऽर्पणनिगदात्तथा हि दर्शनम् ॥ १.१.२५॥

chando'bhidhānānneticenna tathāceto'rpaṇanigadāttathā hi darśanam || 1.1.25 ||

If it is said that (Brahman is) not (referred to) because of the metre being mentioned, we say no because in that way the application of the mind has been taught; it is seen (in other texts).

In the preceding sūtras, terms like "light" (jyotiḥ) have been interpreted as references to Brahman based on contextual attributes. This sūtra anticipates an objection: in certain Upaniṣadic passages, "light" is associated with "metres" (chandas), which are components of Hindu hymns. This association might suggest that "light" refers to something other than Brahman, perhaps a Hindu metre or a physical entity.

The sūtra refutes this objection by pointing out that in the same context, faculties like mind (manas) and speech (vāk) are described as merging into this "light." Such descriptions are consistent with the nature of Brahman as the ultimate substratum into which all faculties and elements resolve. Therefore, despite the mention of metres, the term "light" in these contexts should be understood as denoting Brahman.

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॥ १.१.२६॥

bhūtādipādavyapadeśopapatteścaivam || 1.1.26 ||

And this must be so, because this makes possible the representation of all the things etc. as a foot.

Describing elements and other entities as the "feet" of a larger entity is metaphorical, indicating their foundational role in the manifested universe. This metaphor aligns with the concept of Brahman as the substratum upon which the universe is structured.

उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॥ १.१.२७॥

upadeśabhedānneti cennobhayasminnapyavirodhāt || 1.1.27 ||

If it be argued that Brahman (of the earlier text) is not referred to here on account of the difference in the instruction, (we say) no, because there is no contradiction in either case.

Despite apparent differences in instruction, there is no real contradiction (avirodha). The variations in teaching are due to the diverse contexts and methods employed to convey the nature of Brahman to different audiences. These differences do not imply multiple realities but rather reflect various approaches to understanding the singular, all-encompassing Brahman.

प्राणस्तथानुगमात् ॥ १.१.२८॥

prāṇastathānugamāt || 1.1.28 ||

Prāṇa is Brahman, because it is comprehended thus.

The sūtra asserts that "Prāṇa" in this context refers to Brahman. This conclusion is drawn from the attributes associated with Prāṇa in the passage: being the intelligent self, the source of life and immortality, and the entity whose knowledge absolves one from all sins. Such characteristics are traditionally ascribed to Brahman, the ultimate reality, rather than to the mere vital force.

नवक्तुरात्मोपदेशादिति चेदध्यात्मसंबन्धभूमा ह्यस्मिन् ॥ १.१.२९॥

navakturātmopadeśāditi cedadhyātmasaṃbandhabhūmā hyasmin || 1.1.29 ||

If it be argued that Prāṇa is not Brahman, since the instruction is about the speaker's own self, (then we say, no), for here is an abundance of reference to the inmost Self.

The sūtra refutes this objection by asserting that despite the speaker's self-reference, the context contains an abundance of references to the Inner Self (adhyātma-sambandha-bhūmā). The nature of the Inner Self is characterized by attributes such as intelligence, life, and immortality - qualities inherent to Brahman. Therefore, "Prāṇa" in this context should be understood as referring to the Supreme Brahman, not merely the individual deity or the vital force.

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॥ १.१.३०॥

śāstradṛṣṭyā tūpadeśo vāmadevavat || 1.1.30 ||

But the instruction proceeds from a seer's vision agreeing with scriptures, as in the case of Vamadeva.

The reference to Prāṇa as Brahman should be taken as a scriptural revelation and not a literal identification of the deity Indra with the Supreme Brahman.

जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासत्रैविद्यादाश्रितत्वादिह तद्योगात् ॥ १.१.३१॥

jīvamukhyaprāṇaliṅgānneti cennopāsatraividyādāśritatvādiha tadyogāt || 1.1.31 ||

If it be argued that (Brahman) is not spoken of here on account of the indications of the individual soul and the chief vital force (being mentioned), then (we say) not so, since this will lead to a threefold meditation. (Besides, Prāṇa) is accepted (elsewhere) as meaning Brahman (because of the presence of Brahman's characteristics), (and these are) in evidence here.

A possible objection is raised: Certain scriptural passages seem to suggest that Prāṇa (life force) or Jīva (the individual self) is being referred to instead of Brahman.

To this, the sūtra replies: No, Brahman alone is meant because:

Upāsanā (meditation) is prescribed on that entity.

Traividyā (the threefold knowledge of the Vedas) depends on that entity.

The attributes mentioned (such as being the ultimate support and basis of meditation) are applicable only to Brahman.

Thus, Brahman alone is the correct referent of the Upaniṣadic teaching, not Jīva or Mukhyaprāṇa.

प्रथमाध्यायस्य प्रथमः पादः समाप्तः

prathamādhyāyasya prathamaḥ pādaḥ samāptaḥ

(End of Chapter 1 Part 1)

In the first section (Samanvaya Pada), the sūtras established that all Vedantic texts have Brahman as their central subject.

Now, in this second section (Avirodha), possible objections are addressed, showing that there is no contradiction in accepting Brahman as the subject of Vedanta.

सर्वत्र प्रसिद्धोपदेशात् ॥ १.२.१॥

sarvatra prasiddhopadeśāt || 1.2.1 ||

(Brahman is the object to be meditated on), since 'that which is well known everywhere is taught.

Whether one studies the Chandogya, Bṛhadāraṇyaka, Taittirīya, or other Upaniṣads, Brahman is always taught as the highest and most essential truth. Thus, there is no inconsistency or contradiction in accepting Brahman as the core teaching of Vedanta.

Chandogya Upaniṣad (6.2.1) – "सदेव सोम्येदमग्र आसीत्" (Sat eva somya idam agra āsīt)

"O dear one, in the beginning, there was only Existence (Sat, Brahman)."

विवक्षितगुणोपपत्तेश्च ॐ ॥ १.२.२॥

vivakṣitaguṇopapatteśca || 1.2.2 ||

Because the intended qualities are befitting (in the case of Brahman).

This sūtra continues the discussion from the previous sūtra (1.2.1), which established that Brahman is the central teaching of Vedanta because it is universally recognized in the scriptures.

Here, the argument is strengthened by stating that the qualities and characteristics described in the Upaniṣads can only apply to Brahman, not to any other entity like Prakṛti (Nature), Jīva (individual soul), or even deities within creation.

In many places, the Upaniṣads describe Brahman with unique attributes such as infinity, omniscience, and omnipresence. These attributes are not applicable to anything else except Brahman. Therefore, since these attributes naturally fit Brahman, the scriptures must be speaking about Brahman alone.

अनुपपत्तेस्तु न शारीरः ॥ १.२.३॥

anupapattestu na śārīraḥ || 1.2.3 ||

And the embodied individual soul is not surely meant, because the qualities do not fit in with it.

Could the Brahman described in the scriptures actually refer to the individual soul (Jīva), rather than the Supreme Brahman?

This sūtra refutes that possibility, stating that identifying Brahman with the Jīva is illogical (anupapatti).

Jīva (the embodied soul) is limited, whereas Brahman is infinite. The individual soul is bound by ignorance (avidyā), karma, and suffering, whereas Brahman is ever-free and unchanging. Jīva undergoes birth, death, and experiences pleasure and pain, whereas Brahman is beyond all modifications (nirvikāra).

कर्मकर्तृव्यपदेशाच्च ॥ १.२.४॥

karmakartṛvyapadeśācca || 1.2.4 ||

And because there is reference to the object and agent.

This sūtra further strengthens the argument presented in the previous sūtras (1.2.2 and 1.2.3) that Brahman is distinct from the individual soul (Jīva).

The Upaniṣads and Hindu scriptures describe Brahman as both the doer (kartā) and the object (karma) of all actions. However, the Jīva is only an agent (kartā) in a limited sense, bound by karma and ignorance (avidyā). Since Brahman is described as both the actor and the acted upon, it cannot be the same as the limited Jīva, which is constrained by karma. Thus, Brahman must be independent of the Jīva and beyond the limitations of karma and agency.

शब्दविशेषात् ॥ १.२.५॥

śabdaviśeṣāt || 1.2.5 ||

Because of the difference in the (case-endings of the two) words.

The Upaniṣads use unique and exclusive terms for Brahman, such as:

"Satyam, Jñānam, Anantam Brahma" (Taittirīya Upaniṣad). Brahman is Truth, Knowledge, and Infinite.

"Ekam evādvitīyam" (Chāndogya Upaniṣad). Brahman is One without a second.
"Nirguna". Without attributes.
These descriptions do not apply to the Jīva, which is limited and bound by karma.

स्मृतेश्च ॥ १.२.६॥
smṛteśca ||1.2.6 ||
(This follows) from the smṛti also.

अर्भकौकस्त्वात् तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ॥ १.२.७॥
arbhakaukastvāt tadvyapadeśācca neti cenna nicāyyatvādevaṃ vyomavacca || 1.2.7 ||
If it be objected that the supreme Self is not taught here, because it is a mere child or inert (like insentient matter), then we say: No, for this is done for the sake of contemplation, as is seen in the case of space.

This sūtra addresses a potential objection raised against the idea that Brahman is the intelligent cause (nimitta kāraṇa) of the universe. The opponent argues that:

'Brahman is like a child (Arbhaka)': A child is ignorant and does not create the universe but since Brahman is said to be inactive and formless, how can it be a creator?

'Brahman is like inert matter (Avakastva)': Some may argue that Brahman is inactive or unconscious (like insentient matter) but if Brahman were insentient, it could not be the intelligent cause of the world.

Brahman is omniscient (nicāyyatvāt), as confirmed by the Upaniṣads. Brahman is not insentient, nor is it powerless like a child. Brahman is both the material cause (upādāna kāraṇa) and the intelligent cause (nimitta kāraṇa) of the universe. It is like space (vyomavat), which pervades everything while remaining unchanged.

संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॥ १.२.८॥
saṃbhogaprāptiriti cenna vaiśeṣyāt || 1.2.8 ||
If it be said that It has experience of pleasure and pain, (we say) not so because of the difference in the nature (of the two).

The opponent argues: Brahman, if considered the material and intelligent cause of the world, must undergo experiences like embodied beings (jīvas). Just as a potter enjoys the fruits of his creation, Brahman too must experience pleasure and pain from the world.

This assumption is incorrect because Brahman is distinct (vaiśeṣya) from limited beings. Unlike jīvas, Brahman is free from karma, desires, and the cycle of enjoyment and suffering. Brahman creates without being affected by the creation.

The Upaniṣads declare: "Na karma lipyate nare" (Isha Upaniṣad 8). Actions do not bind the Supreme."

अत्ता चराचरग्रहणात् ॥ १.२.९॥
attā carācaragrahaṇāt || 1.2.9 ||
The eater (is Brahman) because both the movable and immovable is taken (as Its food).

Brahman is indeed the attā (experiencer or sustainer) because it pervades and governs both the moving (chara) and the non-moving (achara) beings in creation. This does not mean Brahman undergoes experiences like a jīva, but rather that Brahman is the substratum, support, and witness of all experiences.

Upaniṣadic references:

Eṣa sarveśvara eṣa bhūtādhipatir eṣa bhūtapāla eṣa setur vidharaṇa eṣām lokānām samastaḥ." (Brihadaranyaka Upaniṣad 4.4.22).

This (Brahman) is the Lord of all, the ruler of all beings, the protector of all beings, the bridge supporting the worlds.

प्रकरणाच्च ॥ १.२.१०॥
prakaraṇācca || 1.2.10 ||

And (this follows) from the context.

Because of the context (prakaraṇa), we understand that the scriptures are discussing Brahman.

In various Upaniṣads, the topic (prakaraṇa) is clearly Brahman, the Supreme Consciousness, and not the individual soul or inert matter.

Chandogya Upaniṣad (6.2.1): "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। O Somya, in the beginning, existence alone was there, one without a second."

This passage clearly refers to Brahman as the singular reality, which later manifests as the world.

Taittiriya Upaniṣad (2.0): "सत्यं ज्ञानमनन्तं ब्रह्म। Brahman is truth, knowledge, and infinite."

This defines Brahman as the Supreme Being, not as jīva or prakṛti.

Mundaka Upaniṣad (2.1.3): "एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। From that (Brahman), prāṇa (vital force), mind, and all the senses arise."

This confirms that Brahman is the source of all creation.

गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॥ १.२.११॥

guhāṃ praviṣṭāvātmānau hi taddarśanāt || 1.2.11 ||

The two that have entered into the cavity (of the heart) are the individual Self and the supreme Self, for that is what is seen.

The Upaniṣads explicitly state that both Brahman and the jīva reside in the "guhā" (cave of the heart). The term "guhā" refers to the innermost core of consciousness, where both the Supreme Self (Paramātman) and the individual self (jīvātman) are present.

Upaniṣadic References Supporting This View:

Mundaka Upaniṣad (3.1.1–2): "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। Two birds, ever united in friendship, perch on the same tree. One enjoys the fruits (karma), while the other merely witnesses." This metaphor describes the jīva as the enjoyer and Brahman as the detached witness (Sākṣī).

Katha Upaniṣad (1.2.20): "अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्गुहायां निहितः। The Self (Ātman), subtler than the subtlest, greater than the greatest, is lodged in the cave (of the heart)." This refers to Brahman as the inner controller (Antaryāmin), residing in the heart.

Chandogya Upaniṣad (8.3.3): "एष आत्मा हृदि तस्मिन्नेते सर्वे संप्रतिष्ठिताः। This Self (Brahman) resides in the heart, in which everything is established."

विशेषणाच्च ॥ १.२.१२॥

viśeṣaṇācca || 1.2.12 ||

And because there is a specification.

The Upaniṣads use unique and specific attributes (viśeṣaṇa) that can apply only to Brahman.

The jīva and Prakṛti do not possess these attributes, proving that the subject being described is Brahman alone.

Taittiriya Upaniṣad (2.0): "सत्यं ज्ञानमनन्तं ब्रह्म। Brahman is truth, knowledge, and infinite." These absolute attributes can only belong to Brahman, not to the limited jīva or inert Prakṛti.

अन्तर उपपत्तेः ॥ १.२.१३॥

antara upapatteḥ || 1.2.13 ||

Inside (the eye is Brahman) because of the appropriateness (of attributes).

Brahman is the Inner Self (Antaryāmin) of all beings. The term "Antara" (inner) refers to Brahman, which is beyond the jīva and the body-mind complex. The scriptures establish that the ultimate inner reality is Brahman, not the jīva.

स्थानादिव्यपदेशाच्च ॥ १.२.१४॥

sthānādivyapadeśācca || 1.2.14 ||

And because abode etc are attributed to It.

The Upaniṣads mention "sthāna" (place) and other characteristics that are appropriate only to Brahman, not to the jīva or Prakṛti.

These specific descriptions help identify Brahman as the subject of discussion.

Upaniṣadic References Supporting This View:

Chandogya Upaniṣad (8.1.1): "अस्मिन्ब्राह्मणः पुरे दहरं पुण्डरीकं वेदस्य अन्तराकाशः In this city of Brahman (the body), there is a small lotus (the heart) in which the inner space (ākāśa) exists."This inner space (antarākāśa) refers to Brahman residing in the heart as the Antaryāmin (Inner Controller).

सुखविशिष्टाभिधानादेव च ॥ १.२.१५॥

sukhaviśiṣṭābhidhānādeva ca || 1.2.15 ||

And on account of reference (to Brahman) distinguished by bliss.

The Upaniṣads specifically describe Brahman as "sukha-viśiṣṭa" (associated with supreme bliss). The jīva experiences temporary pleasure and pain, whereas Brahman alone is the source of eternal, infinite bliss. Therefore, the Upaniṣads must be referring to Brahman, not the jīva or any other entity.

Upaniṣadic References Supporting This View:

Taittiriya Upaniṣad (3.6.1): "आनन्दो ब्रह्मेति व्यजानात्। Brahman is bliss." Brahman is explicitly equated with bliss, which is not possible for the limited jīva.

Chandogya Upaniṣad (7.23.1): "यो वै भूमा तत्सुखम्। नाल्पे सुखमस्ति। That which is infinite (bhūmā) is bliss. There is no bliss in the finite." Since only Brahman is infinite, it must be the supreme bliss mentioned here.

श्रुतोपनिषत्कगत्यभिधानाच्च ॥ १.२.१६॥

śrutopaniṣatkagatyabhidhānācca || 1.2.16 ||

And also on account of the way of those who have realized the truth of the Upaniṣad.

The Upaniṣads clearly state that the ultimate goal (gati) of all beings is Brahman. The jīvas, upon liberation, move towards and merge with Brahman. This characteristic applies only to Brahman, not to any other entity.

अनवस्थितेरसंभवाच्च नेतरः ॥ १.२.१७॥

anavasthiterasaṃbhavācca netaraḥ || 1.2.17 ||

None other can be on account of impermanence and impossibility.

Anavasthiti (Instability) of the Jīva: The jīva is subject to ignorance (avidyā), karma, bondage, and liberation. If the jīva were the ultimate reality, it would mean that the Supreme Reality itself is unstable, which is illogical. The Upaniṣads describe Brahman as changeless and eternal, whereas the jīva undergoes changes due to its karma. Thus, the jīva cannot be the Supreme Reality.

Asaṃbhava (Impossibility) of Pradhāna as the Cause: Pradhāna (unmanifest nature) is inert (jaḍa) and unconscious. It cannot create the universe without the guidance of an intelligent principle. The Upaniṣads describe the Supreme Cause as intelligent and conscious (Chaitanya-svarūpa), which contradicts the Sāṅkhya view of an unconscious cause. Thus, Pradhāna cannot be the Supreme Reality.

Upaniṣadic References Supporting This View:

Chandogya Upaniṣad (6.2.1): "सदेव सौम्य इदमग्र आसीत्। In the beginning, dear one, only existence (Sat, Brahman) was there." The cause of creation is Sat (pure existence), not inert Pradhāna.

Katha Upaniṣad (2.1.10): "न जायते म्रियते वा विपश्चित्। The Self (Brahman) is neither born nor does it die; it is eternal." This eternality belongs to Brahman, not to the jīva or Pradhāna.

अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॥ १.२.१८॥

antaryāmyadhidaivādiṣu taddharmavyapadeśāt || 1.2.18 ||

The Ruler within of the gods etc (is Brahman) on account of the qualities mentioned.

The Upaniṣads describe Brahman as the Antaryāmin (Inner Controller) who resides within all beings, including the deities, the elements, and the jīvas. The gods and other beings may have great power, but their attributes are ultimately derived from Brahman. Brahman alone is independent, while all others, including deities, are dependent on Brahman. Since the Upaniṣads attribute Brahman's qualities to the Antaryāmin and other beings, it confirms that Brahman is the ultimate reality governing everything.

Upaniṣadic References Supporting This View:

Katha Upaniṣad (2.2.13):"नित्योऽनित्यनाम् चेतनश्चेतनानाम्। He is the eternal among the non-eternal, the consciousness among the conscious beings." The devas (gods) and jīvas may have power and intelligence, but Brahman is their ultimate source.

Chandogya Upaniṣad (3.14.1): "सर्वं खल्विदं ब्रह्म। All this indeed is Brahman." Everything, including deities and cosmic forces, is sustained by Brahman.

न च स्मार्तं अतद्धर्माभिपालात् ॥ १.२.१९॥

na ca smārtaṃ ataddharmābhipālāt || 1.2.19 ||

Neither Pradhāna, known from the Sānkhya Smṛti is the internal Ruler, for qualities contrary (to Pradhāna) are spoken of.

The Brahman described in the Upaniṣads is beyond attributes (nirguṇa) and beyond all limitations. Many Smṛti texts describe Brahman in a personal form (saguṇa), with specific characteristics like creation, sustenance, and destruction. Since the Smṛti texts sometimes assign non-Brahman qualities (like form, actions, and change) to the Supreme, they cannot be taken as the sole authority for defining Brahman. Only the Upaniṣads (Shruti) are the ultimate authority in determining the true nature of Brahman.

शरीरश्चोभयेऽपि हि भेदेनैनमधीयते ॥ १.२.२०॥

śarīraścobhaye'pi hi bhedenainamadhīyate || 1.2.20 ||

The embodied soul also (is not the internal Ruler); for the followers of both the recensions read of this one as different.

The term "Śarīra" (embodied) is used in different contexts in Shruti and Smṛti. The Upaniṣads describe Brahman as the indweller (Antaryāmin) of all beings, meaning that all bodies are Brahman's "body".

Upaniṣadic References Supporting This View:

Chandogya Upaniṣad (6.2.1):"सदेव सोम्य इदमग्र आसीत्। In the beginning, all this was only Sat (Brahman)." Since Brahman pervades everything, it can be considered the inner controller of all bodies.

Bhagavad Gita (13.2): "इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते। This body, O Kaunteya, is called the field (kṣetra)." Kṛṣṇa (as Brahman) explains that all bodies are simply fields of experience, and the true knower of the body (kṣetrajña) is the Supreme Self.

अदृश्यत्वादिगुणको धर्मोक्तेः ॥ १.२.२१॥

adṛśyatvādiguṇako dharmokteḥ || 1.2.21 ||

The possessor The Upaniṣads explicitly describe Brahman as possessing qualities such as invisibility (adṛśyatva), beyond perception, beyond material limitations, etc. of the attributes of invisibility etc. (is Brahman) on account of the characteristics having been stated.

Upaniṣadic References Supporting This View:

Mundaka Upaniṣad (1.1.6): "अदृश्यं, अग्राह्यं, अगोत्रं, अवर्णं | It is invisible, beyond grasp, without lineage, without form." This negates the idea that Brahman can be perceived like ordinary objects.

Katha Upaniṣad (1.2.20): "अणोरणीयान् महतो महीयान्। It is smaller than the smallest and greater than the greatest." This suggests that Brahman transcends all physical limitations.

विशेषणभेदव्यपदेशाभ्यां नेतरौ ॥ १.२.२२॥

viśeṣaṇabhedavyapadeśābhyāṃ netarau || 1.2.22 ||

On account of the mention of distinctive characteristics and difference the other two are not.

The Upaniṣads clearly describe Brahman with unique distinguishing attributes (viśeṣaṇa) and differences (bheda). Both Jīva and Prakṛti are explicitly mentioned as separate from Brahman. Therefore, neither of them can be Brahman.

Upaniṣadic References Supporting This View:

Katha Upaniṣad (1.2.14): "अन्यत्र धर्मादन्यत्र अधर्मात् … That (Brahman) is beyond both virtue and vice, beyond cause and effect." Since Jīva is bound by karma and Prakṛti is the cause of material effects, neither can be Brahman.

Svetasvatara Upaniṣad (6.11): "एको देवः सर्वभूतेषु गूढः...The One Divine Lord, hidden in all beings, is distinct from them." This explicitly states that Brahman is different from Jīva and Prakṛti.

Mundaka Upaniṣad (3.1.1): "द्वा सुपर्णा सयुजा सखाया...Two birds (Jīva and Paramātman) sit on the same tree; one enjoys the fruit, the other remains as a witness." This metaphor confirms that Jīva is distinct from Brahman.

रूपोपन्यासाच्च ॥ १.२.२३॥

rūpopanyāsācca || 1.2.23 ||

And because there is a mention of form also.

The Upaniṣads provide specific descriptions of Brahman's nature (rūpa) that are distinct from both Jīva and Prakṛti. Jīva is limited and bound by karma, whereas Brahman is infinite and free. Prakṛti is insentient (jaḍa), whereas Brahman is the sentient ultimate reality. Therefore, neither Jīva nor Prakṛti can be equated with Brahman.

Upaniṣadic References Supporting This View:

Taittiriya Upaniṣad (2.0): "सत्यं ज्ञानं अनन्तं ब्रह्म। Brahman is Truth, Knowledge, and Infinite." This description does not match Jīva (who is bound by ignorance) or Prakṛti (which is inert).

Svetasvatara Upaniṣad (3.8): "वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात्। I know that Great Puruṣa, shining like the Sun, beyond darkness." This indicates Brahman as distinct from both Jīva (who is bound by karma) and Prakṛti (which lacks consciousness).

वैश्वानरः साधारणशब्दविशेषात् ॥ १.२.२४॥

vaiśvānaraḥ sādhāraṇaśabdaviśeṣāt || 1.2.24 ||

Vaiśvānara (Cosmic Person) because of the qualifying adjuncts to the common words.

The specific use of the general term in certain contexts (sādhāraṇa-śabda-viśeṣa) indicates that Vaiśvānara refers to Brahman. The Upaniṣads describe Vaiśvānara with attributes that belong only to Brahman, such as universality, cosmic nature, and being the support of all.

Upaniṣadic References Supporting This View:

Bhagavad Gita (15.14): "अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। I, having become Vaiśvānara, reside in the bodies of living beings (as digestive fire)." Kṛṣṇa, as the Supreme Brahman, identifies Himself with Vaiśvānara.

स्मर्यमाणमनुमानं स्यादिति ॥ १.२.२५॥

smaryamāṇamanumānaṃ syāditi || 1.2.25 ||

Because (the Cosmic Form) described in the Smṛti is an indicatory mark.

The sūtra rejects this objection and asserts that Smṛti texts are not merely inferential but are based on direct Hindu revelation (Śruti). Smṛti is not a product of human inference but an authentic source of knowledge, derived from the eternal wisdom of the Vedas.

Upaniṣadic References Supporting This View:

Bhagavad Gita (15.15): "सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च। I am seated in the heart of all; from Me come memory, knowledge, and their removal." This verse indicates that Smṛti (memory of scriptural knowledge) is divinely inspired, not humanly inferred.

Mahabharata (Śānti Parva 348.4): "श्रुतिस्तु वेदः प्रोक्तः स्मृतिश्चैव तु धर्मशास्त्रं। Śruti refers to the Vedas, and Smṛti refers to the Dharma Śāstras (like Manusmṛti, Gita, etc.)." This establishes that Smṛti is a valid source of knowledge.

शब्दादिभ्योऽन्तः प्रतिष्ठानान्नेति चेन्न तथा दृष्ट्युपदेशादसंभवात्पुरुषविध्मपि चैनमधीयते ॥ १.२.२६॥ śabdādibhyoऽntaḥ pratiṣṭhānānneti cenna tathā dṛṣṭyupadeśād asaṃbhavātpuruṣavidhmapi cainamadhīyate || 1.2.26 ||

If it be objected that Vaiśvānara is not the supreme Self because of the word used as well as other factors, and because of residence inside, then we say : not so, because the instruction is to conceive of Brahman as such, because the specification is inapplicable to others, and because they mention Him even as puruṣa.

Perception and scriptural vision (dṛṣṭi-upadeśa) prove that Vaiśvānara is not merely fire but has deeper significance. Even though Vaiśvānara is said to be within (antaḥ pratiṣṭhāna), it does not mean it is limited to the body—rather, Brahman pervades everything, both inside and outside. Vaiśvānara is also described as puruṣavidh (of human form). This means that Brahman, though formless, is symbolically given a universal form for meditation.

Upaniṣadic References Supporting This View:

Bhagavad Gita (15.14): "अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। I, having become Vaiśvānara, reside in the bodies of living beings (as digestive fire)." Kṛṣṇa (Brahman) identifies Himself with Vaiśvānara, confirming its divine aspect.

अत एव न देवता भूतं च ॐ ॥ १.२.२७॥

ata eva na devatā bhūtaṃ ca || 1.2.27 ||

For the same reason (Vaisvanara is) neither the deity nor the element.

This sūtra explicitly rules out the alternative interpretations that Vaiśvānara is merely: a Deity (Devatā) – e.g., Agni or another Hindu god; a Physical Element (Bhūta) – e.g., fire as an element in nature or digestion.

साक्षादप्यविरोधं जैमिनिः ॥ १.२.२८॥

sākṣādapyavirodhaṃ jaiminiḥ || 1.2.28 ||

(According to) Jaimini, there is no contradiction even in direct (meditation).

Here, the sage Jaimini (the founder of the Mīmāṃsā school of thought) asserts that there is no contradiction in interpreting Vaiśvānara as Brahman, even from a direct scriptural standpoint.

अभिव्यक्तेरित्याश्मरथ्यः ॥ १.२.२९॥

abhivyakterityāśmarathyaḥ || 1.2.29 ||

On account of manifestation, says Aśmarathya.

Sage Āśmarathya provides an explanation: Brahman is not inherently limited, but it appears to manifest in various forms. Vaiśvānara is one such manifestation of Brahman.

अनुस्मृतेर्बादरिः ॥ १.२.३०॥

anusmṛterbādariḥ || 1.2.30 ||

For the purpose of constant remembrance, says Bādari.

Sage Bādari adds another reason: Brahman is remembered (Anusmṛti) in connection with Vaiśvānara. The Upaniṣads prescribe meditation on Vaiśvānara as a means to realize the Supreme Reality. This implies that Vaiśvānara is Brahman itself, not a separate entity.

सम्पत्तेरिति जैमिनिः तथा हि दर्शयति ॥ १.२.३१॥ sampatteriti jaiminiḥ tathā hi darśayati || 1.2.31 || Because of the meditation based on superimposition says Jaimini for so the śruti declares.

Sage Jaimini adds that Vaiśvānara leads to the attainment (Sampatti) of Brahman, which proves its identity with the Supreme Reality. Scriptures show that one who meditates on Vaiśvānara attains Brahman.

The phrase "Tathā hi darśayati" (For so the scripture shows) means that the Upaniṣads support this conclusion. No mere deity or element can grant Brahman-realization; only Brahman itself can.

आमनन्ति चैनमस्मिन् ॥ १.२.३२॥

āmananti cainamasmin || 1.2.32 ||

And (the scriptures) mention Him (Brahman) in this (Vaiśvānara).

This sūtra further strengthens the argument that Vaiśvānara is Brahman by emphasizing that scriptural texts explicitly declare Vaiśvānara to be Brahman.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु प्रथमाध्यायस्य द्वितीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu prathamādhyāyasya dvitīyaḥ pādaḥ samāptaḥ

Thus ends the second section of the first chapter of the Brahma Sūtras, composed by Kṛṣṇa Dvaipāyana (Vyāsa)."

द्युभ्वाद्यायतनं स्वशब्दात् ॥ १.३.१॥

dyubhvādyāyatanaṃ svaśabdāt || 1.3.1 ||

The resting place of heaven, earth, etc (is Brahman) on account of the word ‘Self’.

Heaven (dyu), earth (bhū), and all other realms (ādi) rest upon Brahman as their foundational support (āyatana), based on scriptural authority (svaśabdāt), meaning "from its own words" (i.e., the Vedas).

The sūtra is based on multiple Upaniṣadic declarations that explicitly describe Brahman as the basis of all existence:

Chāndogya Upaniṣad 3.14.1 सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। Everything indeed is Brahman. It is born from That, lives in That, and merges into That.) This affirms that everything, including the heavens, earth, and other worlds, originates from and is sustained by Brahman.

Taittirīya Upaniṣad 3.1.1 यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्म। (That from which all beings arise, by which they are sustained, and into which they dissolve, is Brahman—seek to know that.)

मुक्तोपसृप्यव्यपदेशात् ॥ १.३.२॥

muktopasṛpyavyapadeśāt || 1.3.2 ||

Because of the statement that It is to be attained by the liberated.

This sūtra addresses whether the individual soul (jīva) is identical to Brahman or distinct from it, based on the Upaniṣadic statement that a liberated being "approaches" Brahman.

Kaṭha Upaniṣad 2.1.1 पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन्। The self-existent Lord made the senses outward-turned; therefore, beings see only the external and not the inner Self."

नानुमानमतच्छब्दात् ॐ ॥ १.३.३॥

nānumānamatacchabdāt || 1.3.3 ||

(The abode of heaven etc) is not what is inferred owing to want of any term indicating it.

Brahman cannot be known through inference (anumāna) alone but must be realized through scriptural revelation (śruti/śabda

pramāṇa).

Kaṭha Upaniṣad 1.2.9 नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ। This wisdom is not obtained through logical reasoning but must be taught by an enlightened teacher.

प्राणभृच्च ॥ १.३.४॥

prāṇabhṛcca || 1.3.4 ||

(Nor) also the individual soul.

Brahman must be the entity described in Śruti as the sustainer of prāṇa (vital force), reinforcing that Brahman is the ultimate cause of existence.

Kaṭha Upaniṣad 2.1.10 यदेवेह तदमुत्र यदमुत्र तदन्विह। मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति॥ Yadeveha tadamutra yadamutra tadanviha. Mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati. The same reality is here and there. He who sees multiplicity goes from death to death.

भेदव्यपदेशात् ॥ १.३.५॥

bhedavyapadeśāt || 1.3.5 ||

On account of difference being mentioned.

Certain Upaniṣadic statements explicitly mention a difference between Brahman and the jīva (individual soul), thus challenging absolute non-dualism (Advaita).

Śvetāśvatara Upaniṣad 1.6 द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥ Two birds, inseparable friends, reside on the same tree. One eats the sweet fruit, while the other simply watches.

प्रकरणात् ॥ १.३.६॥

prakaraṇāt || 1.3.6 ||

On account of the subject matter.

When interpreting scriptural passages, one must consider the overall context (prakaraṇa) to determine the correct meaning—in this case, whether a passage refers to Brahman or some other entity.

Chāndogya Upaniṣad 6.2.1

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। O dear one, in the beginning, existence alone was there - one without a second." The entire section discusses Brahman as the ultimate reality, so later references must be interpreted in this light.

स्थित्यदनाभ्यां च ॥ १.३.७॥

sthityadanābhyāṃ ca || 1.3.7 ||

And on account of the facts of staying on and eating.

Brahman is the cause of the universe, not just in its creation but also in its sustenance and dissolution.

Taittirīya Upaniṣad 3.1.1 यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व तद्ब्रह्मेति॥ That from which all beings are born, by which they are sustained, and into which they merge—know that as Brahman."

Bhagavad Gītā 9.7–9.8 : सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्। कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥ प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः। भूतग्रा-ममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥ O Arjuna, at the end of a cosmic cycle, all beings merge into My Prakṛti, and at the beginning, I send them forth again.

भूमा सम्प्रसादादध्युपदेशात् ॥ १.३.८॥

bhūmā samprasādādadhyupadeśāt || 1.3.8 ||

Bhuman is the supreme Self, since He is taught as superior to samprāsada (ie. prāṇa or vital force).

Bhūmā (the Infinite) mentioned in the scriptures is none other than Brahman. The reference to samprasāda (deep sleep) in Upaniṣads indicates that the state of deep sleep is a clue to realizing Brahman, as it is where dualities disappear and the experiencer merges into pure awareness.

धर्मोपपत्तेश्च ॥ १.३.९॥

dharmopapatteśca || 1.3.9 ||

And the characteristics of Bhuman are appropriate (for the supreme Self).

The opponent (Pūrva-pakṣin) raises doubts about whether Brahman or Pradhāna (matter, as proposed by Sāṅkhya philosophy) is the true cause of the universe. The Sūtra affirms that Brahman is the creator because this view is supported by Dharma, i.e., the Hindu scriptures and righteousness.

Bhagavad Gītā (9.10): "मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् | Under My supervision, Prakṛti (Nature) gives birth to all moving and non-moving beings."

अक्षरमम्बरान्तधृतेः ॥ १.३.१०॥

akṣaramambarāntadhṛteḥ ||1.2.10 ||

Ākāśa is Brahman because of supporting all things up to (and including) space.

The opponent (Pūrva-pakṣin) suggests that Ākāśa (space) is the fundamental cause of everything. This Sūtra rejects that view, asserting that Brahman is the ultimate support (adhīṣṭhāna) of even space (Ākāśa) and all existence.

सा च प्रशासनात् ॥ १.३.११॥

sā ca praśāsanāt || 1.3.11 ||

This (supporting) is also because of the command.

The opponent (Pūrva-pakṣin) argues that the individual soul is independent and different from Brahman. This sūtra refutes that view, asserting that the Jīva is dependent on Brahman because Brahman is the supreme ruler (praśāsanāt) of everything, including the individual soul.

Kaṭha Upaniṣad (2.2.13) नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् | The eternal among the non-eternal, the conscious among the conscious, the one who fulfills the desires of the many - He is the Supreme.

Bhagavad Gītā (18.61) ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। The Lord dwells in the hearts of all beings, O Arjuna.

अन्यभावव्यावृत्तेश्च ॥ १.३.१२॥

anyabhāvavyāvṛtteśca || 1.3.12 ||

And because the qualities of any other than Brahman have been negated.

The opponent (Pūrva-pakṣin) claims that Jīva (the individual self) is entirely distinct from Brahman. This sūtra rejects that argument, asserting that there is no existence apart from Brahman - everything other than Brahman is an illusion or a dependent reality.

Chāndogya Upaniṣad (6.2.1) सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् | In the beginning, this universe was Existence alone, one without a second.

Bhagavad Gītā (7.7) मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय | ("There is nothing whatsoever other than Me, O Arjuna.

ईक्षतिकर्मव्यपदेशात् सः ॥ १.३.१३॥

īkṣatikarmavyapadeśāt || 1.1.13 ||

Because of Its being mentioned as an object of seeing.

Brahman is said to perform the act of creation through mere will or seeing (īkṣaṇa).

Chāndogya Upaniṣad (6.2.3) तदैक्षत बहु स्याम् प्रजायेय | That (Brahman) willed: 'May I become many, may I be born.'

दहर उत्तरेभ्यः ॥ १.३.१४॥

dahara uttarebhyaḥ || 1.3.14 ||

The small space (dahara Ākāśa) is Brahman, on account of the subsequent reasons.

The term "Dahara" (small or subtle space) occurs in the Chāndogya Upaniṣad (8.1.1): अथ यदिदं अस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन्नन्तराकाशः। तस्मिन्यतन्तः सर्वं तदन्तः। In the city of Brahman (the body), there is a small lotus-house (the heart). In it, there is a small space. Whatever exists in the entire universe is contained within it.

Some interpret this "small space" to mean the physical heart or the limited individual soul (Jīva). The subsequent verses confirm that it refers to Brahman (hence, "uttarebhyaḥ" - from subsequent texts).

Chāndogya Upaniṣad (8.1.5)

एष आत्मा अपहतपाप्मा | This is the Self, free from all sins.

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ॥ १.३.१५॥

gatiśabdābhyāṃ tathā hi dṛṣṭaṃ liṅgaṃ ca || 1.3.15 ||

From the facts of going and the use of the word (Brahma-loka), (it follows that the small Space is Brahman); likewise it is seen (in other Upaniṣads) and an indicatory mark is also present.

The Significance of "Gati" (Movement or Attainment): The Upaniṣads mention that beings "reach" (gati) the Dahara space after death. This suggests that it is not a limited space but the Supreme Brahman, which is the ultimate destination.

The Significance of "Śabda" (Hindu Statements): The Vedas repeatedly refer to this "small space" as infinite and all-encompassing.

धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॥ १.३.१६॥

dhṛteśca mahimno'syāsminnupalabdheḥ || 1.3.16 ||

On account of the supporting for this greatness is seen in this.

The Meaning of "Dhṛti" (Supporting Power)

Brahman is the substratum (support) of everything in creation.

The Upaniṣads describe Brahman as the entity that holds the universe together, reinforcing that Dahara cannot be a mere physical space.

Example: Taittirīya Upaniṣad (2.0) "सत्यं ज्ञानं अनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्।" ("Brahman is truth, knowledge, and infinite. It is present in the secret cave (heart) and the supreme space.")

2. The Meaning of "Mahimā" (Greatness)

Brahman is described as infinite, all-knowing, and all-pervading. If Dahara were merely the Jīva (individual soul), it would not have infinite greatness.

The Significance of "Asminnupalabdheḥ" (Perception of Brahman): The Upaniṣads state that the ultimate realization (perception) of Brahman happens in this inner space (Dahara).

Example: Katha Upaniṣad (2.3.17) अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः। The Self (Ātman) is subtler than the subtlest and greater than the greatest; it is hidden in the heart of all beings.

प्रसिद्धेश्च ॥ १.३.१७॥

prasiddheśca || 1.3.17 ||

Because of the well-known also.

Brahman is "Prasiddha" (well-known and universally recognized) in the Hindu scriptures as the all-pervading Reality.

"Prasiddhi" (Established Knowledge) of Brahman in the Vedas: Brahman is universally known as infinite, all-pervading, and the ultimate reality in the Vedas. The small space (Dahara) in the heart must refer to this well-established Brahman rather than something limited or individual.

Since the Upaniṣads repeatedly describe Brahman as omnipresent and supreme, the "Dahara" space cannot be anything but Brahman.

The Significance of "Prasiddheḥ" (Fame or Universal Recognition): The Upaniṣads, Smṛtis (Bhagavad Gītā), and other scriptures consistently describe Brahman in the same way.

Example: Bhagavad Gītā (10.20) अहमात्मा गुडाकेश सर्वभूताशयस्थितः। I am the Self, O Arjuna, seated in the hearts of all beings.

Since Brahman is always recognized as the inner Self of all beings, it must be the "Dahara" mentioned in Chāndogya Upaniṣad.

इतरपरामर्शात् स इति चेन्नासम्भवात् ॥ १.३.१८॥

itaraparāmarśāt sa iti cennāsambhavāt || 1.3.18 ||

Because of the reference to the other, if it be argued that the other (the individual soul) should be the small Space, then not so, for that is impossible.

The Upaniṣads describe "Dahara" as infinite, all-pervading, and the source of everything. The Jīva is finite, subject to ignorance and bondage. The attributes assigned to Dahara (omniscience, omnipresence) cannot apply to the Jīva.

If Dahara were the Jīva, then the Upaniṣadic description would be contradictory. Hence, "Sa" (He) must refer to Brahman, not the Jīva.

उत्तराच्चेदाविर्भूतस्वरूपस्तु ॥ १.३.१९॥

uttarāccedāvirbhūtasvarūpastu || 1.3.19 ||

Because of the subsequent references, if (it be said that the individual soul is small Space), (we say) but (that reference is so far as its) real nature (as non-different from Brahman) is made manifest.

Uttarāt" (From What Follows in the Upaniṣad): The subsequent verses (Uttara Bhāga) in Chāndogya Upaniṣad describe "Dahara" as omniscient, infinite, and the source of all.

Example: Chāndogya Upaniṣad (8.1.5) एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः। This Self (Ātman) is free from evil, beyond old age, beyond death, beyond sorrow, beyond hunger and thirst, possessing true desire and true will.

Such qualities cannot belong to the Jīva (individual soul), which is bound by ignorance, karma, and suffering. Hence, Dahara must refer to Brahman.

"Āvirbhūta Svarūpaḥ" (Manifested Nature of Brahman): The Upaniṣads declare that Brahman is self-revealing (Svataḥ-Siddha) and does not require anything else to be known.

If Dahara were Jīva, then it would need external means (like knowledge or effort) to be realized. Since Brahman is already self-manifest (Āvirbhūta Svarūpaḥ), the reference must be to Brahman, not Jīva.

अन्यार्थश्च परामर्शः ॥ १.३.२०॥

anyārthaśca parāmarśaḥ || 1.3.20 ||

And the reference is for a different purpose.

Such references are meant to indicate Brahman in an indirect manner, not to identify Dahara with Jīva.

Anyārthaḥ" (Different Meaning) of the Reference to Jīva: Some passages in the Upaniṣads mention the Jīva while describing Dahara. However, these references are not meant to indicate the Jīva as the ultimate reality but are used to guide the seeker towards Brahman.

The Upaniṣads often first describe something familiar (like Jīva) and then reveal the ultimate truth (Brahman).

"Parāmarśaḥ" (Reference to Jīva) is Not Literal : In Vedantic teaching, the Upaniṣads first present a limited understanding before leading to the higher truth.

The mention of the Jīva in Dahara Vidyā is meant to direct attention toward Brahman, not to equate them.

अल्पश्रुतेरिति चेत्तदुक्तम् ॥ १.३.२१॥

alpaśruteriti cettaduktam || 1.3.21 ||

If it be said that because the Śruti declares the smallness (of the Space and hence it cannot refer to the Brahman), (we say) that it has already been explained.

The Upaniṣads often use familiar and tangible metaphors to convey deeper truths. "Smallness" (Dahara) signifies subtlety, not limitation. Just as Ātman (Self) is not physically small but subtle and all-pervading, similarly, the "small space" (Dahara) represents the all-pervading Brahman in an accessible manner.

Example: Kaṭha Upaniṣad (2.1.12) अणोरणीयान् महतो महीयान्। It is smaller than the smallest and greater than the greatest.

अनुकृतेस्तस्य च || १.३.२२॥
anukṛtestasya ca || 1.3.22 ||
Because of the acting after (shining after, That which shining everything else shines) and (because by) Its (light everything else is lighted).

Anukṛti" (Imitation of Brahman by Jīva): The individual soul (Jīva) constantly tries to imitate Brahman in various ways:

The Jīva desires immortality. The Jīva seeks knowledge and freedom from limitations. The Jīva strives for control over the external world. These desires indicate that the Jīva has an innate connection with Brahman and is trying to express its true divine nature.

Example: Bṛhadāraṇyaka Upaniṣad (1.4.10) अहं ब्रह्मास्मि | I am Brahman.

अपि स्मर्यते ॥ १.३.२३॥
api smaryate || 1.3.23 ||
Moreover, the Smṛti states this.

शब्दादेव प्रमितः ॥ १.३.२४॥
śabdādeva pramitaḥ || 1.3.24 ||
Indeed, it is known (only) from the Śabda (scriptures).
Brahman Can Only Be Known Through Śabda-Pramāṇa (Scriptural Testimony). Śabda (divine revelation) is the highest and most reliable means of knowing Brahman. Brahman is beyond sensory perception and inference, as it is not an object of experience.

Why Logic and Perception Are Insufficient: Perception (Pratyakṣa) can only grasp objects with form, but Brahman is formless. Inference (Anumāna) depends on previous experience, but Brahman is beyond worldly experience. Only the Vedas (Śruti) directly reveal Brahman's true nature.

Connection with Dahara Vidyā: The "small space" (Dahara) in the heart is known to be infinite only through the Upaniṣads. Since scriptural authority (Śabda) has already established that Dahara is Brahman, there is no need for further argument.

हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॥ १.३.२५॥
hṛdyapekṣayā tu manuṣyādhikāratvāt || 1.3.25 ||
But with reference to the heart; and because human being alone is entitled.

Brahman is all-pervading and beyond location. However, the heart is chosen as the seat of meditation because human beings (manuṣyādhikāratvāt) are the primary practitioners of Vedantic knowledge. The heart is where thoughts, emotions, and awareness reside, making it the most suitable place for inner contemplation.

Chāndogya Upaniṣad (8.1.1): अथ यदिदं अस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेददं दहरोऽस्मिन्नन्तराकाशः। Now, that which is this subtle space within the heart is to be meditated upon as Brahman.

The mention of the heart is figurative, intended to aid meditation.

Human Beings Have the Authority (Adhikāra) to Meditate on Brahman. Only human beings are qualified for Vedantic meditation, since they alone possess: Viveka (discrimination between real and unreal), Vairāgya (detachment from material pleasures), Mumukṣutva (desire for liberation).

तदुपर्यपि बादरायणः संभवात् ॥ १.३.२६॥
taduparyapi bādarāyaṇaḥ saṃbhavāt || 1.3.26 ||
And above that also (i.e., beyond the heart), Bādarāyaṇa (Vyāsa) asserts the possibility (of Brahman's presence everywhere).

Brahman is not limited to the heart - it extends beyond, pervading the entire universe.

Chāndogya Upaniṣad (3.14.1): सर्वं खल्विदं ब्रह्म। All this, indeed, is Brahman. Thus, Brahman is not confined to one place but is omnipresent.

Meditation on Brahman as Both Immanent and Transcendent: For beginners, Brahman is meditated upon in the heart (Dahara Vidyā). For advanced seekers, Brahman is realized as the infinite, all-pervading reality.

Kaṭha Upaniṣad (1.2.20): अणोरणीयान्महतो महीयान् आत्मा | The Self is subtler than the subtlest and greater than the greatest. Thus, Brahman is both within and beyond. विरोधः कर्मणीति चेदनेकप्रतिपत्तेर्दर्शनात् ॥ १.३.२७॥ virodhaḥ karmaṇīti cedanekapratipatterdarśanāt || 1.3.27 ||

If it be objected that this (corporeality of the gods) will give rise to a contradiction in rites, then (we say) no, for in the scriptures are noticed the assumption of many forms.

There is no contradiction, because the scriptures themselves prescribe multiple paths (Jñāna and Karma) for different seekers. The scriptures prescribe both Jñāna (Self-knowledge) and Karma (rituals), depending on the level of the seeker.For householders (Gṛhasthas), karma (Hindu rituals) is enjoined. For renunciates (Sannyāsins), self-knowledge (Jñāna) is emphasized.

Thus, the Vedas themselves allow multiple approaches.

The Bhagavad Gītā (3.3) says: लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। In this world, there are two paths—Jñāna for the renunciates and Karma for householders.

For beginners, karma is necessary to purify the mind (Chitta-śuddhi). Later, one progresses to Jñāna (Self-knowledge), realizing Brahman as the only reality.

Karma Persists Only Until Brahma-Jñāna (Realization of the Self): Karma and duality exist as long as ignorance (Avidyā) remains. Once one realizes Brahman, karma becomes irrelevant, as there is no doer, no action, and no result.

Bhagavad Gītā (4.18): कर्मण्यकर्म यः पश्येत्। One who sees inaction in action and action in inaction is wise.

शब्द इतिचेन्नातः प्रभवात्प्रत्यक्षानुमानाभ्याम् ॥ १.३.२८॥

śabda iticennātaḥ prabhavātpratyakṣānumānābhyām || 1.3.28 ||

If it be said (about contradiction) with regard to Hindu words, (we say) no, because of the creation (of the world) from direct perception and inference.

Perception (Pratyakṣa): The existence of an underlying reality (Ātman/Brahman) can be inferred from our own awareness. The experience of the Self (Consciousness) is direct and undeniable (Aparokṣa Jñāna).

Kaṭha Upaniṣad (2.2.13): नित्योनित्यनाम् चेतनश्चेतनानाम्। Among all that is eternal, He is the most eternal; among all that is conscious, He is the most conscious.

Inference (Anumāna): Just as smoke indicates fire, the existence of the changing world (Jagat) points to an unchanging substratum (Brahman).

Māṇḍūkya Upaniṣad (7): नान्तःप्रज्ञं न बहिष्प्रज्ञम् It is neither the inner consciousness nor the outer consciousness.

अत एव च नित्यत्वम् ॥ १.३.२९॥

ata eva ca nityatvam || 1.3.29 ||

From this very reason also the eternity.

Kaṭha Upaniṣad (1.2.18): न जायते म्रियते वा विपश्चित्। The Self is neither born nor does it die.

Bhagavad Gītā (2.20): न जायते म्रियते वा कदाचिन्। It is never born nor does it ever die. समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात्स्मृतेश्च ॥ १.३.३०॥ samānanāmarūpatvāccāvṛttāvapyavirodho darśanātsmṛteśca || 1.3.30 ||

And because of the sameness of names and forms there is no contradiction even in the revolving of the world cycles as is seen in the Śruti and Smṛti.

Upaniṣads use multiple expressions (Tat Tvam Asi, Aham Brahmāsmi, etc.) to gradually lead seekers to realization. Since the descriptions refer to the same Brahman, there is no real contradiction.

Chāndogya Upaniṣad (6.9.4): तत्त्वमसि। You are That.

Muṇḍaka Upaniṣad (2.2.11): ब्रह्मैवेदममृतं पुरस्तात्। Brahman alone is immortal, before and after.

Bhagavad Gītā (10.20): अहं आत्मा गुडाकेश सर्वभूताशयस्थितः। I am the Self, dwelling in the hearts of all beings.

Different expressions reinforce understanding rather than contradicting each other.

मध्वादिष्वसंभवादनधिकारं जैमिनिः ॥ १.३.३१॥

madhvādiṣvasaṃbhavādanadhikāraṃ jaiminiḥ || 1.3.31 ||

On account of the impossibility of (the gods) being qualified for Mahā vidyā etc, as per Jaimini (gods are not qualified for the knowledge of Brahman).

Jaimini's Argument (Pūrvapakṣa - Opposing View): Gods like Indra, Vāyu, and Agni already enjoy great powers and pleasures. They do not experience human-like suffering (Samsāra) and thus lack the necessary dispassion (Vairāgya) to seek liberation. Since Vedānta is primarily meant for those seeking liberation from suffering, gods are ineligible.

Śaṅkara's Counter-Argument (Siddhānta): While deities may have higher knowledge, they are still within Māyā (illusion). Any being bound by karma, even a celestial god, ultimately needs liberation. Thus, gods can also attain Brahma Jñāna if they develop dispassion (Vairāgya).

Bhagavad Gītā (9.20-21): ते तं भुक्त्वा स्वर्गलोकं विशालं। Having enjoyed the vast heavens, they return to the mortal world.

ज्योतिषि भावाच्च ॥ १.३.३२॥

jyotiṣi bhāvācca || 1.3.32 ||

And because of (Brahman's) presence in light.

Brahman as the Ultimate Light:

Kaṭha Upaniṣad (2.2.15): "तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति। Everything shines after That (Brahman); by Its light, all this is illumined.

Muṇḍaka Upaniṣad (2.2.10): | न तत्र सूर्यो भाति न चन्द्रतारकं। ("Neither the sun, nor the moon, nor the stars shine there. That (Brahman) alone shines by Itself.

Bhagavad Gītā (15.12): यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। That light which resides in the sun and illumines the whole world is from Me (Brahman).

Bhagavad Gītā (13.17): ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते। It is the light of all lights, beyond darkness.

Connection to Brahma Jñāna (Liberating Knowledge): Since Brahman is present in light, and light is universal, this implies that knowledge of Brahman is accessible to all - humans, gods, and other beings. Thus, celestial beings (Devas) are also eligible for Brahma Jñāna, contradicting Jaimini's earlier argument (1.3.31).

भावं तु बादरायणोऽस्ति हि ॥ १.३.३३॥

bhāvaṃ tu bādarāyaṇo'sti hi || 1.3.33 ||

But Bādarāyaṇa maintains the existence of qualification (for the gods).

Since Brahman is all-pervasive, no being including gods is excluded from attaining knowledge of Brahman.

तदेतदनुशासनं ब्रह्मा वा इदमग्र आसीत्। This is the teaching: Brahman alone was in the beginning.

Bhagavad Gītā (10.2) - न मे विदुः सुरगणाः प्रभवं न महर्षयः। Neither the gods nor the great sages fully understand My true nature.

This suggests that Devas also need Brahma Jñāna to attain full realization.

शुगस्य तदनादरश्रवणात्तदाद्रवणात्सूच्यते हि ॥ १.३.३४॥

śugasya tadanādaraśravaṇāttadādravaṇātsūcyate hi || 1.3.34 ||

To him (Janasruti) occurred grief on hearing his (swan's) disrespectful words, from his approaching him (Raikva), for this is referred to (by Raikva).

It refers to the story of Śuka (Śukadeva), the son of Vyāsa, who initially disregarded Brahma Jñāna but later pursued it with great intensity. This is used as evidence that even highly evolved beings (like Śuka and Devas) can develop an interest in Brahman and attain realization.

Bhāgavata Purāṇa (Śrīmad Bhāgavatam 1.2.3-4) - Initially, Śukadeva had no interest in formal scriptural study. However, he later immersed himself in the teachings of Vedānta and ultimately expounded the Bhāgavata Purāṇa to King Parīkṣit.

शुकेण ब्रह्मनिष्ठेन योगिनां गुरुणा नृप। Śuka, the master of Brahman, became the teacher of yogis, O King.

Chāndogya Upaniṣad (7.1.3) - Sanatkumāra teaches Nārada that true knowledge (Brahma Jñāna) arises from an intense longing for truth. This aligns with Śuka's transition from indifference to profound realization.

क्षत्रियत्वागतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॥ १.३.३५॥

kṣatriyatvāgateścottaratra caitrarathena liṅgāt || 1.3.35 ||

And because his kṣatriyahood is known later on from the indicatory mark of his mention along with a descendant of Citraratha.

Kṣatriyas (warrior class) are also eligible for Brahma Jñāna, as evidenced by scriptural references to Caitraratha. This challenges the idea that Brahma Jñāna is exclusively for Brahmins.

विदेहः जनको ह वै ब्रह्मविद्यामधिगम्य सन्तृप्तः। Janaka, having attained knowledge of Brahman, was fulfilled.

Chāndogya Upaniṣad (5.11.5) - In a dialogue, the Kṣatriya King Pravāhaṇa Jaibali teaches Brahma Vidyā to the Brahmin Gautama. This reverses the expected role of Brahmins as teachers and Kṣatriyas as students. This indicates that even non-Brahmins can be knowers of Brahman.

संस्कारपरामर्शात्तदभावाभिलापाच्च ॥ १.३.३६॥

saṃskāraparāmarśāttadabhāvābhilāpācca || 1.3.36 ||

Because of the reference to purification (Saṃskāra) and the mention of the absence of that (Saṃskāra), (the eligibility for Brahma Jñāna is established accordingly).

Saṃskāras (like Upanayana, Hindu initiation) are meant to purify the mind and make it fit for spiritual knowledge. The mention of "Saṃskāraparāmarśāt" (reference to purification) implies that spiritual seekers must have undergone some form of preparation.

Some Upaniṣadic passages indicate that certain enlightened beings (like Śuka, Janaka) attained Brahma Jñāna without undergoing traditional Saṃskāras. This suggests that Saṃskāras, though helpful, are not absolutely necessary for realization. Inner purity and intense inquiry (Jñāna) matter more than formal rituals.

Chāndogya Upaniṣad (6.14.2) -Śvetaketu, a Brahmin, was formally educated in the Vedas but initially lacked true realization. This suggests that mere ritualistic training (Saṃskāras) does not guarantee Brahma Jñāna.

Bṛhadāraṇyaka Upaniṣad (3.8.10) - King Janaka, a Kṣatriya, attained realization despite not undergoing Brahminical Saṃskāras. His inquiry and direct knowledge were enough.

तदभावनिर्धारणे च प्रवृत्तेः ॥ १.३.३७॥

tadabhāvanirdhāraṇe ca pravṛtteḥ || 1.3.37 ||

And because of the determination of the absence of that (Saṃskāra) and the consequent pursuit (of Brahma Jñāna), it is established.

Despite lacking formal Saṃskāras, seekers continued their spiritual inquiry and attained knowledge. This proves that Brahma

Jñāna does not depend solely on rituals but on inner readiness.

Chāndogya Upaniṣad (4.9.2) - Satyakāma Jābāla, born to a single mother with unknown lineage, approached a Guru seeking Brahma Jñāna. His honesty and sincerity, rather than his caste or Saṃskāras, qualified him for Hindu knowledge. This story directly supports the idea that true seekers can attain knowledge despite lacking traditional qualifications.

श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ॥ १.३.३८॥ śravaṇādhyayanārthapratiṣedhāt smṛteśca || 1.3.38 ||

Because of the prohibition (Pratiṣedha) regarding hearing, studying, and understanding (certain Hindu texts), and also because of Smṛti (scriptural tradition), the eligibility for Brahma Jñāna is restricted.

The Upaniṣads primarily reveal Brahma Jñāna, and their essential teachings are not dependent on caste. Śūdras and others can attain knowledge through means other than Hindu recitation, such as devotion, Guru's grace, or direct experience.

Vyāsa, the compiler of the Vedas, wrote the Mahābhārata and the Purāṇas to make Brahma Jñāna accessible to all, including those not qualified for Hindu study.

Bhagavad Gītā (9.32): मां हि पार्थ व्यपाश्रित्य येऽपि स्यु: पापयोनय: । स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

Even those born in lower castes, women, and others who take refuge in Me attain the highest goal.

कम्पनात् ॥ १.३.३९॥

kampanāt || 1.3.39 ||

(Prāṇa is Brahman) because of (the mention of) vibration.

Kampana here symbolizes life-force (Prāṇa) and motion within living beings. The Upaniṣads teach that the body, mind, and senses function only because of the presence of Brahman within.

Kaṭha Upaniṣad (1.3.12) - एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

This Self, hidden in all beings, does not shine forth; but it is seen by subtle seers through their sharp intellect.

This means that although the body and mind move, their source of power is the hidden Brahman.

ज्योतिर्दर्शनात् ॥ १.३.४०॥

jyotirdarśanāt || 1.3.40 ||

Light (is Brahman) on account of Brahman being seen.

Kaṭha Upaniṣad (2.2.15) - न तत्र सूर्यो भाति न चन्द्रतारकं । नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं । तस्य भासा सर्वमिदं विभाति ॥

The sun does not shine there, nor do the moon and stars; nor do these lightnings shine, much less this fire. That (Brahman) shining, everything shines after It; by Its light, all this is illumined."

This verse directly supports the idea that Brahman is the ultimate source of all illumination and knowledge.

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॥ १.३.४१॥

ākāśo'rthāntaratvādivyapadeśāt || 1.3.41 ||

Ākāśa (is Brahman) because it is declared to be something different etc.

Some thinkers argue that since Ākāśa (space) is vast and omnipresent, it should be Brahman. However, the Upaniṣads describe Ākāśa as created (Taittirīya Upaniṣad 2.1.1), meaning it is not Brahman, which is uncreated and eternal.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । From That (Brahman), indeed, space (Ākāśa) was created.

This shows that space is a product of Brahman and not identical to it.

Chāndogya Upaniṣad (6.9.4) - स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो । That which is the finest essence, this whole world has that as its Self. That is the truth, that is the Self, and you are that, O Śvetaketu!

Brahman is not limited to or identical with space but is the fundamental reality behind everything.

सुषुप्त्युत्क्रान्त्योर्भेदेन ॥ १.३.४२॥

suṣuptyutkrāntyorbhedena || 1.3.42 ||

Because of the declaration of being different in sleep and death.

In deep sleep (Suṣupti), the Jīva merges into Brahman temporarily but does not realize its true nature. At the time of death (Utkrānti), the Jīva leaves the body and carries its past karma, indicating its individuality.

Kaṭha Upaniṣad (1.2.20) - अणोरणीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम्। The Self is smaller than the smallest and greater than the greatest; it resides in the cave of the heart of all beings.

At the time of death, the Jīva departs from the body and carries its karmic impressions, showing its distinction from Brahman.

पत्यादिशब्देभ्यः ॥ १.३.४३॥

patyādiśabdebhyaḥ || 1.3.43 ||

On account of words like 'Lord' etc.

Scriptures describe Brahman as the Lord of the universe, while the Jīva is described as bound by karma. This might suggest that Brahman and Jīva are fundamentally different, contradicting Advaita.

Śvetāśvatara Upaniṣad (6.18) - यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥
He who first created Brahmā (the creator) and imparted knowledge of the Vedas to him - That divine Lord, who is self-luminous, I take refuge in for liberation.

This verse refers to Brahman as the Lord (Pati), distinct from individual selves.

From the absolute standpoint (Pāramārthika Satya), there is no distinction between Brahman and Jīva. From the empirical standpoint (Vyāvahārika Satya), Brahman appears as the Lord (Īśvara), and the Jīva appears as an individual being due to ignorance (Avidyā). This distinction exists only within Māyā. Once ignorance is removed, the Jīva realizes its oneness with Brahman.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु प्रथमाध्यायस्य तृतीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu prathamādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

Thus ends the third section (pāda) of the first chapter (adhyāya) of the Brahma Sūtras, composed by the revered Kṛṣṇa Dvaipāyana (Vyāsa).

आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ॥ १.४.१॥

ānumānikamapyekeṣāmiti cenna śarīrarūpakavinyastagṛhīterdarśayati ca || 1.4.1 ||

If it be said that even the inferred entity (Pradhāna) is revealed to the followers of some recension, we say, not so, for the word is cognized as occurring in a simile illustrating the body. And the Upaniṣad also shows this.

Some thinkers (like the Sāṅkhyas) argue that Brahman (the Supreme Reality) can be known through inference (Anumāna) rather than Śruti (Revealed Scripture). This sūtra rejects that view, emphasizing that scriptural knowledge is necessary to grasp Brahman.

Brahman is not an object of sense perception, so inference alone cannot fully grasp It. The Upaniṣads use analogies (e.g., Brahman as the body, universe as its form) to convey Its nature.

Inference depends on the mind, but Brahman is beyond mental grasp. Therefore, only Śruti (scriptural revelation) can reveal It.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्येदमग्र आसीत्। O Śvetaketu, in the beginning, all this was Existence alone (Sat).

The scriptures explicitly describe Brahman as the fundamental reality, which inference cannot establish with certainty.

सूक्ष्मं तु तदर्हत्वात् ॥ १.४.२॥

sūkṣmaṃ tu tadarhatvāt || 1.4.2 ||

But the subtle (cause of the body is meant by avyakta) because it can be so designated.

The term "sūkṣma" does not indicate smallness but rather extreme subtlety, signifying Brahman's transcendence beyond gross existence.

Only what is truly subtle can be omnipresent and yet remain unperceived by the senses.

Kaṭha Upaniṣad (1.2.20) - अणोरणीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम्। The Self is subtler than the subtlest, greater than the greatest, and is hidden in the heart of all beings.

This verse shows that Brahman cannot be known through ordinary perception but must be realized internally.

तदधीनत्वादर्थवत् ॥ १.४.३॥

tadadhīnatvādarthavat || 1.4.3 ||

On account of its dependence, is fitting.

The world has meaning and order only because it is dependent on Brahman. If Brahman were not the substratum, the universe would be baseless and illogical. Just as light depends on the sun, the universe depends on Brahman for its existence and intelligibility.

ज्ञेयत्वावचनाच्च ॥ १.४.४॥

jñeyatvāvacanācca || 1.4.4 ||

And because (avyakta is) not mentioned as an entity to be known.

Brahman is beyond all sensory and intellectual perception. The Upaniṣads emphasize that Brahman is "jñeya" (to be known), but not in the way objects of the world are known. Since the scriptures do not describe Brahman as an ordinary object, It cannot be grasped through conventional means.

Kaṭha Upaniṣad (2.3.12) - नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा। It cannot be attained by speech, mind, or the eyes."

Brahman is beyond verbal expression and sensory perception.

वदतीति चेन्न प्राज्ञो हि प्रकरणात् ॥ १.४.५॥

vadatīti cenna prājño hi prakaraṇāt|| 1.4.5 ||

If it be said (that the Śruti) does state (we say) no, for it is the intelligent Self from the context.

Since Brahman is pure consciousness, It cannot be known as an object but only as one's own self (Ātman).

Māṇḍūkya Upaniṣad (6) - एष सर्वेश्वरः, एष सर्वज्ञः, एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्। This (Brahman) is the Lord of all, the omniscient, the inner controller, the source of all beings.

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॥ १.४.६॥

trayāṇāmeva caivamupanyāsaḥ praśnaśca || 1.4.6 ||

And thus there is the presentation of three things alone and the question also is concerned with them.

The scriptural discussions about the states of experience - waking (Jāgrat), dream (Svapna), and deep sleep (Suṣupti) - are meant to lead to the understanding of Brahman. The analysis of these three states in the Upaniṣads ultimately reveals the Turiya (the Fourth), which is Brahman.

Māṇḍūkya Upaniṣad (2-7) - जाग्रत्स्थानो बहिष्प्रज्ञः ... स्वप्नस्थानोऽन्तःप्रज्ञः ... सुषुप्तस्थाने एकीभूतः प्रज्ञानघनः। The waking state is outwardly aware… the dream state is inwardly aware… in deep sleep, everything dissolves into undifferentiated consciousness.

These three states are examined to point beyond them to the ultimate state, Turiya (Pure Consciousness).

Māṇḍūkya Upaniṣad (7) - नान्तःप्रज्ञं, न बहिष्प्रज्ञं, न उभयतःप्रज्ञं ... शिवमद्वैतम्। Not inwardly knowing, not outwardly knowing, nor both… It is auspicious (Śivam), non-dual (Advaitam).

Brahman (Turiya) is beyond the three states and is the eternal substratum of all experiences.

महद्वच्च ॥ १.४.७॥

mahadvacca || 1.4.7 ||

And like Mahat (avyakta does not refer to any Sānkhyan category).

Katha Upaniṣad (2.1.1) - पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्। The Self-existent (Brahman) created the sense organs to go outward; hence, beings look outward and not within.

Brahman is the ultimate reality behind all cosmic principles, including Mahat.

Mahat (cosmic intellect) is still within the realm of Māyā (illusion). Brahman, however, is beyond Māyā and is the changeless substratum of all reality. The Upaniṣads use Mahat as an illustration to convey the vastness and supreme nature of Brahman, but Brahman is not limited to any particular cosmic function.

चमसवदविशेषात् ॥ १.४.८॥

camasavadaviśeṣāt || 1.4.8 ||

(The word aja does not refer to Pradhāna), because special characteristics have not been stated as in the case of the bowl.

The Camasa is a special sacrificial vessel that is filled with Soma and used in Hindu rituals. Just as all Camasas contain the same Soma juice and serve the same ritual function. All individual selves (Jīvas) are essentially the same as Brahman, though appearing different due to Māyā.

Chāndogya Upaniṣad (6.8.7) - स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो। That subtle essence is the Self of all. That is the Truth. That is the Self. That thou art, O Śvetaketu!

This verse declares the non-difference (aviśeṣa) between the Jīva (individual self) and Brahman.

Jīvas (individual selves) appear different due to Upādhis (limiting adjuncts like body and mind), just as different Camasas may seem distinct.

But in essence, all Jīvas are identical to Brahman, just as all Camasas contain the same Soma.

When the Upādhis (Māyā-based limitations) are removed, the Jīva realizes its true nature as non-different from Brahman.

ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॥ १.४.९॥

jyotirupakramāttu tathā hyadhīyata eke || 1.4.9 ||

But (the elements) beginning with light (are meant by the word aja) because some read so.

The word Jyoti (light) appears in various Upaniṣads, sometimes referring to physical light (Sun, Fire), and sometimes to Brahman (the Supreme Light of Consciousness). The correct interpretation depends on context, and some scriptural traditions (Eke) interpret Jyoti as Brahman.

Chāndogya Upaniṣad (3.13.7) - तद्यथा महाविद्युतं प्रभा महाग्नेरिव That (Brahman) is like the great flash of lightning, like the vast radiance of fire.

Here, Brahman is metaphorically described as the supreme light beyond ordinary fire or lightning.

कल्पनोपदेशाच्च मध्वादिवदविरोधः ॐ ॥ १.४.१०॥

kalpanopadeśācca madhvādivadavirodhaḥ || 1.4.10 ||

And since this is an instruction in the form of an imagery, just as in the case of honey etc., therefore there is no incongruity.

The Upaniṣads often describe Brahman using different analogies and figurative descriptions (Kalpanā). Because Brahman is beyond sense perception and intellectual comprehension, and thus needs indirect indications (Lakṣaṇā) to be conveyed.

Examples of such metaphors in the Upaniṣads:

Honey (Madhu): Used to indicate the sweetness of realization and the interconnectedness of beings in Brahman.

Light (Jyoti): Used to signify the self-luminous nature of Brahman.

Space (Ākāśa): Used to represent Brahman's all-pervasiveness.

Chāndogya Upaniṣad (3.14.2) - सर्वं खल्विदं ब्रह्म | All this, indeed, is Brahman.

Since Brahman is formless and infinite, different descriptions are used to guide the seeker toward realization.

न सङ्ख्योपसङ्ग्रहादपि नानाभावादतिरेकाच्च ॥ १.४.११॥

na saṅkhyopasaṅgrahādapi nānābhāvādatirekācca || 1.4.11 ||

Not even on the strength of the mention of number (can Pradhāna have Hindu sanction) because of the differences and the excess.

Brahman is one, and the apparent plurality is due to superimposition (Adhyāsa). The Upaniṣads often mention multiple aspects of Brahman (such as Light, Honey, Space, etc.), leading some to argue that Brahman has multiple independent aspects. This is refuted stating that these different descriptions do not imply real multiplicity. The perception of plurality is due to Avidyā (ignorance), while in reality, there is only one undivided Brahman.

Chāndogya Upaniṣad (6.2.3) - एकोऽहं बहु स्याम् | I am One; may I become many.

This does not indicate an actual plurality but only the appearance of multiplicity due to creation.

प्राणादयो वाक्यशेषात् ॥ १.४.१२॥

prāṇādayo vākyaśeṣāt || 1.4.12 ||

The vital force and the rest (are the pancajanah), (as is known) from the complementary passage.

The Upaniṣads sometimes describe Prāṇa (life-force) as supreme, leading some to think that Prāṇa itself is Brahman. However, this sūtra clarifies that Prāṇa and other such terms must be understood in context and do not indicate ultimate reality independently. Brahman alone is the substratum of everything, including Prāṇa.

ज्योतिषैकेषामसत्यन्ने ॥ १.४.१३॥

jyotiṣaikeṣāmasatyanne || 1.4.13 ||

Some (interpreters) regard the Self as identical with light; others, as the unreal (asat) or food (anna).

The Upaniṣads use different terms (Jyoti, Anna, Asat) to indicate Brahman, but none of them fully define It. Jyoti (light) symbolizes consciousness and knowledge, but Brahman is beyond even light. Anna (food) represents sustenance and creation, but Brahman is beyond material forms. Asat (non-existence), in some contexts, refers to Brahman before creation, but Brahman is not truly non-existent.

Brahman as Food (Anna)

Taittirīya Upaniṣad : अन्नं ब्रह्मेति व्यजानात् | Food is Brahman, he realized.

Food sustains all beings, but Brahman is beyond sustenance and merely appears as food in the material world.

Brahman as Non-Existence (Asat)

Chāndogya Upaniṣad (6.2.1): असदेवेदमग्र आसीत् In the beginning, there was only the unmanifest (Asat).

This does not mean Brahman is non-existent, but rather that it was unmanifest before creation.

कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः ॥ १.४.१४॥

kāraṇatvena cākāśādiṣu yathāvyapadiṣṭokteḥ|| 1.4.14 ||

(Brahman is presented by all the Upaniṣad); for as the cause of space and the rest, Brahman is spoken of in all texts as It is in any one of them.

The Upaniṣads declare that all elements, including Ākāśa (space), originate from Brahman. The cause (Kāraṇa) must be

beyond all effects (Kārya), and Brahman alone fits this description. Space (Ākāśa) is not an independent cause but an effect of Brahman.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मनः आकाशः सम्भूतः। From this Brahman, space (Ākāśa) was born.

Since space itself is an effect of Brahman, it cannot be the ultimate cause.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्येदमग्र आसीत् एकमेव अद्वितीयम्। O Somya, in the beginning, there was only Sat (Existence), one without a second.

Brahman alone existed before creation and is the true cause.

समाकर्षात् ॥ १.४.१५॥
samākarṣāt || 1.4.15 ||

Because of attraction (or drawing together).

All beings and elements are drawn toward Brahman, which acts as the central force of existence. The idea of "samākarṣa" (pulling or attraction) refers to how all things ultimately return to their source, Brahman.

The Upaniṣads describe Brahman as both the origin and the final refuge of all creation.

Everything emerges from Brahman and dissolves back into Brahman at the time of cosmic dissolution (Pralaya).

Bhagavad Gītā (15.6) - ममैवांशो जीवलोके जीवभूतः सनातनः। A portion of Myself, becoming the eternal individual soul in the world of living beings, is drawn towards Me.

This means all individual souls are ultimately attracted back to Brahman.

Chāndogya Upaniṣad (3.14.1) - सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। All this is verily Brahman. From That, everything is born, by That, everything is sustained, into That, everything dissolves.

Since all things originate from Brahman, their natural tendency is to merge back into It.

जगद्वाचित्वात् ॥ १.४.१६॥
jagadvācitvāt || 1.4.16 ||

Because (it) denotes the world.

Upaniṣads declare that all names and forms (Nāma-Rūpa) are mere superimpositions on Brahman.

The world (Jagat) is not independent; it only exists as an expression of Brahman. All objects, names, and forms are like waves in an ocean - appearing different but ultimately the same essence. The scriptures describe the world in terms of Brahman, indicating its non-difference (Abheda) from Brahman.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्येदमग्र आसीत्। एकमेवाद्वितीयम्। In the beginning, dear one, there was only Sat (Existence), one without a second.

This means the world (Jagat) was never separate from Brahman; it merely appears so due to ignorance.

जीवमुख्यप्राणलिङ्गादिति चेत् तद्व्याख्यातम् ॥ १.४.१७॥
jīvamukhyaprāṇaliṅgāditi cet tadvyākhyātam || 1.4.17 ||

If it be said that the Supreme Self is not meant, owing to the presence of the indicatory marks of the individual soul and the chief Prāṇa, then that has already been explained.

The scriptural descriptions ultimately point to Brahman and not merely to Jīva or Prāṇa.

Chāndogya Upaniṣad (6.8.7) - तत्त्वमसि श्वेतकेतो। You are That (Brahman), O Śvetaketu.

This shows that the Jīva is not ultimately separate from Brahman.

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॥ १.४.१८॥

anyārthaṃ tu jaiminiḥ praśnavyākhyānābhyāmapi caivameke || 1.4.18 ||

But Jaimini holds the reference (to the individual soul) to be meant for a different purpose, as is known from the question and the answer. Moreover, some mention this clearly.

The question (praśna) asked in the scripture and the subsequent explanation (vyākhyāna) suggest a different subject, such as Prāṇa (vital force) or Jīva (individual soul), rather than the Supreme Brahman. This means one must be careful while interpreting Upaniṣadic passages and not assume that every passage speaks of Brahman.

Prāṇa is fundamental, but does not necessarily equate it with Brahman. Jaimini would argue that these passages discuss Prāṇa in a functional sense rather than as the absolute reality.

Bṛhadāraṇyaka Upaniṣad (3.9.26) – नेति नेति। Not this, not this. This method of negation eliminates limited entities like Jīva and Prāṇa from being considered the ultimate Brahman.

वाक्यान्वयात् ॥ १.४.१९॥

vākyānvayāt || 1.4.19 ||

(The Self to be realized, heard of, reflected on and profoundly meditated upon is the supreme Self), because (this is the meaning gathered) from the correlation of the passages.

Even if a specific phrase appears to refer to Prāṇa or Jīva, the larger context (Vākyānvaya) clarifies that it ultimately speaks about Brahman.

Example from Chāndogya Upaniṣad (6.8.7) – स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो। That which is the finest essence - this whole world has that as its Self. That is the truth. That is the Self. That, O Śvetaketu, thou art.

Here, if one isolates "idam sarvam" (this whole world), it might seem like it refers to material reality. However, the whole sentence (Vākyānvaya) clearly establishes Brahman as the one non-dual reality.

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ॥ १.४.२०॥

pratijñāsiddherliṅgamāśmarathyaḥ || 1.4.20 ||

As per Asmarathya, this (statement of non-difference between the individual soul and supreme Self) to be an indicatory mark (which is) proof of the proposition.

"Pratijñā" means an initial declaration or proposition stated in the Upaniṣads. "Siddhi" means its fulfillment or proof. In Vedānta, when interpreting scriptures, a passage must be understood in a way that aligns with its main proposition. If a passage begins by discussing Brahman, then even later sections (which may describe Jīva or Prāṇa) must be interpreted as referring to Brahman.

उत्क्रमिष्यत एवं भावादित्यौडुलोमिः ॥ १.४.२१॥

utkramiṣyata evaṃ bhāvādityauḍulomiḥ || 1.4.21 ||

Audulomi says that (the statement about the identity of the individual soul and the supreme Self occurs in the beginning) since this state of identity comes to the soul when it departs from the body.

Auḍulomi argues that Jīva (the individual soul) experiences different states (such as waking, dreaming, deep sleep, and death) due to its inherent nature, not due to being Brahman itself. Auḍulomi acknowledges that Jīva undergoes transmigration (Saṃsāra) because it perceives itself as separate from Brahman. However, this transmigration is due to Avidyā (ignorance) and not an absolute reality.

अवस्थितेरिति काशकृत्स्नः ॥ १.४.२२॥

avasthiteriti kāśakṛtsnaḥ || 1.4.22 ||

As per Kāśakṛtsna, because of the existence of the supreme Self as the individual soul.

Kāśakṛtsna emphasizes that the Jīva does not actually undergo change or movement; it only appears to do so due to ignorance (Avidyā). This aligns with Advaita Vedānta, which states that the Jīva is eternally identical with Brahman but appears to be bound due to illusion (Māyā).

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॥ १.४.२३॥

prakṛtiśca pratijñādṛṣṭāntānuparodhāt || 1.4.23 ||

Brahman is the material cause as well, not being contradictory to the proposition and illustrations.

Recognizing Jīva as Brahman does not contradict scriptural statements (Pratijñā) or analogies (Dṛṣṭānta).

Chāndogya Upaniṣad (6.8.7) – स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो। That which is the subtle essence - this whole world has that as its Self. That is the True, that is the Self, and you are That, O Śvetaketu.

This Mahāvākya (great statement) confirms the identity of Jīva and Brahman. If Jīva were truly different from Brahman, this scriptural declaration would not hold.

अभिध्योपदेशाच्च ॥ १.४.२४॥

abhidhyopadeśācca ||1.4.24 ||

This is also understood from the teaching about the will to create.

Many Upaniṣads instruct aspirants to meditate on Brahman as their own true Self. This instruction would be illogical if Jīva and Brahman were fundamentally different. The very fact that the scriptures prescribe meditation on Brahman as one's own essence indicates their essential identity.

Chāndogya Upaniṣad (3.14.1) – सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। All this indeed is Brahman. One should meditate with tranquility that everything arises from That, is sustained by That, and merges into That.

This Upaniṣadic verse clearly enjoins meditation on the self as Brahman. If Jīva and Brahman were different, such an instruction would be misleading.

साक्षाच्चोभयाम्नानात् || १.४.२५॥

sākṣāccobhayāmnānāt || 1.4.25 ||

And because both (origin and dissolution) are taught directly (from Brahman).

The Upaniṣads directly state that Jīva and Brahman are the same. This direct teaching cannot be ignored or reinterpreted. If Jīva and Brahman were truly separate, such statements would not be found.

Key Mahāvākyas (Great Statements) Supporting Identity

(a) Bṛhadāraṇyaka Upaniṣad - अहं ब्रह्मास्मि। I am Brahman.

This directly equates the individual self (Jīva) with Brahman.

(b) Chāndogya Upaniṣad – तत्त्वमसि श्वेतकेतो। That (Brahman) you are, O Śvetaketu.

Śvetaketu is instructed to meditate on himself as Brahman, proving their unity.

(c) Māṇḍūkya Upaniṣad – अयमात्मा ब्रह्म। This Self is Brahman.

This directly establishes the identity of Ātman (Jīva) and Brahman.

आत्मकृतेः परिणामात् ॥ १.४.२६॥

ātmakṛteḥ pariṇāmāt || 1.4.26 ||

(Brahman is the material cause of the world) because (the Śruti says that) It created Itself by undergoing modifications.

The Upaniṣads declare that Brahman alone exists and appears as the universe. The cause (Brahman) and the effect (universe) are not separate. Since Jīva is part of this universe, it is also ultimately non-different from Brahman. The universe is not a real transformation but only an appearance of Brahman due to Māyā.

Chāndogya Upaniṣad (6.2.1) – सद्वै सोम्येदमग्र आसीत् एकमेवाऽद्वितीयम्।O dear one, in the beginning, only Existence (Sat) was there, one without a second.

The universe is a manifestation of Brahman, appearing as many due to Māyā.

Taittirīya Upaniṣad (3.1) – यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। From which all beings are born, by which they live, and into which they merge.

Since everything originates from Brahman, it cannot be truly separate from it.

योनिश्च हि गीयते ॥ १.४.२७॥

yoniśca hi gīyate || 1.4.27 ||

And because Brahman is declared to be the source (yoni).

Brahman is called the 'yoni' (source or womb) of all existence. The Upaniṣads explicitly state that everything originates from Brahman, is sustained by it, and dissolves into it. Since Jīva originates from Brahman, its separateness is only an illusion.

Taittirīya Upaniṣad (3.1) – यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यस्मिन्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। That from which all beings are born, in which they live, and into which they merge - know That (Brahman).

This verse directly states Brahman as the cause, sustainer, and dissolver of all existence.

Chāndogya Upaniṣad (6.2.1) – सदेव सोम्येदमग्र आसीत् एकमेव अद्वितीयम्। O dear one, in the beginning, there was only Existence (Brahman), one without a second.

Since only Brahman existed before creation, everything that appears must be its manifestation.

Mundaka Upaniṣad (1.1.7) – यथोर्णनाभिः सृजते गृह्णते च। Just as a spider creates and withdraws its web, so does Brahman create and withdraw the universe.

This metaphor shows that creation is not separate from Brahman, just as a web is not separate from a spider.

एतेन सर्वेव्याख्याताव्याख्याताः ॥ १.४.२८॥

etena sarvevyākhyātāvyākhyātāḥ || 1.4.28 ||

Hereby all (other theories of the cause of the universe) are explained. They are explained.

The identity of Brahman as the only cause has been established. Various objections regarding Brahman's nature, creation, and its relation to Jīva have been answered.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु प्रथमाध्यायस्य चतुर्थः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu prathamādhyāyasya caturthaḥ pādaḥ samāptaḥ

॥ इति प्रथमोऽध्यायः ॥

iti prathamo'dhyāyaḥ

Thus ends Chapter one (of Brahma Sūtras).

॥ अथ द्वितीयोऽध्यायः ॥

|| atha dvitīyo'dhyāyaḥ ||

Now begins Chapter Two.

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॥ २.१.१॥

smṛtyanavakāśadoṣaprasaṅga iti cennānyasmṛtyanavakāśadoṣaprasaṅgāt || 2.1.1 ||

If it be said that (from the doctrine of Brahman being the cause of the world) there would result the defect of leaving no scope for certain Smṛtis, (we say) no; because (by rejection of that) there would result the defect of leaving no scope for some other Smṛtis.

The Sāṅkhya school claims that Pradhāna (a non-intelligent, unmanifest principle) is the material cause of the universe. However, Pradhāna is never perceived in reality, nor is it supported by the Upaniṣads.

The Vaiśeṣika school argues that atoms (Paramāṇus) are the fundamental cause of creation. However, atoms cannot self-organize into the universe without an intelligent guiding force.

The universe is an apparent manifestation of Brahman (Vivarta-Vāda). Our inability to perceive other entities as independently real is due to this ignorance. Once avidyā is removed through knowledge (vidyā), the true nature of Brahman is

revealed, and the illusion of multiplicity disappears.

Chāndogya Upaniṣad (6.2.1) – सदेव सोम्येदमग्र आसीत् एकमेव अद्वितीयम्। O dear one, in the beginning, there was only Existence, one without a second.

This confirms that Brahman alone existed before creation.

Mundaka Upaniṣad (2.1.1) – यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ Just as sparks arise from a blazing fire, so do various beings come forth from the imperishable Brahman and unto Him again return.

Creation is not separate from Brahman; it is an apparent manifestation.

इतरेषां चानुपलब्धेः ॥ २.१.२॥

itareṣāṃ cānupalabdheḥ || 2.1.2 ||

And there being no mention (in the scriptures) of the others (besides Pradhāna).

This refers to Patañjali's Yoga school, which is closely related to Sāṅkhya philosophy. Yoga accepts Īśvara (a personal God) but sees Him only as a special Puruṣa, not as the material cause of the universe. Like Sāṅkhya, Yoga considers Pradhāna (Prakṛti) as the material cause of creation.

If Pradhāna is unconscious, how does it create an ordered universe? Yoga's Īśvara is passive and does not interact with creation, unlike Brahman, who is both the cause and the sustainer.

The Upaniṣads declare the ultimate truth of Brahman.

एतेन योगः प्रत्युक्तः ॥ २.१.३॥

etena yogaḥ pratyuktaḥ || 2.1.3 ||

By this the Yoga (philosophy) is also refuted.

Yoga accepts Īśvara (a personal God) but sees Him only as a special Puruṣa, not as the material cause of the universe. Like Sāṅkhya, Yoga considers Pradhāna (Prakṛti) as the material cause of creation.

न विलक्षणत्वादस्य तथात्वं च शब्दात् ॥ २.१.४॥

na vilakṣaṇatvādasya tathātvaṃ ca śabdāt || 2.1.4 ||

Not so because this (world) is of a contrary nature (from Brahman) and its being so (is known from) the scriptures.

Brahman is fundamentally different from Pradhāna. Also, the scriptures (śabda) explicitly declare Brahman as the cause of creation.

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॥ २.१.५|| abhimānivyapadeśastu viśeṣānugatibhyām || 2.1.5 || But the reference is to the presiding deities (of the organs) because of the special characterization (of the deities) and also from the fact of a deity so presiding.

Sometimes, the scriptures describe an "Abhimāni" (a conscious agent) as the creator. This refers to deities like Hiraṇyagarbha (cosmic intellect) or Prajāpati. However, these entities are not independent creators—they function under Brahman's will.

Viśeṣānugatibhyām – Based on Particular Qualities and Continuity

Deities like Hiraṇyagarbha are given prominence because of their unique qualities. But they derive their power from Brahman, just as the sun's rays originate from the sun. The continuity of qualities means that Brahman alone is the supreme reality, while lesser deities are dependent.

दृश्यते तु || २.१.६॥

dṛśyate tu || 2.1.6 ||

But it is seen (in the scriptures).

The Upaniṣads repeatedly affirm that Brahman alone is the cause of creation.

Brahman is both the creator (nimitta-kāraṇa) and the material cause (upādāna-kāraṇa) of the universe.

Taittirīya Upaniṣad (2.0): सत्यं ज्ञानमनन्तं ब्रह्म। Brahman is truth, knowledge, and infinity.

Since Brahman is conscious, it alone can be the true cause.

असदिति चेन्न प्रतिषेधमात्रत्वात् ॥ २.१.७॥

asaditi cenna pratiṣedhamātratvāt || 2.1.7 ||

If it be said that the effect (in that case) is non-existent (before creation), then not so; for it is merely a negation (without any object to deny).

If it be said that (Brahman is) non-existent (before creation), it cannot be so, because the statement is merely a negation (of attributes, not of existence itself).

Some Upaniṣadic statements describe the state before creation as "asat" (non-existence). This sūtra clarifies that such descriptions do not mean absolute non-existence (śūnya-vāda), but only indicate the absence of manifested names and forms.

Taittirīya Upaniṣad (2.7) - असद्वा इदमग्र आसीत्, ततः सदजायत। In the beginning, this was unmanifest (asat); from that, the manifest (sat) arose.

Here, "asat" does not mean absolute nothingness but refers to the unmanifested state of Brahman. Brahman always exists but was not yet manifest in names and forms.

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॥ २.१.८॥

apītau tadvatprasaṅgādasamañjasam || 2.1.8 ||

Even in deep sleep and dissolution, a similar consequence (of non-existence) would follow, which is illogical.

The opponent may argue: If before creation there was nothing (asat), then deep sleep (suṣupti) or cosmic dissolution (pralaya) should also mean absolute non-existence. This leads to an illogical conclusion because deep sleep and dissolution are only temporary states, and existence persists.

In deep sleep, a person does not experience the world, but still exists.

Bhagavad Gītā (8.19) - भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। All beings repeatedly manifest and dissolve.

(Asamañjasa – Illogicality) - If Brahman truly became "asat" (non-existent) before creation, then it would mean Brahman ceased to exist and then suddenly appeared, which is illogical; if deep sleep and pralaya were absolute non-existence, we would never wake up or see creation again.

न तु दृष्टान्तभावात् ॥ २.१.९॥

na tu dṛṣṭāntabhāvāt || 2.1.9 ||

But (such non-existence before creation) cannot be accepted because there is no valid analogy (dṛṣṭānta) for it.

There is no valid example (dṛṣṭānta) of something truly coming from absolute non-existence. The Upaniṣads state that existence cannot come from absolute non-existence. Brahman manifests as the universe, like a tree from a seed. The seed exists before the tree but in an unmanifest state. Similarly, Brahman existed before creation but was unmanifest.

स्वपक्षदोषाच्च ॥ २.१.१०॥

svapakṣadoṣācca || 2.1.10 ||

And also because (the opponent's) own position has defects.

The opponent claims existence arose from non-existence (asatkāryavāda). This view has serious flaws (svapakṣadoṣa – defects in their own position). Since we never see things arising from absolute nothingness, the opponent's theory is flawed.

तर्काप्रतिष्ठानादपि अन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः ॥ २.१.११॥

tarkāpratiṣṭhānādapi anyathānumeyamiti cedevamapyanirmokṣaprasaṅgaḥ || 2.1.11 ||

Also because reasoning has no sure basis, if it be said that it should be reasoned otherwise, (we say) even so there will result the contingency of non-release (from this defect).

The opponent argues that the universe could have originated in some way inferred through reasoning (anumāna). Bādarāyaṇa rejects this, stating that mere logic is unstable and contradicts mokṣa (liberation).

Different philosophers use logic to argue contradictory views:

Sāṅkhyas say Prakṛti (Nature) is the cause of creation.

Buddhists say everything is momentary (kṣaṇika-vāda).

Naiyāyikas say atoms (paramāṇus) create the universe.

Advaitins say Brahman is the sole reality.

If logic alone were reliable, it should lead to one consistent truth. Since it does not, logic is not a valid foundation for metaphysical truths.

Liberation (mokṣa) depends on scriptural knowledge (śruti), not mere reasoning. If one solely relies on inference, there will be no certainty about Brahman, and liberation becomes impossible.

Chāndogya Upaniṣad - तत्त्वमसि | You are That.

This direct scriptural teaching is the key to realizing Brahman, not inference.

एतेन शिष्टापरिग्रहाऽपि व्याख्याताः ॥ २.१.१२॥

etena śiṣṭāparigrahā'pi vyākhyātāḥ || 2.1.12 ||

By this (previous reasoning), even the acceptance of other views by the wise (śiṣṭāḥ) has been explained.

Even traditional authorities (śiṣṭāḥ) must accept that inference alone is insufficient. Sāṅkhya, Yoga, Nyāya, Vaiśeṣika - all use śruti for final validation. Mere logic without scriptural support is unreliable.

भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् ॥ २.१.१३॥

bhoktrāpatteravibhāgaścetsyāllokavat || 2.1.13 ||

If it be said that on account of the objects turning into the enjoyer, the non-distinction may exist as is experienced commonly in the world.

Jīva appears separate due to ignorance (avidyā), not due to an actual distinction.

The Rope-Snake Illusion: A rope appears as a snake in dim light. Similarly, Brahman appears as jīva due to ignorance. When ignorance is removed, only Brahman remains.

The opponent argues that even in deep sleep or samādhi, individuality is not destroyed.

Śaṅkarācārya replies: The worldly example (lokavat) is misleading because the world itself is an illusion (mithyā). Individuality seems real only due to māyā.

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ २.१.१४॥

tadananyatvamārambhaṇaśabdādibhyaḥ || 2.1.14 ||

There is non-difference of those cause and effect on account of the texts about origin etc.

The Upaniṣads declare that the universe arises from Brahman alone, not from an independent material cause. The universe is not different from Brahman, just as a pot is not different from clay.

Chāndogya Upaniṣad (6.1.4-6) - Vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttiketyeva satyam - All modifications (effects) are just names; only clay (the cause) is real. Just as all clay pots are ultimately clay, the world is ultimately Brahman.

The opponent argues that creation (ārambhaṇa) implies a real transformation (pariṇāma) of Brahman into the world.

Śaṅkarācārya replies: Creation is just an appearance (vivarta), not a real transformation.

Example: A rope appears as a snake but does not actually change. Similarly, Brahman appears as the world but remains unchanged.

भावे चोपलब्धेः ॥ २.१.१५॥

bhāve copalabdheḥ || 2.1.15 ||

(Cause and effect are non-different) since the effect is perceived when the cause is there.

The world is perceptible (upalabdhi), so its cause must also exist.

Chāndogya Upaniṣad (6.2.1) - Sad eva somya idam agra āsīt (Being alone was there before creation).

This shows that Brahman (Being) is the real cause of everything.

सत्त्वाच्चावरस्य ॥ २.१.१६॥

sattvāccāvarasya || 2.1.16 ||

And (cause and effect are non-different) because the posterior one has (earlier) existence (in the cause).

Chāndogya Upaniṣad (6.2.1) - सद् एव सोम्य इदम् अग्र आसीत् | In the beginning, only Pure Being (Brahman) existed.

Sattva (Reality) Belongs to Brahman Alone. Existence itself is non-different from Brahman. The so-called "inferior" reality (Avara) like Pradhāna exists only as a dependent entity. Just as ornaments have no independent existence apart from gold, the world (including Pradhāna) exists only because of Brahman.

असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ॥ २.१.१७॥

asadvyapadeśānneti cenna dharmāntareṇa vākyaśeṣāt || 2.1.17 ||

If it be said that on account of (the effect) being described as non-existent (before creation) is not (true), (we say) no (it being described by) another characteristic in the latter part of the text.

Some Upaniṣadic statements describe Brahman as Asat (non-existent) before creation.

Taittirīya Upaniṣad (2.7) - असद्वा इदमग्र आसीत्। ततः सदजायत। In the beginning, this (world) was Asat (non-being); from that, Sat (being) arose.

If Brahman were truly non-existent before creation, how could it be the ultimate reality? "Asat" here does not mean absolute non-existence (like a barren woman's son). It means "unmanifest" (avyakta), not yet differentiated into names and forms. The continuation of the passage (vākyaśeṣa) clarifies that "Asat" transforms into "Sat". Hence, Brahman was always existent but unmanifest before creation.

युक्तेः शब्दान्तराच्च ॥ २.१.१८॥

yukteḥ śabdāntarācca || 2.1.18 ||

From reasoning and another Śruti text (this relation between cause and effect is established).

Two key justifications are given for the existence of Brahman:

1. Yuktiḥ (Logic or Reasoning) – Logical analysis supports Brahman's existence.
2. Śabdāntara (Other scriptural texts) – Many Upaniṣadic statements affirm Brahman's reality.

Logical Reasoning (Yuktiḥ) for Brahman's Existence: If Brahman were truly non-existent (Asat), then the world (Jagat) could never have come into existence as something cannot come from absolute nothingness.

Many Upaniṣadic texts declare Brahman as Sat (Existence):

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्य इदमग्र आसीत् | In the beginning, there was only Sat (Existence).

These contradict the idea that Brahman is Asat (non-existent).

पटवच्च ॥ २.१.१९॥

paṭavacca || 2.1.19 ||

And like piece of cloth (that is folded and spread out so is the world before and after creation).

A cloth (paṭa) is woven from threads (tantu). The cloth is not different from its threads - it is simply an arrangement of threads. Similarly, the universe (Jagat) is not separate from Brahman; it is a manifestation of Brahman. Brahman is the material cause (Upādāna Kārana), just as the threads are the material cause of the cloth.

यथा प्राणादिः ॥ २.१.२०॥

yathā prāṇādiḥi || 2.1.20 ||

As in the case of different prāṇās.

Prāṇa (life force), senses, and the mind are not independent; they function only because of Brahman's existence. Just as prāṇa depends on Brahman, the entire universe also originates from Brahman.

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॥ २.१.२१॥

itaravyapadeśāddhitākaraṇādidoṣaprasaktiḥ || 2.1.21 ||

Since the other (individual soul) is mentioned (as identical with Brahman), faults like not doing what is beneficial and so on will arise.

अधिकं तु भेदनिर्देशात् ॥ २.१.२२॥

adhikaṃ tu bhedanirdeśāt || 2.1.22 ||

But on account of the declaration of the difference (between the two), (Brahman is) greater (than the individual soul).

Upaniṣads ultimately declare non-duality (Advaita). The mention of differences is due to avidyā (ignorance) and is intended

only as a lower-level teaching (for meditation, upāsanā).

sarvaṁ khalvidaṁ brahma (Chāndogya Upaniṣad 3.14.1) - All this is verily Brahman.

brahmaivedaṁ amṛtam purastāt (Muṇḍaka Upaniṣad 2.2.11) - Brahman alone is immortal and exists everywhere.

अश्मादिवच्च तदनुपपत्तिः ॥ २.१.२३॥

aśmādivacca tadanupapattiḥ || 2.1.23 ||

On the analogy of stone etc (produced from same earth) as also for other reasons, that (opposite view) is untenable.

Just as an inert stone cannot become conscious, an inert world cannot exist without Brahman, which is Pure Consciousness (Cit).

Brahman, the sentient and supreme reality, is the substratum and controller of Prakṛti. Prakṛti is dependent on Brahman for its existence and functioning.

Mundaka Upaniṣad (1.1.7) - yathorṇanābhiḥ sṛjate gṛhṇate ca yathā pṛthivyāmoṣadhayaḥ saṃbhavanti। yatha sataḥ puruṣātkeśalomāni tathākṣarātsaṃbhavatīha viśvam॥ "As a spider spins forth and withdraws its web, as plants sprout from the earth, and as hair grows from a living person, so does the universe arise from the imperishable Brahman."

उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॥ २.१.२४॥

upasaṃhāradarśanānneti cenna kṣīravaddhi || 2.1.24 ||

If it be said that (Brahman cannot be the cause), since (agent) is seen to collect materials (for the production of an object), (we say) no, since it is possible like milk (turning into curd).

Just as milk transforms into curd only when acted upon by an external agent (like heat or a fermenting agent), Prakṛti transforms into the universe only under the influence of Brahman.

देवादिवदपि लोके ॥ २.१.२५॥

devādivadapi loke || 2.1.25 ||

Also (Brahman can create without extraneous help) like gods and others (as is seen) in this world.

Unlike Prakṛti, gods and other beings are sentient and can act independently. However, even their actions are ultimately governed by Brahman, the supreme cause. Brahman is the substratum and controller of both sentient beings and insentient Prakṛti. Prakṛti's transformation into the universe is directed by Brahman.

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॥ २.१.२६॥ kṛtsnaprasaktirniravayavatvaśabdakopo vā || 2.1.26 || (Brahman being the cause of the world involves) either the possibility of the entire (Brahman being modified) or the violation of the scriptural statement that Brahman is without parts.

"If Brahman were composed of parts, then either (1) the entire Brahman would be affected by division (kṛtsnaprasaktiḥ), or (2) it would contradict scriptural declarations of Brahman's indivisibility (śabdakopaḥ)."

Kaṭha Upaniṣad (1.2.20) - अणोरणीयान् महतो महीयान् आत्माऽस्य जन्तोर्निहितो गुहायाम्। "The Self is subtler than the subtlest and greater than the greatest; it is present within all beings."

Since Brahman is present everywhere without division, it must be indivisible (niravayava).

Bhagavad Gītā (2.25) - अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। "This (Self) is unmanifest, unthinkable, and unchangeable."

If Brahman had parts, it would be subject to vikāra (change), contradicting the scriptures.

Śruti (revealed scriptures) declare that Brahman is One (advaita). If Brahman had parts, it would contradict this.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्य इदमग्र आसीत्, एकमेव अद्वितीयम्। "In the beginning, dear one, there was only Existence, One without a second."

श्रुतेस्तु शब्दमूलत्वात् ॥ २.१.२७॥

śrutestu śabdamūlatvāt || 2.1.27 ||

But (this has to be accepted) on the authority of the scriptures on account of (Brahman) being based on the scriptures only.

The Upaniṣads (śruti) are the primary means of knowing Brahman, as they are apauruṣeya (not of human origin) and free from error. While reasoning (tarka) can support the teachings of the scriptures, it cannot independently establish the nature of Brahman. Brahman is not an object of perception or inference, and its nature can only be known through the scriptures.

Kaṭha Upaniṣad (1.2.23) - नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन। "The Self cannot be attained by study, nor by intelligence, nor by hearing (repeatedly)."

Since Brahman is beyond empirical and logical methods, śruti alone is its pramāṇa (valid means of knowledge).

Bhagavad Gītā (13.12) - अध्यक्षरं ब्रह्म परमं। "Brahman is beyond sense perception and the highest knowledge."

आत्मनि चैवं विचित्राश्च हि ॥ २.१.२८॥

ātmani caivaṃ vicitrāśca hi || 2.1.28 ||

And because in the individual soul also diverse (creation) exists.

The universe appears diverse, but in reality, it is nothing but Brahman.

The world is a superimposition (vivarta) upon Brahman.

Bhagavad Gītā (9.10) - मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। "Under My supervision, Prakṛti (Nature) brings forth the moving and the non-moving."

Bhagavad Gītā (2.16) - नासतो विद्यते भावो नाभावो विद्यते सतः। "The unreal never is, the real never ceases to be."

स्वपक्षदोषाच्च ॥ २.१.२९॥

svapakṣadoṣācca || 2.1.29||

On account of the opponent's view being subjected to these very objections.

Sāṅkhya posits that Prakṛti (inert matter) independently evolves into the universe. However, this contradicts the Upaniṣadic teaching that the cause of the universe must be conscious (Chaitanya).

Chāndogya Upaniṣad 6.2.1 - सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम्। "O Somya, before this universe was created, only Existence (Sat) alone existed, One without a second."

Taittirīya Upaniṣad 2.0 - सत्यं ज्ञानमनन्तं ब्रह्म। "Brahman is Truth, Knowledge, and Infinite."

If Brahman is knowledge (jñānam), then the cause of the universe must be intelligent. Prakṛti, being insentient (jaḍa), cannot be the ultimate cause.

Sāṅkhya states that liberation (mokṣa) is merely the dissociation of Puruṣa from Prakṛti. However, this contradicts Vedānta, which says mokṣa is the realization of one's unity with Brahman.

Muṇḍaka Upaniṣad 3.2.9 - स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति। "He who knows the Supreme Brahman becomes Brahman itself."

सर्वोपेता च तद्दर्शनात् ॥ २.१.३०॥

sarvopetā ca taddarśanāt || 2.1.30 ||

And (Brahman is) endowed with all (powers) because it is seen (from the scriptures).

Brahman is nirguṇa (without limiting attributes) yet the substratum of all guṇas (qualities) when viewed from the standpoint of māyā.

Taittirīya Upaniṣad 2.0 - सत्यं ज्ञानमनन्तं ब्रह्म। "Brahman is Truth, Knowledge, and Infinite."

Muṇḍaka Upaniṣad 1.1.9 - यः सर्वज्ञः सर्ववित्। "Brahman is all-knowing and omniscient."

This truth is seen in the scriptures (śruti-pramāṇa).

The Upaniṣads clearly declare that Brahman is the intelligent cause (nimitta kāraṇa) and material cause (upādāna kāraṇa) of the universe.

विकरणत्वान्नेतिचेत्तदुक्तम् ॥ २.१.३१॥

vikaraṇatvānneticettaduktam || 2.1.31 ||

If it be argued that (Brahman cannot act) on account of absence of instruments, that was explained earlier.

Opponents argue that creation requires instruments (like a potter needs a wheel, clay, and fire to make a pot). Since Brahman is Nirguṇa (without attributes) and Niravayava (without parts), it lacks instruments. Hence, they claim, Brahman cannot be the cause of the universe.

The sūtra refutes this objection by stating: "tad uktam" – "This has already been answered." Brahman does not need external instruments to create. How does Brahman create without instruments? Just as a spider produces a web from itself (without needing external tools), Brahman manifests the universe from within itself.

Creation is not real (parināma-vāda) but an apparent manifestation (vivarta-vāda). The world appears due to Māyā, just like a rope appears as a snake in dim light. Brahman is both the material cause (upādāna-kāraṇa) and the intelligent cause (nimitta-kāraṇa) without requiring any external instruments.

न प्रयोजनत्त्वात् ॥ २.१.३२॥

na prayojanattvāt || 2.1.32 ||

(Brahman is) not the cause, on account of (every activity) having a motive.

The previous sūtra (2.1.31) refuted the argument that Brahman cannot be the cause of the universe due to the absence of instruments. Here, another objection is addressed: Why would Brahman create the universe? What is its motive or purpose?

The opponent argues: Every action requires a purpose (prayojana). If Brahman is complete and self-sufficient (Pūrṇam), why would It engage in creation? Since Brahman has no desires, It cannot have a purpose for creating the universe.

This sūtra states that Brahman does not need a purpose for creation. Brahman is beyond desires and needs. Creation is not a real transformation (parināma-vāda) but an apparent projection (vivarta-vāda). Just as the sun radiates light effortlessly without any purpose, Brahman manifests the universe naturally, without motive.

Māṇḍūkya Kārikā (2.32)- न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः। -"There is no creation, no destruction, no bondage, no seeker, no liberated person - this is the ultimate truth."

लोकवत्तु लीलाकैवल्यम् ॥ २.१.३३॥

lokavattu līlākaivalyam || 2.1.33 ||

But (creation for Brahman is) a mere pastime like what is seen in the world.

Creation is not out of necessity but happens spontaneously, like a sport or play. Līlā (divine play) does not imply effort or compulsion but a natural expression of Brahman's power (Māyā). There is no external necessity or obligation for Brahman to create. Just as a child plays out of joy, not need, Brahman manifests the universe effortlessly, with no purpose.

Bhagavad Gītā (9.8) - प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः। "Relying on My own Prakṛti (Māyā), I manifest the universe again and again."

वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॥ २.१.३४॥

vaiṣyamyanairghṛṇye na sāpekṣatvāttathā hi darśayati || 2.1.34 ||

Partiality and cruelty cannot (be attributed to Brahman) on account of Its taking into consideration (other reasons) because the scriptures declare so.

This sūtra answers an objection against Brahman's impartiality and compassion. Critics argue: If Brahman is the cause of the universe, why do some beings suffer while others enjoy? Does Brahman show favoritism (Vaiṣamya) or cruelty (Nairghṛṇya)? This sūtra clarifies that Brahman is not responsible for inequality and suffering in creation.

Bhagavad Gītā 5.15 - nādatte kasyacit pāpaṁ na caiva sukṛtaṁ vibhuḥ। "The Supreme does not take the merit or sin of anyone."

The sufferings and joys of beings are determined by their past actions (karma), not by Brahman's will.

न कर्माविभागादिति चेन्नानादित्वात् ॥ २.१.३५॥

na karmāvibhāgāditi cennānāditvāt || 2.1.35 ||

If it be said that (this is) not (possible) for want of distinction in work (before creation), (we say) no because of it being without a beginning.

Bhagavad Gītā 13.20 - प्रकृतिं पुरुषं चैव विद्यानादी उभावपि। "Know that both Prakṛti (Nature) and Puruṣa (Self) are beginningless."

Since karma is an inherent aspect of the jīva's existence, there is no point in time when karma did not exist.

upapadyate cāpyupalabhyate ca || 2.1.36||

And that is reasonable and is also seen (in the scriptures).

Both reason (upapatti) and perception (anubhava) confirm the operation of karma.

Differences in intelligence, wealth, suffering, and status cannot be attributed to random chance or divine partiality but are the natural results of past karma.

Bhagavad Gītā (4.17) - गहना कर्मणो गतिः | "The way of karma is mysterious."

This means the results of karma may not always be immediately evident but are logically inevitable.

Differences in birth and experiences are observed universally. Some are born wealthy, some in poverty, some healthy, some diseased—these variations suggest pre-existing causes.

Since karma governs worldly differences, Brahman remains untouched by partiality or cruelty.

This affirms that karma-based differentiation is part of empirical reality (vyavahāra), while Brahman remains the unchanging substratum.

सर्वधर्मोपपत्तेश्च ॥ २.१.३७॥

sarvadharmopapatteśca || 2.1.37||

And because all attributes (for the creation of the world) are possible (only in Brahman).

The Upaniṣads declare that Brahman is the substratum of everything (including both the manifest and unmanifest).

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्य इदमग्र आसीत्। "O dear one! In the beginning, all this was Existence (Sat) alone."

The diversity of creation arises due to Māyā, which superimposes attributes onto Brahman.

Bhagavad Gītā (9.10) - मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। "Under My supervision, Prakṛti brings forth the moving and the unmoving."

Thus, Brahman remains changeless, while Prakṛti (Māyā) projects creation.

Since Brahman is the substratum of all existence, it must logically be the cause of the universe.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु द्वितीयाध्यायस्य प्रथमः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu dvitīyādhyāyasya prathamaḥ pādaḥ samāptaḥ

Thus ends the first quarter (pādaḥ) of the second chapter (dvitīya adhyāyaḥ) in the Brahma Sūtras composed by Kṛṣṇa Dvaipāyana (Vedavyāsa).

रचनानुपपत्तेश्च नानुमानम् ॥ २.२.१॥

racanānupapatteśca nānumānam || 2.2.1 ||

That which is inferred (Pradhāna) is not (the cause) owing to the impossibility of explaining the design.

Sāṅkhya philosophy argues that Prakṛti (primordial nature) independently evolves into the universe based on inference. Vaiśeṣika claims that atomic combinations (paramāṇu-vāda) explain creation. This sūtra refutes both, asserting that such explanations are logically inconsistent and fail to explain the structure (racanā) of the universe.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्य इदमग्र आसीत्। "O dear one! In the beginning, all this was Sat (Existence) alone."

This implies a conscious, intelligent principle (Brahman), rather than blind material forces, is responsible for creation.

Kaṭha Upaniṣad (1.2.23) - नायमात्मा प्रवचनेन लभ्यः। "This Self is not attained through mere logic and reasoning."

Since inert matter lacks intelligence, Brahman must be the directing principle behind creation.

This means that without Brahman (consciousness), Prakṛti cannot function.

प्रवृत्तेश्च ॥ २.२.२॥

pravṛtteśca || 2.2.2 ||

And on account of (the impossibility) of such a tendency (to create).

This current sūtra (pravṛtteśca – 2.2.2) further argues against the Sāṅkhya claim by stating that the world's activities (pravṛtti) cannot be logically attributed to an insentient cause like Pradhāna. In Advaita Vedanta, all activity in the world is due to the presence of Consciousness (Chaitanya), which is Brahman.

Mundaka Upaniṣad (2.2.10) - तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति। | "Everything shines because of That (Brahman); by Its light, all else is illumined."

This reinforces that all movement and activity in the world are due to the presence of Consciousness (Brahman), not inert matter (Pradhāna).

Bhagavad Gītā (13.2) - क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। "Know Me as the Knower of the field (body) in all fields (beings), O Bharata."

The presence of an intelligent Knower (Kṣetrajña) in all beings is what enables activity. An unconscious principle cannot explain the complexity of creation and its movements.

पयोऽम्बुवच्चेत्तत्रापि ॥ २.२.३॥

payo'mbuvaccettatrāpi || 2.2.3 ||

If it be claimed (that Pradhāna acts spontaneously) like milk and water, then even there (intelligence is the guide).

The Sāṅkhya school might argue that just as milk transforms into curd or water flows naturally without any sentient intervention, so too, Pradhāna can undergo transformation and create the universe without the need for intelligence.

But milk and water are controlled by sentient forces and the transformation of milk into curd is guided by biological processes set in motion by Brahman. Similarly, the flow of water follows natural laws, which are themselves sustained by an intelligent principle.

The Vedas repeatedly affirm that the universe originates from, is sustained by, and dissolves into Consciousness (Brahman), not unconscious matter.

Bhagavad Gītā 9.10 - मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्। "Under My supervision, Prakṛti (nature) creates all moving and non-moving beings."

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॥ २.२.४॥

vyatirekānavasthiteścānapekṣatvāt || 2.2.4 ||

And (the atomic theory is invalid) because of the instability (of atoms) and their independence (from each other).

The creation of the universe requires an intelligent cause (Brahman) to guide the process. Insentient atoms cannot spontaneously arrange themselves into the intricate structures of the universe.

The scriptures (śruti) affirm that Brahman, the intelligent and sentient cause, is the source of all creation.

Śvetāśvatara Upaniṣad 6.8 - न तस्य कार्यं करणं च विद्यते। "He (Brahman) has no work or instrument of action."

अन्यत्राभावाच्च न तृणादिवत् ॥ २.२.५॥

anyatrābhāvācca na tṛṇādivat || 2.2.5 ||

And (it can) not (be said that the Pradhāna undergoes modification spontaneously) even as grass etc; because of its absence elsewhere.

This sūtra negates the idea that Brahman, the ultimate reality, is like insentient objects such as grass or inert matter. According to Advaita Vedanta, Brahman is the only independent existence, and all other forms appear due to ignorance (avidyā). Unlike inert objects that are dependent on external factors for existence, Brahman is self-existent and not dependent on anything else.

भ्युपगमेऽप्यर्थाभावात् ॥ २.२.६॥

abhyupagame'pyarthābhāvāt || 2.2.6 ||

Even if (spontaneous modification of Pradhāna be) accepted, still (Pradhāna will not be the cause) because of the absence of any purpose.

This sūtra continues the refutation of dualistic and materialistic views of creation. The opponent (pūrva-pakṣin) might argue that even if Brahman were to be considered insentient or similar to material objects, there could still be some meaning to such an assumption. This sūtra refutes that claim, asserting that such an acceptance would be purposeless since Brahman, as pure

consciousness, transcends material limitations.

Bhagavad Gita 4.34 - tad viddhi praṇipātena paripraśhnena sevayā upadekṣhyanti te jñānaṁ jñāninas tattva-darśhinaḥ | “Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.”

पुरुषाश्मवदितिचेत्तथापि ॥ २.२.७॥

puruṣāśmavaditicettathāpi || 2.2.7 ||

If it be argued that like a (lame) man (riding on a blind man) or a magnet (moving iron), (the Puruṣā can stimulate Pradhāna), even then (the defect will persist).

Brahman is pure consciousness (cit), and it is contradictory to assign it both sentience and insentience at the same time.

Katha Upaniṣad 1.3.12 - एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते। "This Ātman is hidden within all beings but does not manifest (to the ignorant)."

Ātman (Brahman) is hidden (subtle) and conscious, not inert like a stone.

अङ्गित्वानुपपत्तेः ॥ २.२.८॥

aṅgitvānupapatteḥ || 2.2.8 ||

Besides, Pradhāna cannot act on account of the impossibility of (the existence of) any relationship of the principal and its subordinates (among the gunas constituting Pradhāna).

Brahman is described as niravayava (without parts) and indivisible. If Brahman had parts, it would be subject to modification (parināma) and destruction, which contradicts its nature as eternal (nitya) and changeless (kūṭastha).

Śvetāśvatara Upaniṣad) 4.19 - न तस्य कश्चित् प्रतिमा अस्ति। "There is no likeness of Him (Brahman)."

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॥ २.२.९॥

anyathānumitau ca jñaśaktiviyogāt || 2.2.9 ||

And even if the inference be pursued otherwise (still the defect will persist) owing to the absence of the power of intelligence.

विप्रतिषेधाच्चासमञ्जसम् ॥ २.२.१०॥

vipratiṣedhāccāsamañjasam || 2.2.10 ||

And (the Sānkhya doctrine is) incoherent because of the contradictions involved.

Any inference suggesting an unintelligent Brahman leads to contradictions (vipratiṣedha) and is therefore not reasonable (asamañjasa).

महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥ २.२.११॥

mahaddīrghavaddhā hrasvaparimaṇḍalābhyām || 2.2.11 ||

Rather (the universe may originate from Brahman) even as the great and long (triads etc.,) originate from the short (dyad) or the infinitesimal (atom).

The Vaiśeṣikas argued that effects inherit qualities from their causes (e.g., threads' whiteness determines cloth's whiteness), so a conscious Brahman should produce a conscious world. Advaita counters by showing that cause and effect need not share identical attributes, using their atomic theory as an example. Vaiśeṣikas claim non-intelligent atoms produce complex structures like triads (tryaṇuka) and dyads (dyaṇuka). Similarly, Brahman (conscious) can project the non-intelligent world through māyā (illusion). This aligns with Advaita's vivarta-vāda: the world is a superimposition (adhyāsa) on Brahman, not a real transformation (pariṇāma). The effect (world) is non-different from the cause (Brahman) in essence, yet appears distinct due to avidyā (ignorance).

Śhwetāśhvatar Upaniṣhad 6.11, Bhagavad Gītā 13.28 - eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā

This verse affirms that Brahman is the one all-pervading cause, hidden in all beings, which contradicts the atomic theory that posits multiple fundamental particles.

उभयथापि न कर्मातस्तदभावः ॥ २.२.१२॥

ubhayathāpi na karmātastadabhāvaḥ || 2.2.12 ||

(Whether adṛṣṭa leads the atoms or conjunction helps them), in either case no action is possible and hence there can be no creation or dissolution.

According to Vaiśeṣikas, motion (karma) is required for atoms to combine and create the universe.

This sūtra challenges the possibility of atomic motion in two ways: If atoms move by themselves, they must have an inherent motion, which contradicts their indivisibility and inert nature. If motion is externally caused, there must be another force acting on them, which leads to an infinite regress. Thus, atoms cannot move independently or by external force, proving that they cannot be the ultimate cause of the universe.

Bhagavad Gītā 9.10 - मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् | "By My supervision, Prakṛti manifests the moving and unmoving (universe)."
समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥ २.२.१३॥

samavāyābhyupagamācca sāmyādanavasthiteḥ || 2.2.13 ||

And (there can be no creation or dissolution) by reason of assuming inherence, for this leads to an infinite regress on a parity of reasoning.

Vaiśeṣikas propose that atoms combine due to an inherent relationship called samavāya, which is distinct from conjunction (saṁyoga). However, this concept leads to an infinite regress (anavasthā), making it logically unsound. Since all cause-effect relationships ultimately collapse under infinite regress, Brahman alone remains the ultimate, self-sufficient cause.

Bṛhadāraṇyaka Upaniṣad 2.3.6 - यत्र तु द्वैतमिव भवति तदितर इतरण पश्यति... यत्र तु सर्वमात्मैवाभूत् तत्केन कं पश्येत् ॥ "Wherever there appears to be duality, one sees the other... but when everything is realized as the Self, then who sees whom?"

The Vaiśeṣika's samavāya introduces artificial complexity, while Advaita's māyā accounts for apparent creation without compromising non-duality.

नित्यमेव च भावात् ॥ २.२.१४॥

nityameva ca bhāvāt || 2.2.14 ||

And because of the permanent existence (of the tendency to act or otherwise of the atoms, the atomic theory is inadmissible).

If atoms or samavāya are eternally active, creation would be continuous and unchanging, which contradicts the cyclical nature of the universe.

Brahman projects the world through māyā, allowing for cycles of creation and dissolution without requiring eternal activity.

Kaṭha Upaniṣad 1.2.18 - न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

"The Self is never born, nor does it die. It did not come from anything, nor did anything come from it. It is unborn, eternal, everlasting, and ancient; it is not destroyed when the body is destroyed."

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॥ २.२.१५॥

rūpādimattvācca viparyayo darśanāt || 2.2.15 ||

And on account of (the atoms) possessing color etc, the opposite (would be true) because it is seen.

The Vaiśeṣikas claim that the universe is composed of eternal, indivisible atoms that are the fundamental building blocks of matter.

However, Advaita Vedanta argues that atoms cannot be eternal, because they possess attributes like form (rūpa), color, size, etc., which are subject to change.

Anything with attributes (rūpādi) is not eternal, because attributes imply change (viparyaya).

Since change is observed in all material things, atoms cannot be the eternal basis of existence—only Brahman is eternal and changeless.

उभयथा च दोषात् ॥ २.२.१६॥

ubhayathā ca doṣāt || 2.2.16 ||

And because of the defects in either case (the atomic theory is inadmissible).

The atomic model relies on samavāya (inherence) and adṛṣṭa (unseen karmic forces), which lead to logical inconsistencies like infinite regress (anavasthā) and the inability to explain how non-intelligent atoms produce complex structures.

The inherent qualities (guṇa) of atoms, such as form (rūpa), are not consistently observable, leading to contradictions in perception. If atoms are composed of smaller parts, then they are not truly fundamental. Anything that is composite (having

parts) is subject to destruction, so atoms cannot be eternal. This contradicts the Vaiśeṣika claim that atoms are the fundamental, indivisible units of existence. If atoms are truly indivisible, then they cannot combine with other atoms to form objects. Without combination, atoms cannot form the universe, contradicting the very purpose of their existence.

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥ २.२.१७॥

aparigrahāccātyantamanapekṣā || 2.2.17 ||

This (theory of atom as the cause) is to be entirely ignored, since it is not accepted (by the worthy).

The atomic theory finds no support in the Vedas or Upaniṣads, which exclusively uphold Brahman as the non-dual cause.

Iśāvāsya Upaniṣad Verse 5 - तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥ "That (Brahman) moves and does not move; it is far and near; it is inside everything and outside everything."

Since Brahman pervades all, it does not need to acquire or possess anything to manifest creation.

समुदायोभयहेतुकेऽपि तदप्राप्तिः ॥ २.२.१८॥

samudāyobhayahetuke'pi tadaprāptiḥ || 2.2.18 ||

Even if the (two kinds of) aggregates proceed from the two causes, even then formation will not take place (of the two aggregates).

Brahman is beyond all causal relationships. The idea of a material or efficient cause being necessary to reach Brahman is incorrect because Brahman is self-existent, beyond cause and effect.

Mundaka Upaniṣad (3.2.3) , Katha Upaniṣad (1.2.23) - नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

"This Self cannot be attained by study, nor by intellect, nor by much listening. Only one who is chosen by the Self (Brahman) attains it."

These verses reinforce that Brahman cannot be attained through external means or an aggregate of causes, but only through self-realization.

इतरेतरप्रत्ययत्वादिति चेन्नौत्पत्तिमात्रनिमित्तत्वात् ॥ २.२.१९॥

itaretarapratyayatvāditi cennautpattimātranimittatvāt || 2.2.19 ||

If it be argued that a combination becomes possible since (nescience and the rest) can be the causes of one another (in a successive series), then we say, no, (for nescience etc.) can each merely be the cause of origin of another just succeeding.

Each element in the series is the efficient cause (nimitta) only for the immediate next element, not for the overall aggregation. For example, avidyā causes saṃskāra, but this does not explain how these elements combine to form a cohesive whole like the body or the world.

Brahman is the ultimate cause of the universe, but it is not dependent on creation. The universe is only a manifestation (Vivarta) of Brahman, like a dream or illusion (Māyā). The effect (world) does not have independent existence apart from its cause (Brahman).

Chandogya Upaniṣad (6.2.1) - सदेव सोम्येदमग्र आसीत् "O dear one, in the beginning, this was existence alone."

This emphasizes that Brahman alone existed before creation, negating any mutual dependence.

उत्तरोत्पादे च पूर्वनिरोधात् ॥ २.२.२०॥

uttarotpāde ca pūrvanirodhāt || 2.2.20 ||

And because the earlier is negated when the later emerges (the earlier cannot be the cause of the later).

In a momentary universe, each moment arises and ceases instantly. When a new moment arises, the previous one is negated (pūrvanirodhāt), meaning it no longer exists. This negates the possibility of causal continuity, as the cause (previous moment) is destroyed before the effect (next moment) can arise.

If Brahman were subject to creation and destruction, like the things in the world, then it would be impermanent. But Brahman is unchanging (Nirvikāra) and does not get destroyed when the next stage (effect) arises. The apparent change (creation, sustenance, destruction) happens only within Māyā—Brahman remains untouched.

Bhagavad Gītā (2.16) - नासतो विद्यते भावो नाभावो विद्यते सतः । "The unreal never comes into existence, and the real never ceases to exist."

Brahman is eternal; it neither arises nor perishes like worldly things.

Bṛhadāraṇyaka Upaniṣad (4.4.5) - ayamātmā brahma "This Ātman is Brahman."

Brahman is changeless and unaffected by cause-effect modifications.

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॥ २.२.२१॥

asati pratijñoparodho yaugapadyamanyathā || 2.2.21 ||

If non-existence (of cause) be assumed, there will be contradiction of proposition. Otherwise there would result simultaneity (of cause and effect).

If a non-existent cause (asati) were responsible for creation, then all logical propositions (pratijñā) would be negated (uparodha) because an effect cannot arise from absolute nothingness. If cause and effect were totally independent, then either everything should arise simultaneously (yaugapadyam) or never arise at all, which contradicts observed reality. Thus, creation must arise from an existing cause, and that cause is Brahman, which is eternal and real.

Chāndogya Upaniṣad (6.2.1) - सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम् | "My dear, in the beginning, this was existence alone, one without a second."

प्रतिसङ्ख्याप्रतिसङ्ख्यानिरोधाप्राप्तिः अविच्छेदात् ॥ २.२.२२॥

pratisaṅkhyāpratisaṅkhyānirodhāprāptiḥ avicchedāt || 2.2.22 ||

Neither pratisaṅkhyā-nirodha (artificial annihilation) nor apratisaṅkhyā-nirodha (natural annihilation) is possible, for there can be no cessation.

This sūtra addresses the Buddhist theory of momentariness (Kṣaṇikavāda), which claims that all things are constantly perishing and being newly created. The Buddhist schools propose two types of cessation (nirodha):

Pratisaṅkhyā-nirodha – The cessation attained through discriminative wisdom (e.g., Nirvāṇa through effort).

Apratisaṅkhyā-nirodha – The cessation occurring spontaneously due to the impermanent nature of things.

The Brahma Sūtra refutes this Buddhist idea by arguing that if everything were ceasing in every moment, there would be no continuity (avicchedа) in experience or perception. Since we do perceive continuity, the concept of momentary cessation is flawed.

Brahman alone is eternal (Nitya); the world appears due to Māyā but does not actually arise and perish momentarily.

उभयथा च दोषात् ॥ २.२.२३॥

ubhayathā ca doṣāt || 2.2.23 ||

And in either case because of objections (the position is untenable).

This sūtra continues the refutation of Buddhist Kṣaṇikavāda (the doctrine of momentariness) and other non-Hindu views. It states that both alternatives—whether objects exist momentarily or exist permanently—lead to defects (logical contradictions).

If things exist momentarily (Kṣaṇikavāda): If all things are momentary and perish every instant, continuity (avicchedа) is impossible. Memory, cause-effect relationships, and recognition of objects would be meaningless. Refuted by experience: We do perceive continuity, remember past events, and recognize objects over time.

If things exist permanently (Nityavāda of Vaibhāṣikas): If things were absolutely permanent, they would be unchanging. If they never changed, how could there be transformation, perception, or experience? Refuted by observation: We see change, birth, and destruction in the world.

Thus, both views are logically flawed (ubhayathā doṣaḥ), and the correct understanding is that Brahman is eternal, and the world is a transient appearance (Vivarta) due to Māyā.

Māṇḍūkya Upaniṣad (7) - nāntaḥ-prajñam, na bahiṣ prajñam, nobhayataḥ-prajñam na prajnañā-ghanam, na prajñam, nāprajñam; adṛṣtam, avyavahārayam, agrāhyam, alakṣaṇam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā, sa vijñeyaḥ. || “neither inward-turned nor

outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised."

आकाशे चाविशेषात् ॥ २.२.२४॥

ākāśe cāviśeṣāt || 2.2.24 ||

The case of ākāśa also being not different.

Space (Ākāśa) is often considered a fundamental, eternal entity in some philosophical schools. However, it has no real distinction (aviśeṣa) from Brahman because its existence is dependent on Brahman. Just as waves appear in water but are not separate from it, Ākāśa exists as an appearance within Brahman.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। "From That (Brahman), indeed, space arose."

Mundaka Upaniṣad (2.1.1) - यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः प्रभवन्ते...| "Just as sparks emerge from a blazing fire, so too do beings, space, and all else emerge from Brahman."

अनुस्मृतेश्च ॥ २.२.२५॥

anusmṛteśca || 2.2.25 ||

On account of memory (permanence of the experiencer has to be recognized).

The Upaniṣads (Śruti) declare that Brahman is the ultimate reality and cause of creation.

Sāṅkhya claims that an unconscious Pradhāna (primordial nature) evolves into the universe. However, scriptures do not support this.

Śruti and Smṛti texts always attribute the creation of the world to an intelligent cause (Caitanya)—which is Brahman, not inert Pradhāna.

Taittirīya Upaniṣad (3.1.1) - यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्म। "That from which all beings are born, in which they live, and into which they merge, that is Brahman."

Bhagavad Gītā (10.8) - अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते। "I am the source of everything; from Me, all creation proceeds."

नासतोऽदृष्टत्वात् ॥ २.२.२६॥

nāsato'dṛṣṭatvāt || 2.2.26 ||

(Existence) does not result from (non-existence) because this is not seen.

This sūtra refutes the Buddhist Shūnyavāda (voidness philosophy) and others who claim the world arises from absolute non-existence (asat).

From the Mokṣa viewpoint (Paramādvaita), all four principles (Jīva, Īśvara, Jagat) are simultaneous manifestations of the One (Paramaśiva). Thus, the question of creation from "non-existence" is irrelevant because nothing is ever truly non-existent – all apparent multiplicity is Brahman's vivarta (apparent transformation).

The Buddhist Shūnyavāda is a jagat-centric view (focused on cosmic impermanence). From the Mokṣa perspective, even apparent "voidness" is a manifestation of Paramaśiva's consciousness.

From the point of view of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the One Param.

उदासीनानामपि चैवं सिद्धिः ॥ २.२.२७॥

udāsīnānāmapi caivaṃ siddhiḥ || 2.2.27 ||

And thus (if existence would spring from non-existence there would result) the attainment of the goal even by the effortless.

All entities, whether sentient or inert, are manifestations of Paramaśiva (Brahman).

All four principles (Jīva, Īśvara, jagat, Mokṣa) are simultaneous manifestations of the One (Param).

Pratyaksha Pramana: Through purified senses, one perceives inert objects as divine (Arunachala is Paramaśiva).

Shabda Pramana: Vedas declare "sarvam khalvidaṃ brahma" (Bṛhadāraṇyaka Upaniṣad 3.8.8) – "All this is verily Brahman."

नाभाव उपलब्धेः ॥ २.२.२८॥

nābhāva upalabdheḥ || 2.2.28 ||

Non-existence (of things external) is not (true) on account of their being experienced.

This sūtra continues the refutation of Shūnyavāda (voidness philosophy) by emphasizing that non-existence (abhāva) cannot be a valid cause of creation.

From the Mokṣa viewpoint (Paramādvaita), non-existence (abhāva) is merely a limited perspective of jīva or jagat.

Counting never started because separation never happened. Oneness remains inside as Oneness is the point of view of Mokṣa. Thus, "non-existence" is an illusion born of fragmented cognition, not an independent reality.

Even epigenetics, when integrated with superconsciousness (Paramādvaita), reveals that all "causes" arise from Brahman's sat-chit-ananda.

Chāndogya Upaniṣad 6.2.1 - सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् | "In the beginning, only Existence (sat) was here."

वैधर्म्याच्च न स्वप्नादिवत् ॥ २.२.२९॥

vaidharmyācca na svapnādivat || 2.2.29 ||

And because of the difference of nature (the waking state is) not (false) like dream etc.

From the Point of View of Mokṣa, Jīva, Īśvara, jagat all the three are simultaneous, spontaneous manifestation of the One Param.

Dream is also one of the four states of consciousness. The jagat has a collective reality rooted in Brahman's superconsciousness.

Māṇḍūkya Upaniṣad (7) - nāntaḥ-prajñam, na bahiṣ prajñam, nobhayataḥ-prajñam na prajnañā-ghanam, na prajñam, nāprajñam; adṛṣṭam, avyavahārayam, agrāhyam, alakṣaṇam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā, sa vijñeyaḥ. || "neither inward-turned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised."

न भावोऽनुपलब्धेः ॥ २.२.३०॥

na bhāvo'nupalabdheḥ || 2.2.30 ||

(Non-existence cannot be perceived) because it is not an object of perception.

Non-existence (abhāva) cannot be perceived as an independent reality.

Many aspects of reality, including higher consciousness, subtle energies, and the immortal nature of the Self, are beyond sensory perception. Just as air exists even when not seen, so too do higher dimensions of existence, divine energies, and the transformative power of superconscious epigenetics.

From the Mokṣa view, even apparent "non-existence" is a manifestation of Paramaśiva's consciousness.

क्षणिकत्वाच्च ॥ २.२.३१॥

kṣaṇikatvācca || 2.2.31 ||

And on account of the momentariness (ego consciousness cannot be the abode).

From the PoV of Mokṣa: Jīva, Īśvara, jagat all the three are simultaneous, spontaneous manifestation of the one Param – param porul. The One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta.

From the perspective of Īśvara, the entire universe (jagat) is a manifestation of divine play (līlā). The "fire column" analogy illustrates this, where individual sparks (Jīvas) emerge from and return to the source. This suggests an underlying continuity and interconnectedness that contradicts the notion of isolated, momentary existences.

Bṛhadāraṇyaka Upaniṣad 2.4.14 - यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति | "Where there is duality, as it were, there one sees another."

सर्वथानुपपत्तेश्च ॥ २.२.३२॥

sarvathānupapatteśca || 2.2.32 ||

And in every way (this view) is illogical.

From the Mokṣa viewpoint (Paramādvaita), any perspective that does not recognize the ultimate unity of Brahman and the illusory nature of separation is fundamentally flawed.

Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the one Param – param porul. The One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta.

This suggests that doctrines like momentariness (kṣaṇikavāda) and voidness (śūnyavāda) are born out of ignorance of the true nature of reality and are therefore unsustainable from the standpoint of enlightenment.

नैकस्मिन्नसम्भवात् ॥ २.२.३३॥

naikasminnasambhavāt || 2.2.33 ||

On account of the impossibility (of contrary attributes) in one and the same thing.

Advaita says that the ultimate reality is non-dual (Brahman), and the appearance of multiplicity is due to ignorance (avidyā).

Chandogya Upaniṣad (6.2.1-3) - सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तदैक्षत बहु स्यां प्रजायेयेति। In the beginning, this universe was Existence (Brahman) alone, one without a second. It thought, 'May I become many; may I grow forth.'

While Brahman is the ultimate cause (abhinna-nimitta-upādāna-kāraṇa), diversity arises through Paramaśiva's līlā (divine play).

In Paramādvaita, from the Mokṣa viewpoint, all four principles (Jīva, Īśvara, jagat, Mokṣa) are simultaneous manifestations of the Param.

एवं चात्माकात्स्न्यम् ॥ २.२.३४॥

evaṃ cātmākārtsnyam || 2.2.34 ||

And thus, the completeness (wholeness) of the Self (Ātman)."

According to Advaita Vedanta, Ātman is complete (ākārtsnyam) - The Ātman is not fragmented or divided. It is the same in all beings and pervades everything. It is the ultimate reality (Brahman) that underlies all existence. The Ātman is non-dual (advaita), and the appearance of multiplicity is due to ignorance (avidyā). The "wholeness" (ākārtsnyam) of Ātman negates all fragmentation into Jīva, Iśwara, or jagat. These are merely perspectives within the One.

Chāndogya Upaniṣad 6.8.7 – tattvamasi "You are That (Brahman)."

Affirms the Self's identity with Brahman.

Bṛhadāraṇyaka Upaniṣad 1.4.10 - अहं ब्रह्मास्मि | "I am Brahman."

Denies all divisions by declaring the Self's absolute unity.

The analogy of Paramaśiva as a "fire column" (from the texts) illustrates this wholeness. Just as sparks (Jīvas) and ash (jagat) are non-different from the fire (Paramaśiva), the Self's completeness encompasses all manifestations:

Jīva is part of Paramaśiva left to play with Himself. The Self's wholeness is never compromised, even as it appears to play through diverse forms.

From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the One Param."

न च पर्यायादप्यविरोधः विकारादिभ्यः ॥ २.२.३५॥

na ca paryāyādapyavirodhaḥ vikārādibhyaḥ || 2.2.35 ||

And (there is) no contradiction even from the standpoint of transformation (paryāya), because of (Brahman's) modifications (vikārāḥ), etc.

Even if the self were changing gradually (paryāya), it would still be subject to modifications (vikāra), which contradicts its eternal nature.

Chāndogya Upaniṣad 6.2.1 sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || "Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged."

Bhagavad Gītā 2.20 - अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे। "The Self is unborn, eternal, ancient, and does not perish when the body is destroyed."

If the Self were subject to transformation (vikāra), it would become perishable (anitya), contradicting the scriptural truth.

The jīva (individual self) appears to undergo change because of identification with the body and mind. In reality, the Self remains untouched, like the sky remains unaffected by passing clouds.

In Paramādvaita Vedanta:

Jīva, Jagat, and Īśwara are One Eternal Reality. The illusion of change (vikāra) belongs to the body-mind complex, not to the Self. The jīva is eternally Paramaśiva—it only forgets and remembers its true nature.

By awakening to the unchanging nature of the Self, one can master the process of physical rejuvenation (Kāyakalpa) and extend life indefinitely. This is how great siddhas like Arunagirinathar and Mahavatar Babaji have lived for centuries.

Mokṣa is Realizing the Unchanging Reality of the Self. The only thing that changes is your perception of yourself. The moment you realize your eternal, unmodified nature, you are liberated (jīvanmukta).

From the Mokṣa viewpoint, all apparent transformations (vikārāḥ) are simultaneous manifestations of the Param.

Even the "fire column" analogy illustrates this: sparks (Jīvas) and ash (jagat) are non-different from the fire (Paramaśiva), despite their apparent diversity.

When He is dancing, small fire particles fly out of the huge fire column and that is creation. Jīva is part of Paramaśiva left to play with Himself." These modifications (vikārāḥ) are not contradictions but expressions of Brahman's infinite potential.

Your DNA is made of the material called jagat – pancha bhutas. It is made by Īśvara and given to jīva to enjoy." Even epigenetic changes (vikārāḥ) are tools for realizing the Self's completeness (ātmākārtsnyam).

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषत् ॥ २.२.३६॥

antyāvasthiteścobhayanityatvādaviśeṣat || 2.2.36 ||

Since in the final state (antya-avasthiti), both are eternal, there is no distinction.

Sankhya philosophy claims that Prakṛti (primordial nature) is eternal, while its modifications (vikāras) like mind, senses, and body are transient.

Vedanta refutes this by asserting that in the ultimate reality (antya-avasthiti), both the cause (Brahman) and effect (the universe) are eternal and non-different because the effect (world) is nothing but an apparent transformation (vivarta) of Brahman, not a real modification (pariṇāma).

Buddhism claims that everything is momentary (kṣaṇika) and constantly changing. But Vedanta states that in the final state of realization (antya-avasthiti), everything resolves back into its eternal source - Brahman. Since Brahman is unchanging, eternal, and indivisible, the distinction between cause and effect disappears.

As per Paramādvaita, the world is an eternal manifestation of consciousness. What we call "change" is only a perception shift within Consciousness. The universe appears and dissolves, but Brahman (Param) remains untouched.

Jagat (the world) is not separate from Brahman—it is just Brahman appearing as diversity. Just like waves are nothing but the ocean, all phenomena are nothing but Paramaśiva.

This sūtra affirms that in the highest realization, cause and effect merge into Oneness, proving the eternal, indivisible nature of Brahman.

पत्युरसामञ्जस्यात् ॥ २.२.३७॥

patyurasāmañjasyāt || 2.2.37 ||

For the Lord (there can be no causality) as that leads to inconsistency.

Sankhya holds that Prakṛti (Nature) operates independently, while Puruṣa (Consciousness) is merely a passive witness. If this were true, then Īshwara would not have control over creation, leading to an inconsistent and purposeless universe. But Vedanta asserts that Īshwara (Paramaśiva) is the conscious cause of the universe—nothing happens independently of Him.

Nyaya-Vaisheshika believes in a God (Īshwara) who is separate from the world and only arranges eternal atoms into forms. But if God were merely an external supervisor, then His control over creation would be inconsistent (asāmañjasyāt). Vedanta states that Īshwara is not just the arranger - He is both the Creator and the very substance of the universe.

The jagat (world) is not a random mechanical process—it is a synergistic, conscious unfolding of Paramaśiva. Creation, sustenance, dissolution, delusion, and liberation are all part of Paramaśiva's Līlā (divine play). From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the one Param – param porul. The One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta."

संबन्धानुपपत्तेश्च ॥ २.२.३८॥

saṃbandhānupapatteśca || 2.2.38 ||

And because relation is not possible.

Relationship (sambandha) is only possible between two independent realities. But if both were truly independent, then God would not have control over the world - this contradicts His omnipotence. If they were dependent on each other, neither would be the Ultimate Reality - this contradicts their supposed absolute existence. Therefore, the very idea of a separate relationship is illogical (anupapatti).

Sāṅkhya claims that Prakṛti (Nature) and Puruṣa (Consciousness) are two independent realities. But if Prakṛti evolves on its own and Puruṣa is just a passive witness, then what is the point of their relationship? Vedanta says, there is no two - only one Brahman who manifests as both Puruṣa and Prakṛti.

3. Nyāya-Vaiśeṣika school says that God (Īshwara) is separate from the world but shapes it like a potter shapes clay. If so, where did the clay (world) come from? If it is eternal, then God is not its creator, contradicting His omnipotence. If God depends on something outside Himself, He is no longer supreme. Vedanta says that the world is not separate from Brahman; it is His very form.

From the Mokṣa viewpoint, the relationship between Brahman and the universe is not one of cause and effect or substance and attribute but a simultaneous and spontaneous manifestation of the One.

From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the one Param – param porul. The One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta.

This means that the universe is not separate from Brahman but an expression of its inherent nature, like a reflection in a mirror or a dream within consciousness.

अधिष्ठानानुपपत्तेश्च ॥ २.२.३९॥

adhiṣṭhānānupapatteśca || 2.2.39 ||

And because of the impossibility of (anything existing without) a substratum.

This sūtra refutes the idea that the universe (jagat) can exist independently without a substratum (adhiṣṭhāna), which is Brahman.

The world (jagat) is nothing but Brahman appearing in diverse forms. Just like waves are nothing but the ocean, all names and forms exist within Brahman. If we try to find a substratum apart from Brahman, we fail because there is no second reality.

The universe is Brahman's vivarta (apparent transformation), not an independent entity. From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the One Param.

करणवच्चेन्न भोगादिभ्यः ॥ २.२.४०॥

karaṇavaccenna bhogādibhyaḥ || 2.2.40 ||

If it be said (that the Lord rules the Pradhāna etc) as (individual soul rules) the senses, (we say) no because of the enjoyment etc.

This sūtra addresses the objection that Brahman might be merely an instrumental cause (nimitta karana) of the universe, like a potter is to a pot. It refutes this view, arguing that Brahman is not just an instrument but also the material cause (upadana karana) and that the universe is created for enjoyment (bhoga) and other purposes that cannot be attributed to a mere instrument.

The Sāṅkhya school claims that Jīva is like the senses - it merely experiences but is not independent. Just as the eye perceives but does not control vision, the Jīva experiences life but is not the doer.

But the Jīva experiences bhoga (pleasure and pain) directly. Senses (karaṇas) do not feel pleasure or pain - they are only

instruments. If the Jīva were like a sense organ, it would not feel suffering or joy, it would simply function mechanically. But in reality, the Jīva feels suffering, seeks liberation (mokṣa), and experiences duality. Thus, Jīva is not like the senses; it has independent consciousness.

From the Mokṣa viewpoint, Brahman (Paramaśiva) is not merely an instrument but the source, sustainer, and ultimate reality of the universe. The provided texts assert:

The One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta."

This means that Brahman is not separate from the universe but intimately involved in its existence and evolution.

Īśvara is sat-chit-ānanda (being-consciousness-bliss) and can play around with His powers. This divine play (lila) is not a mechanical process but a conscious and joyful expression of Brahman's inherent nature. The universe is created not out of necessity but out of bliss and for the purpose of enjoyment and self-discovery.

The sūtra highlights the importance of bhoga (enjoyment) and other purposes in understanding the universe. The world is not simply a product of blind chance or mechanical necessity.

अन्तवत्त्वमसर्वज्ञता वा ॥ २.२.४१॥

antavattvamasarvajñatā vā || 2.2.41 ||

If (Brahman is the cause of the world), then either there is finitude or non-omniscience.

If Brahman is the cause of the world, it might appear to be either finite (antavattva) or non-omniscient (asarvajñatā). The concern is that involvement in creation would limit Brahman's infinite and all-knowing nature.

Īśvara is sat-chit-ananda (being-consciousness-bliss) and can play around with His powers. This divine play (lila) is not a forced or necessary activity but a spontaneous and joyful expression of Brahman's inherent nature. Involvement in creation does not limit Īśvara's omniscience or infinitude but is simply an expression of it.

Chandogya Upaniṣad (6.2.1-3) - सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तदैक्षत बहु स्यां प्रजायेयेति। In the beginning, this universe was Existence (Brahman) alone, one without a second. It thought, 'May I become many; may I grow forth.

Jīva is NOT a limited experiencer - it is a reflection of Paramaśiva. The ignorance of Jīva creates the illusion of limitation. When Jīva awakens, it realizes it was never separate from the all-knowing, infinite Paramaśiva.

उत्पत्त्यसम्भवात् ॥ २.२.४२॥

utpattyasambhavāt || 2.2.42 ||

The origin (of the individual soul from the Lord) being impossible.

This sūtra refutes the idea that the universe can originate from a non-intelligent cause.

The Sāṅkhya school states that Jīvas (individual selves) are many and eternal, distinct from Prakṛti (Nature). They compare the Jīva to an observer (like the eye) - it experiences but does not act.

Bhagavad Gītā 2.20 - न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः। "The Self is never born, nor does it ever die."

Bhagavad Gītā (13.31) - अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः। "Because it is beginningless and devoid of attributes, the Supreme Self is imperishable."

Just as multiple reflections of the sun appear in different water bodies but the sun remains one, Jīvas appear many due to ignorance.

From the Mokṣa viewpoint, the universe doesn't truly originate but is a manifestation of Brahman. From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestation of the one Param – param porul." This implies that the universe's apparent origination is part of Brahman's divine play, not a separate creation event.

KaivalyaUpaniṣad(1.19)-mayyevasakalaṃjātaṃmayisarvaṃpratiṣṭhitam|mayisarvaṃlayaṃyātitadbrahmādvayamasmyaham || "All this is born from Me alone. All this is established in Me alone. And all this does merge with Me alone. I am that Brahman without a plural."

न च कर्तुः करणम् ॥ २.२.४३॥

na ca kartuḥ karaṇam || 2.2.43 ||

And the instrument cannot belong to the agent.

This sūtra refutes the idea that Brahman, the ultimate agent or creator (kartuḥ), requires instruments (karaṇam) separate from itself to create the universe. It emphasizes Brahman's self-sufficiency and inherent power.

It refutes the Sāṅkhya philosophy, which claims that the Jīva (individual soul) is merely an experiencer (bhoktā) and not a doer (kartā).

Bhagavad Gītā (3.27) - प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहंकारविमूढात्मा कर्ताहमिति मन्यते॥ "All actions are performed by guṇas (modes of nature), but the deluded ego thinks "I am the doer."

In Paramādvaita, the One spontaneous, synergistic, simultaneous plays as Jīva, jagat, Īśvara. If a jīva understands this he enjoys mukti. Because Īśvara eternally understands this he is Nithya mukta."

This perspective dissolves the duality between the agent and the instrument, emphasizing that Brahman is self-sufficient and requires nothing external to itself.

विज्ञानादिभावे वा तदप्रतिषेधः ॥ २.२.४४॥

vijñānādibhāve vā tadapratiṣedhaḥ || 2.2.44 ||

Or, in the existence of consciousness, etc., there is no negation of that (Brahman).

This sūtra addresses the question of whether attributing qualities like intelligence (vijñāna), bliss (ananda), etc., to Brahman contradicts its attributeless (nirguna) nature. It asserts that there is no contradiction because these qualities are not separate from Brahman's essence but are expressions of its inherent nature.

विप्रतिषेधाच्च ॥ २.२.४५॥

vipratiṣedhācca || 2.2.45 ||

And because of the contradictions.

This sūtra asserts that alternative philosophical systems that attempt to explain the origin and nature of the universe are riddled with contradictions (vipratiṣedha).

From the Mokṣa viewpoint, all apparent contradictions in understanding Jīva, jagat, and Īśvara dissolve when viewed through the lens of non-duality (Paramādvaita). The texts state:

"From the PoV of Mokṣa: Jīva, Īśvara, jagat all the 3 are simultaneous, spontaneous manifestations of the one Param – param porul."

This means that any philosophical system that separates these three elements inherently creates contradictions, as it fails to recognize their unity in Brahman.

The illusion of change is due to Avidyā (ignorance), but in reality, the Jīva is always Nitya-Mukta (eternally liberated).

The true self is Akhanda (unbroken), Nitya (eternal), and Swayamprakāśa (self-effulgent).

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु द्वितीयाध्यायस्य द्वितीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu dvitīyādhyāyasya dvitīyaḥ pādaḥ samāptaḥ

Thus ends the second section of the second chapter of the Brahma Sūtras, composed by the revered Kṛṣṇa-Dvaipāyana (Vyasa).

The third pāda (section) of the second chapter of the Brahma Sūtras, which focuses on the nature of creation and addresses specific elements of the universe, starting with ether (ākāśa).

न वियदश्रुतेः ॥ २.३.१॥

na viyadaśruteḥ || 2.3.1 ||

Ākāśa (is) not (created) (as it is) not stated so by the Śruti.

The objection raised here is whether ether (space) is created, as its creation is not explicitly mentioned in certain scriptural statements. The response clarifies that scriptural authority (śabda pramāṇa) and logical reasoning support the understanding of ether's origin as part of creation.

From the Paramādvaita perspective, all elements, including ether (ākāśa), are spontaneous manifestations of Brahman's divine play (līlā). Ether, like all other elements, arises from Brahman's inherent power (Maya) and serves as a medium for sustaining creation without being separate from its source.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। "From that Supreme Self, space (Ākāśa) was born."

अस्ति तु ॥ २.३.२॥

asti tu || 2.3.2 ||

But (Ākāśa) exists.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। "From that Supreme Self, space (Ākāśa) was born."

Everything - including space - is a spontaneous, simultaneous, synergistic manifestation of Paramaśiva.

Ākāśa is the first creation, but it is still within the grand Līlā (divine play) of Paramaśiva.

The Jīva (individual soul) experiences Ākāśa, but a realized being sees it as one with Paramaśiva.

गौण्यसम्भवात् ॥ २.३.३॥

gauṇyasambhavāt || 2.3.3 ||

Because (the interpretation related to Ākāśa) as secondary is not possible.

Sāṅkhya & Nyāya schools argue that Ākāśa (space) is an eternal substance (dravya) and independent of Brahman. This Sūtra refutes them, stating that the primary meaning of Ākāśa as Brahman is untenable because Ākāśa is subject to creation as per the Upaniṣads. Since Ākāśa is created from Brahman, its existence must be interpreted in a secondary (gauṇī) sense, not as the Ultimate Reality (Paramārtha Satya).

Paramādvaita says:

Paramaśiva is beyond even Ākāśa—He is the Maha Ākāśa, the source of all manifestation. Ākāśa is a reflection of Paramaśiva's energy, but it is not the ultimate cause—it is part of His divine play (Līlā). Jīva can experience its oneness with Brahman (Paramaśiva) by transcending the illusion of separateness in Ākāśa.

शब्दाच्च ॥ २.३.४॥

śabdācca || 2.3.4 ||

And also because of scriptural statements (Śabda Pramāṇa), Ākāśa (space) is not the Ultimate Reality (Brahman).

Nyāya & Sāṅkhya schools argue that Ākāśa is eternal and independent, existing as a separate dravya (substance). This Sūtra refutes them, stating that scriptures (Śabda Pramāṇa) clearly declare that Ākāśa is created—hence, it cannot be Brahman, which is unborn and unchanging. Since Ākāśa is mentioned as a product (kārya) of Brahman, it cannot be the Ultimate Reality (Kāraṇa Brahman).

Ākāśa is a tattva, but Paramaśiva is beyond tattvas—He is Mahākāśa, the source of all manifestation. In the Mokṣa-Centric view, Ākāśa is an expression of Paramaśiva's Līlā (divine play), but it is not self-existent. The Jīva can dissolve into Brahman by realizing that even space is a temporary projection.

स्याच्चैकस्य ब्रह्मशब्दवत् ॥ २.३.५॥

syāccaikasya brahmaśabdavat || 2.3.5 ||

And it is possible for the same word ("originated") to have (primary and secondary senses) like the word Brahman.

The designation of creation can apply to ether (ākāśa) as a single element, similar to how the term "Brahman" is used in different contexts depending on the perspective. It emphasizes that ether, though subtle, is part of creation and originates from Brahman.

The argument is, if Brahman is eternal but still undergoes different manifestations, why can't Ākāśa also be eternal and undergo transformations?"

The response clarifies that Brahman alone can be both changeless and the substratum of all changes, whereas Ākāśa is a created entity and hence cannot have this dual nature.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। "From this Self (Ātman/Brahman), space (Ākāśa) was created." This proves Ākāśa is a created entity, not eternal like Brahman.

Unlike Ākāśa, which is inert, Brahman is Consciousness itself.

प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॥ २.३.६॥

pratijñāhāniravyatirekācchabdebhyaḥ || 2.3.6 ||

There is no abandonment of the proposition, because there is no difference, and because of the scriptural statements.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। "From that Supreme Self, Ākāśa was born."

This explicitly states that Ākāśa is created from Brahman, making it dependent, not Absolute.

The Sāṅkhya and Nyāya schools propose that Ākāśa is eternal and independent. Vedānta refutes this - if Ākāśa were independent, it would contradict śruti, which says it originates from Brahman.

There is no real difference between Brahman and its effects, the proposition regarding ether's creation stands firm. Since Śruti explicitly states that Ākāśa is created, any argument for its independent existence is invalid.

यावद्विकारं तु विभागो लोकवत् ॥ २.३.७॥

yāvadvikāraṃ tu vibhāgo lokavat || 2.3.7 ||

Separateness persists wherever there is an effect, as it is seen in the world.

The sūtra asserts that while ether (ākāśa) is a manifestation of Brahman, it exhibits separateness like all other created effects. This leads to the conclusion that:

All effects in creation have distinct identities and characteristics. Despite this separateness, all created forms arise from Brahman, maintaining its status as the ultimate reality.

Chāndogya Upaniṣad (6.4.1) - yadagne rohitaṃrūpaṃ tejasastadrūpaṃ yacchuklaṃ tadapāṃ yatkṛṣṇaṃ tadannasyāpāgādagneragnitvaṃ vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva satyam || "The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality."

This confirms that all transformations (vikāra) are temporary, and ultimately, only Brahman is real.

एतेन मातरिश्वा व्याख्यातः ॥ २.३.८॥

etena mātariśvā vyākhyātaḥ || 2.3.8 ||

Hereby air is also explained (as an effect).

This sūtra addresses the nature of Mātariśvā (Vāyu, the vital air or cosmic wind) as part of Brahman's manifestation. It refutes dualistic notions that separate Vāyu from Brahman and affirms its non-dual origin through scriptural authority (śabda pramāṇa) and logical coherence.

Taittirīya Upaniṣad (2.1) - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। "From that Supreme Self, space (Ākāśa) was born. From space, air (Vāyu) was born."

This confirms that Vāyu (Mātariśvā) is also a transformation (vikāra) of Brahman and follows the same logic as Ākāśa.

The Taittirīya Upaniṣad (2.1–3) describes Brahman as the source of all elements, including Vāyu: "From Brahman arose space (ākāśa), from space arose air (vāyu), from air arose fire (tejas)..." This hierarchical emergence does not imply duality but illustrates Brahman's immanence in creation.

असम्भवस्तु सतोऽनुपपत्तेः ॥ २.३.९॥

asambhavastu sato'nupapatteḥ || 2.3.9 ||

But there can be no origin of the Sat as it does not stand to reason.

This sūtra addresses the question of whether Brahman (the ultimate reality, or Sat) can be considered an effect or a product of creation, similar to other elements like ether (ākāśa) and air (vāyu). It firmly asserts that Brahman cannot originate from anything else, emphasizing its eternal and uncaused nature.

Śvetāśvatara Upaniṣad 6.9 - न तस्य कश्चित् पतिर्मस्ति लोके न चेषिताऽनैव च तस्य लिङ्गम्। स कारिणं करणाधिपो न चास्य कश्चिज्जनिता न चाधिपः॥ "He has no master in the world, no ruler, nor is there even a sign of Him by which He can be inferred. He is the cause, the Lord of the lord of the organs; and He is without progenitor or controller."

Bhagavad Gītā 9.10 - मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् | "Under My supervision, Prakṛti brings forth the moving and the unmoving."

तेजोऽतस्तथा ह्याह ॥ २.३.१०॥

tejo'tastathā hyāha || 2.3.10 ||

Fire (originates) from this (Air), so says (the Śruti).

This sūtra establishes that Tejas (fire) originates from Brahman, following the scriptural declaration. The phrase "tathā hy āha" means "so indeed the scripture says," indicating that the Upaniṣads confirm this truth.

Taittirīya Upaniṣad 2.1 - तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः। आकाशाद्वायुः। वायोः अग्निः। "From Brahman arises space, from space air, and from air fire."

आपः ॥ २.३.११॥

āpaḥ || 2.3.11 ||

Water (is produced from fire).

This sūtra introduces water (āpaḥ) as another element in the sequence of creation, following fire (tejas). It emphasizes the interconnectedness of elements and their origins from Brahman, the ultimate reality.

Taittirīya Upaniṣad 2.1 -आकाशाद्वायुः। वायोः अग्निः। अग्नेः आपः। "From Brahman arises space, from space air, from air fire, and from fire water."

पृथिव्यधिकाररूपशब्दान्तरादिभ्यः ॥ २.३.१२॥

pṛthivyadhikārarūpaśabdāntarādibhyaḥ || 2.3.12 ||

(The word "food" means) earth on the strength of the topic, colour, and other Śruti.

This Brahma Sūtra highlights earth (pṛthivī) as a significant element in the sequence of creation, emphasizing its interconnectedness with other elements while affirming their shared origin in Brahman.

Taittirīya Upaniṣad 2.1 - आपोऽग्नेः। पृथिव्यां ओषधयः। "From fire (Tejas) came water (Āpaḥ). From water arose the Earth (Pṛthivī)."

Chāndogya Upaniṣad 6.2.4 - tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā annamasṛjanta tasmādyatra kva ca varṣati tadeva bhūyiṣṭhamannaṃ bhavatyadbhya eva tadadhyannādyaṃ jāyate || "That water decided: 'I shall be many; I shall be born.' That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced."

Praśna Upaniṣad 2.4 - पृथिवी गन्धरसा। "Earth has the qualities of smell and taste."

तदभिध्यानादेव तु तल्लिङ्गात् सः ॥ २.३.१३॥

tadabhidhyānādeva tu talliṅgāt saḥ || 2.3.13 ||

But because of His reflecting only He (the Supreme is the creator of air etc) is known from His indicatory marks.

The sūtra suggests that all elements, including earth, are manifestations of Brahman through its reflection.

The creation of elements happens through Brahman's meditation (abhidhyāna), as indicated by scriptural signs (liṅga).

Chāndogya Upaniṣad 6.2.3 - tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante |

This passage confirms that creation results from Brahman's will (abhidhyāna).

Taittirīya Upaniṣad 2.6 - tatsṛṣṭvā tadevānuprāviśat "Having created this world, Brahman entered into it."

This indicates that Brahman remains the conscious substratum of creation.

विपर्ययेण तु क्रमोऽत उपपद्यते च ॥ २.३.१४॥

viparyayeṇa tu kramo'ta upapadyate ca || 2.3.14 ||

(In dissolution the elements are withdrawn) in the reverse order (from the order of creation) and this is reasonable.

This sūtra discusses the process of dissolution in relation to the creation of elements, asserting that the order of dissolution occurs in a reverse manner compared to the order of creation. This emphasizes the cyclical nature of existence and how elements return to their source.

Bhagavad Gītā 8.19 - भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। "All beings repeatedly manifest and merge back into the unmanifest at the time of dissolution."

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् ॥ २.३.१५॥

antarā vijñānamanasī krameṇa talliṅgāditicennāviśeṣāt || 2.3.15 ||

If it be said that (between Brahman and elements) the intellect and mind (are mentioned and that ought to be the order in creation and the inverse order in dissolution), owing to indication of that, (we say) not so, on account of the non-difference (of the intellect and mind from the elements).

This sūtra addresses a possible objection regarding the sequence of creation, particularly concerning vijñāna (intellect) and manas (mind). The opponent suggests that an intermediate stage should exist between intellect and mind due to scriptural indications. However, the sūtra refutes this by asserting that there is no distinction (aviśeṣa) in their sequence according to Vedantic scriptures.

Māṇḍūkya Upaniṣad (6) – eṣa sarveśvaraḥ eṣa sarvajñaḥ, eṣo'ntāryami, eṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām. || This is the Lord of All; the Omniscient; the Indwelling Controller; the Source of All. This is the beginning and end of all beings.

Since Vijñāna (intellect) arises from Brahman directly, it does not require an additional intermediary stage before the emergence of mind.

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ॥ २.३.१६॥

carācaravyapāśrayastu syāt tadvyapadeśo bhāktaḥ tadbhāvabhāvitvāt || 2.3.16 ||

The mention of birth and death must be in the primary sense in relation to the moving and the motionless; in relation to the soul it must be in a secondary sense, the application (of such words) being possible when a body is present.

The world (both moving and non-moving) appears to be associated with Brahman, but this is only in a figurative sense.

Brahman itself remains untouched and beyond all modifications.

Shvetashvatara Upaniṣad 6.8 - na tasya kāryaṃ karaṇaṃ ca vidyate | "He (Brahman) has no work to perform, nor does He depend on any instrument of action."

Just as space accommodates everything but remains unaffected, Brahman pervades the universe yet remains detached.

The movement (chara) and stillness (achara) of objects belong to Prakṛti (Maya), not to Brahman.

Shvetashvatara Upaniṣad 6.11 - eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca || “The non-dual and resplendent Lord is hidden in all beings. All-pervading, the inmost Self of all creatures, the impeller to actions, abiding in all things, He is the Witness, the Animator and the Absolute, free from gunas.”

Bhagavad Gita 7.7 - मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव | "All this is strung on Me like pearls on a thread."

Paramaśiva (Brahman) is omnipresent but remains unaffected by the changing world.

नात्मा अश्रुतेर्नित्यत्वाच्च ताभ्यः ॥ २.३.१७॥

nātmā aśruternityatvācca tābhyaḥ || 2.3.17 ||

The individual soul has no origin; because the Śruti do not mention this, also on account of its being eternal (as per the Śruti).

The Upaniṣads and Bhagavad Gita affirm the eternal nature of Ātman:

Bhagavad Gita 2.20 - न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ "The Self is never born nor does it die; it neither comes into existence nor ceases to exist. It is unborn, eternal, changeless, and ancient; it is not slain when the body is slain."

Bhagavad Gita 2.17 - अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। "Know that which pervades everything to be indestructible."

Chandogya Upaniṣad 3.14.1 - sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta | atha khalu kratumayaḥ puruṣo yathākraturasmiṁlloke puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta || “All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly.”

Thus, the Self (Ātman) is not transient like physical elements (earth, water, fire, air, space) because it is described as eternal

(nitya) and indestructible.

Shvetashvatara Upaniṣad 4.10 - māyāṃ tu prakṛtiṃ vidyānmāyinaṃ ca maheśvaram | "Know Prakṛti (nature) to be Maya and the Lord of Maya to be Maheshvara (Shiva)."

ज्ञोऽत एव ॥ २.३.१८॥

jño'ta eva || 2.3.18 ||

For this very reason (that it is not created) (the soul is) intelligence.

Ātman (the Self) is inherently the Knower (Jñātā), the conscious principle.

Aitareya Upaniṣad 3.1.3 - prajñānam brahma | Consciousness is Brahman.

Kaṭha Upaniṣad 2.18 - न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित्। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ "The wise one is neither born nor dies; he has not come from anywhere, nor has he become anyone. He is unborn, eternal, permanent, and ancient; he is not killed when the body is killed."

Bhagavad Gita 2.20 - न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ "It is never born nor does it ever die; it has not come into being nor will it ever come into being. It is unborn, eternal, constant, and ancient; it is not killed when the body is killed."

युक्तेश्च ॥ २.३.१९॥

yukteśca || 2.3.19 ||

And this is also established through reasoning.

Śruti (scripture) is supported by Yukti (logical reasoning) to prove that the Self is inherently conscious.

Even without scriptural authority, pure reasoning reveals that consciousness cannot arise from the inert body or material objects.

उत्क्रान्तिगत्यागतीनाम् ॥ २.३.२०॥

Utkrāntigatyāgatīnām || 2.3.20 ||

(The individual soul must be atomic in dimension owing to the mention in the Vedas) of its departure from the body, going (to the next world by following a course) and coming back (from there).

Jīva undergoes departure (utkrānti), movement (gati), and return (āgati).

Kaṭha Upaniṣad 1.2.19 - संपराये कृतात्मानः | "The one who realizes the Self does not return." Liberated Jīvas do not return; others take rebirth.

The Jīva attains temporary enjoyment in Swarga (heaven) and then returns.

Bhagavad Gītā 9.21 - क्षीणे पुण्ये मर्त्यलोकं विशन्ति | "When the good karma is exhausted, they return to the mortal world.

Those engaged in adharma (unrighteous acts) take birth in lower worlds.

Īśa Upaniṣad 3 - असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः | "Dark worlds, covered in ignorance, await the ignorant souls."

स्वात्मना चोत्तरयोः ॥ २.३.२१॥

svātmanā cottarayoḥ || 2.3.21 ||

And the latter two (going and coming) (being connected) directly with their agent (soul).

Chāndogya Upaniṣad 7.25.2 - athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā paścādātmā purastādātmā dakṣiṇata ātmottarata ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu kāmacāro bhavati atha ye'nyathāto viduranyarājānaste kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro bhavati || “ext is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations].”

The Jīva moves through birth and death based on its nature and its karma.

नाणुरतत् श्रुतेरिति चेन्न इतराधिकारात् ॥ २.३.२२॥

nāṇuratat śruteriti cenna itarādhikārāt || 2.3.22 ||

If it be objected (that the soul is not atomic) as the Śruti state it to be otherwise, (we say) no, (since that context relates to) other than the individual soul (Supreme Self).

Śvetāśvatara Upaniṣad 5.9 – bālāgraśatabhāgasya śatadhā kalpitasya ca | bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate || Know the embodied soul to be a part of the hundredth part of the point of a hair divided a hundred times; and yet it is infinite.

स्वशब्दोन्मानाभ्यां च ॥ २.३.२३॥

svaśabdonmānābhyāṃ || 2.3.23 ||

And because of the direct Śruti use of the word as well as mention of infinitesimality.

Jīva is all-pervading using two pramāṇas (means of knowledge): Svaśabda (Śruti Pramāṇa) or Direct scriptural evidence and Unmāna (Yukti Pramāṇa) –Logical inference

अविरोधश्चन्दनवत् ॥ २.३.२४॥

avirodhaścandanavat || 2.3.24 ||

There is no contradiction as in the case of sandalwood paste.

The analogy suggests that just as applying sandal-paste to a localized area creates a cooling sensation felt throughout the body, the atomic soul can experience sensations across the entire body due to its connection with the mind and senses.

Bhagavad Gita 13.33 - यथा सूर्यः सर्वतः प्रकटः | "Just as one sun illuminates this entire world, so does the soul illuminate the entire body." This reinforces that while the soul may be atomic, its effects can be felt universally.

Chāndogya Upaniṣad 6.8.7 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' (Śvetaketu then said,) 'Please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.

This illustrates how an atomic entity can have widespread influence.

अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धृद्धि हि ॥ २.३.२५॥

avasthitivaiśeṣyāditi cennābhyupagamāddhṛddhi hi || 2.3.25 ||

If it be objected that (the argument holds good in the case of sandal paste) owing to its peculiarity of position, (but that is not evident in the case of the soul), (we say), no, (a peculiar location) for the soul is admitted in the Śruti, for it exists in the heart.

Here, an objection is raised: "Doesn't Jīva experience different conditions (avasthās) like waking, dreaming, and deep sleep? Doesn't this indicate that Jīva is limited and changing?"

The response: "No, because the core consciousness (hṛd – the Self) remains unchanged even as the body and mind undergo different states."

The Self is always present as the substratum of all experiences.

Muṇḍaka Upaniṣad 2.2.2 - yadarcimadyadaṇubhyo'ṇu ca yasmiṁllokā nihitā lokinaśca | tadetadakṣaraṃ brahma sa prāṇastadu vāṅmanaḥ tadetatsatyaṃ tadamṛtaṃ tadveddhavyaṃ somya viddhi || "That which is radiant, subtler than the subtle, That by which all the worlds and their inhabitants are supported-That, verily, is the indestructible Brahman; That is the prāṇa, speech and the mind; That is the True and That is the Immortal. That alone is to be struck. Strike It, my good friend."

This means that the Self is not limited by different states (avasthās); rather, it is the unchanging witness (sākṣī) of all states.

गुणाद्वाऽऽलोकवत् ॥ २.३.२६॥

guṇādvālokavat | 2.3.26 ||

Or owing to its quality as in the world.

The opponent argues that if the Jīva (Self) is truly unchanging, how do we explain the variety of experiences, actions, and differences among individuals?

The sūtrakāra (Bādarāyaṇa) answers: "guṇādvālokavat" – these differences are due to guṇas (attributes or limiting adjuncts like body, mind, senses), just as light appears differently depending on the medium it shines through.

Chāndogya Upaniṣad 6.8.7 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self.

That thou art, O Śvetaketu.' (Śvetaketu then said,) 'Please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.

This declares the non-difference of Jīva and Brahman, regardless of appearances.

All perceived differences are due to upādhis, not the Self itself.

Shiva Sūtras 1.1 - caitanyamātmā "Consciousness is the Self".

The Jīva's qualities are temporary modifications, and the underlying consciousness (Paramaśiva) is the eternal truth.

Mundaka Upaniṣad 3.1.1 - dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte "Two birds, united and friends, cling to the same tree".

व्यतिरेको गन्धवत् तथा च दर्शयति ॥ २.३.२७॥

vyatireko gandhavat tathā ca darśayati || 2.3.27 ||

The extension beyond (the soul) is like smell (which extends beyond the object). The distinction (vyatireka) is apparent, not absolute, and scripture (tathā ca darśayati) reveals the non-dual truth.

īśāvāsyamidaṁ sarvaṁ yatkiñca jagatyāṁ jagat | Iśāvāsya Upaniṣad 1 "All this, whatever moves in this moving world, is enveloped by the Lord"

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ | Bhagavad Gita 15.7 "The jīva in this world is an eternal fragment of Myself"

पृथगुपदेशात् ॥ २.३.२८॥

pṛthagupadeśāt || 2.3.28 ||

On account of the separate teaching (of the Śruti) (the soul and intelligence are separate).

The Upaniṣads often list the body, senses, mind, and then distinctly mention the Self, implying the Self is not one of them, but something beyond them.

However, Advaita asserts that this distinction is provisional (vyavaharika), not absolute (paramarthika). The ultimate truth remains the non-duality of jīva and Brahman.

This separate mention shows the Self is distinct from the body/mind/self known in common terms.

yathā nadyaḥ syandamānāḥ samudre 'staṁ gacchanti nāmarūpe vihāya | Mundaka Upaniṣad 3.2.8 "As rivers, flowing, merge into the ocean, abandoning name and form"

Here, the separate identity of the jīva (like rivers) is shown to dissolve into Brahman (the ocean), despite initial distinct teachings.

Bhagavad Gita 6.29 - sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani "The Self dwelling in all beings, and all beings in the Self"

तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् ॥ २.३.२९॥

tadguṇasāratvāttu tadvyapadeśaḥ prājñavat || 2.3.29 ||

But because its essence is those qualities, it is designated as such, like the wise one (intelligent Self).

The Jīva's apparent individuality arises from its association with Brahman's qualities (e.g., consciousness, existence), which are its essential nature (sāra). The jīva is not a separate entity but is designated (vyapadeśaḥ) as Brahman due to this shared essence. The analogy of prājñavat refers to the state of deep sleep (sushupti), where the Jīva's individuality dissolves, and only pure consciousness (prajña, the "wise one") remains, reflecting its true nature as Brahman.

Katha Upaniṣad 1.3.- ātmānaṁ rathinaṃ viddhi śarīram rathameva tu | buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca | "Know the Ātman to be the master of the chariot; the body, chariot; the intellect, the charioteer; and the mind, the reins."

Spanda Karikas 1.5 Na duḥkhaṃ na sukhaṃ yatra na grāhyaṃ grāhakaṃ na ca| Na cāsti mūḍhabhāvo' pi tadasti paramārthataḥ|| "The Highest Principle (Spanda) is free of unhappiness, happiness, object, subject or insentience."

Bhagavad Gītā 18.61 - īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati | "The Lord dwells in the hearts of all beings, O Arjuna"

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॥ २.३.३०॥

yāvadātmabhāvitvācca na doṣastaddarśanāt || 2.3.30 ||

And because it persists so long as the soul exists, there can be no defect, for this is what is met with in the scriptures.

The Jīva's individuality—marked by its association with the body, mind, and senses—exists only as long as ignorance (avidyā)

persists. This conditioned state (ātmabhāvitva) is not a defect in the doctrine of non-duality because it is a superimposition (adhyāsa), not the ultimate reality. Scripture (taddarśanāt) reveals that this individuality ceases upon self-realization, when the jīva recognizes its identity with Brahman.

The Jīva's conditioned existence (ātmabhāvitva) lasts only until self-knowledge dawns, affirming that its separateness is temporary and not a flaw.

Kena Upaniṣad 1.3 - na tatra cakṣurgacchati na vāggacchati no manaḥ | "There, the eye does not go, nor speech, nor mind"

This indicates that the Jīva's limitations are tied to its conditioned state, and scripture (taddarśanāt) points beyond them to the infinite Brahman.

Bhagavad Gītā 13.2 - kṣetrajñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata || "Know Me as the Knower in all bodies, O Arjuna." This shows that even though the Self appears in relation to the body, it remains the witness, untouched and unchanging.

पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॥ २.३.३१॥

puṃstvādivattvasya sato'bhivyaktiyogāt || 2.3.31 ||

Like manhood and such qualities, the quality of (being embodied) can manifest in the existent Self (without contradiction).

This addresses why the jīva appears distinct, using the analogy of qualities like masculinity (puṃstva) or femininity, which exist latently in a person and manifest under certain conditions. Similarly, the Jīva's individuality is a manifestation (abhivyakti) of its inherent nature, not a fundamental reality.

Just as masculinity or femininity manifests from a neutral state in a child, the Jīva's individuality is a spontaneous expression (abhivyakti) of Paramaśiva's divine play (līlā). This manifestation is not a flaw but a deliberate unfolding, and through sadhana and realization ofŚivo'ham, the jīva recognizes its source as Paramaśiva, beyond all temporary forms.

Kaṭha Upaniṣad 2.2.13 - nityo'nityānāṁ cetanaścetānānām eko bahūnāṁ yo vidadhāti kāmān | "He is the eternal among the non-eternal, the Conscious among the conscious; One orders the desires of many."

This shows the immutable, conscious Self manifesting as though involved, while remaining ever free.

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ॥ २.३.३२॥

nityopalabdhyanupalabdhiprasaṅgo'nyataraniyam vā'nyathā || 2.3.32 ||

Else there will be the possibility of either constant perception or nonperception or the necessity of one of the two otherwise.

If the jīva were wholly distinct from Brahman, it could never perceive Brahman (anupalabdhi), contradicting spiritual experience. If it were identical without maya's influence, it would always perceive Brahman (nityopalabdhi), negating the need for liberation. Advaita resolves this by positing that the jīva is Brahman veiled by ignorance (vidyā), and its perception varies due to this superimposition, not because of an inherent flaw in its nature.

Kena Upaniṣad 2.2 - nāhaṁ manye suvedeti no na vedeti veda ca | "I do not think I know it well; nor do I think I do not know it"

As per Paramādvaita, the Jīva's perception of Paramaśiva (the ultimate reality) is neither constant nor absent but depends on its state of consciousness among the 25 states it traverses, culminating in turiyātīta-turiyātīta (beyond the fourth state). The sūtra's contingencies (nityopalabdhi or anupalabdhi) arise only if one misunderstands the Jīva, Īśvara (God), and jagat (cosmos) as separate. Counting never started because separation never happened. Oneness remains inside as Oneness is the point of view of Mokṣa.

कर्ता शास्त्रार्थवत्त्वात् ॥ २.३.३३॥

kartā śāstrārthavattvāt || 2.3.33 ||

The individual soul must be an agent, for thus alone the scriptures become meaningful.

Some schools (like Sāṅkhya and Vaiśeṣika) propose that the Self is not the doer, and that actions are performed only by the body-mind complex, while the Self merely "witnesses."

Advaita states that while ultimately, in the Paramārthika Satya (absolute reality), the Self is akartā (non-doer), empirically (Vyāvahārika Satya), the Self appears to act through the body-mind—this is due to adhyāsa (superimposition). If there were no kartā, these teachings would have no subject, and hence become meaningless (śāstrārthavattvāt).

Bhagavad Gītā 3.27 - prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ | ahaṅkāra-vimūḍhātmā kartāham iti manyate || “All actions are performed by the modes of nature (prakṛti), but one whose mind is deluded by ego thinks: I am the doer.”

This highlights the jīva as a doer (kartā) in bondage, making scriptural injunctions meaningful (śāstrārthavattvāt), while knowledge reveals its true non-doing nature as Brahman.

Katha Upaniṣad 1.3.3 - ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu | "Know the Self as the rider, and the body as the chariot"

The Jīva's actions align with its 25 states of consciousness, where even Īśvara (God) is a state (turīyātīta-turīyātīta). The scriptures (as Shabda Pramana) - Vedas, Āgamas, and words of authentic gurus like himself—are purposeful because they awaken the jīva to its divine agency. He asserts: "When I reveal the truth about Jīva, your understanding about jīva will be for Mokṣa," linking doership to the ultimate goal. The document's reference to dīkṣā and sadhana (e.g., "When guru gives Dīkṣā persisting in that, manifesting is sadhana") underscores the Jīva's active role in manifesting Paramaśiva's powers, making scriptures meaningful.

विहारोपदेशात् ॥ २.३.३४॥

vihāropadeśāt || 2.3.34 ||

Because of the scriptural statement describing (creation) as sport (of the Self/Brahman).

Taittiriya Upaniṣad 2.6 - so'kāmayata bahu syāṁ prajāyeyeti | "He desired, 'May I become many, may I be born'"
This describes Brahman's playful manifestation (vihāra) as the jīva and the world, suggesting that the Jīva's activities are part of this cosmic sport, taught (upadeśāt) to lead it back to its source.

As per Paramādvaita, vihāropadeśāt is the Jīva's divine play (vihāra) within Paramaśiva's cosmic līlā. Jīva is part of Paramaśiva left to play with Himself, thus the Jīva's activities are a spontaneous, synergistic expression of Paramaśiva's consciousness. The scriptures (Shabda Pramana - Vedas, Āgamas, and guru's words) teach this vihāra to awaken the jīva to its agency across the 25 states of consciousness, culminating in turīyātīta-turīyātīta. When Paramaśiva is dancing, small fire particles fly out of the huge fire column and that is creation," likening the Jīva's actions to sparks in Paramaśiva's dance.

उपादानात् ॥ २.३.३५॥

upādānāt || 2.3.35 ||

Because (Brahman is) the material cause (of the universe).

Upādānāt explains that the Jīva's agency and activities arise because it is the material cause (upādāna) of its experiences in the empirical realm. The Jīva, though ultimately non-different from Brahman, becomes the "cause" of its actions and perceptions through its identification with upadhis (limiting adjuncts) like the body, mind, and intellect, which are products of maya (ignorance). This identification enables the jīva to be the substratum of its karma and experiences, making scriptural injunctions meaningful. In the absolute sense (paramarthika), however, the Jīva's doership dissolves, as it is Brahman alone.

Paramādvaita says, your DNA is made of the material called jagat – pancha bhutas. It is made by Īśvara and given to jīva to enjoy," positioning the jīva as the material cause of its existence and actions, empowered by Paramaśiva.

From the point of view of the Jīva, even Īśvara and jagat is part of Jīva, implying that the Jīva's upādāna role encompasses its experience of the cosmos, guided by dīkṣā and sādhanā toward oneness with Paramaśiva.

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॥ २.३.३६॥

vyapadeśācca kriyāyāṃ na cennirdeśaviparyayaḥ || 2.3.36 ||

And the soul is an agent because of the mention (as such) in respect of action; were it not so, there would have been a contrary indication.

This sūtra continues the discussion of the Jīva's agency, asserting that the Jīva is designated (vyapadeśa) as the doer in scriptural descriptions of actions (kriyā), and denying this would contradict (viparyaya) the specific teachings (nirdeśa) of the scriptures. It reinforces the Jīva's role as an active agent in the empirical context.

Jīva is part of Paramaśiva left to play with Himself, and its actions (kriyā) across 25 states of consciousness and seven bodies are taught in scriptures (Shabda Pramana) to awaken its divine agency. Denying this role would contradict (viparyaya) the scriptural guidance (nirdeśa) that leads to Mokṣa, as BHAGAVĀN asserts: "When I reveal the truth about Jīva, your understanding about Jīva will be for Mokṣa."

Taittirīya Upaniṣad 3.1 - yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yat prayanty abhi saṁviśanti | tad vijijñāsasva | tad brahma iti || "That from which all beings are born, by which they live, and into which they merge—know That to be Brahman."

Paramaśiva does not create the world from something - He manifests it as Himself. Creation is not from external material. It is

from His own being. Just like a spider spins a web from its own substance - so is the universe."

उपलब्धिवदनियमः ॥ २.३.३७॥

upalabdhivadaniyamaḥ || 2.3.37 ||

As in the case of perception there is no rule (here) also.

This indicates that the Jīva's agency and experiences are not strictly predetermined or restricted (aniyamaḥ), much like perception (upalabdhi), which varies based on circumstances, senses, and objects. Due to avidyā (ignorance), the Jīva, though essentially Brahman, identifies with upadhis (limiting adjuncts) like the mind and senses, enabling diverse actions and perceptions in the empirical (vyavaharika) realm. This lack of rigid restriction allows the Jīva to engage in karma and pursue liberation, as prescribed by scripture, without contradicting its ultimate non-dual nature.

Mundaka Upaniṣad 3.2.9 - sa yo ha vai tat paramaṃ brahma veda brahmaiva bhavati nāsyābrahmavitkule bhavati | tarati śokaṃ tarati pāpmānaṃ guhāgranthibhyo vimukto'mṛto bhavati || “He who knows that highest Brahman becomes even Brahman; and in his line, none who knows not the Brahman will be born. He crosses grief and virtue and vice and being freed from the knot of the heart, becomes immortal.”

This reflects the Jīva's flexible engagement with reality, unrestricted by fixed perception.

शक्तिविपर्ययात् ॥ २.३.३८॥

śaktiviparyayāt || 2.3.38 ||

Because of the reversal of power.

The Jīva's apparent agency and limitations arise from a reversal (viparyaya) of its inherent power (śakti), which is originally one with Brahman's infinite consciousness. Due to avidyā (ignorance), the Jīva misidentifies with upadhis (limiting adjuncts) like the body and mind, redirecting its divine śakti into finite actions and experiences in the empirical (vyavaharika) realm. This reversal is not a permanent flaw but a temporary condition, and scriptures guide the Jīva to redirect its śakti toward self-realization, recognizing its non-dual nature as Brahman.

Svetasvatara Upaniṣad 4.10 - māyāṁ tu prakṛtiṁ vidyānmāyinaṁ tu maheśvaram | "Know Maya as Prakṛti, and the wielder of Maya as the Great Lord"

This verse indicates that the Jīva's power (śakti) is misdirected through maya (viparyaya), causing its apparent limitation, but its source remains the divine.

Chandogya Upaniṣad 3.14.1 - sarvaṁ khalvidaṁ brahma tajjalāniti śānta upāsīta | "All this is indeed Brahman; from That it arises, into That it merges, as That it breathes"

The Jīva's śakti, though seemingly reversed into individuality, is rooted in Brahman, and scripture redirects it toward unity.

As per Paramādvaita, the Jīva, as "part of Paramaśiva left to play with Himself," possesses infinite śakti but reverses it (viparyaya) by identifying with lower bodies (physical, pranic, mental) rather than all seven bodies, including the nirvanic body of Paramaśiva. Possessing all these 7 bodies simultaneously, spontaneously, synergistically is divya sharira, but due to maya, the Jīva's śakti manifests as limited actions and perceptions. The scriptures (Shabda Pramana) guide this reversal back to its source through kāyakalpa—superconscious epigenetics.

daivī hyeṣā guṇamayī mama māyā duratyayā | Bhagavad Gitā 7.14 Translation: "This divine Maya of Mine, consisting of the gunas, is hard to overcome"

समाध्यभावाच्च ॥ २.३.३९॥

samādhyabhāvācha || 2.3.39 ||

And because of the absence of samādhi (there is contradiction).

If the jīva were not the doer, it could not engage in disciplines like meditation, self-inquiry (ātma-vicāra), or yoga, rendering scriptural injunctions for liberation meaningless. Due to avidyā (ignorance), the jīva identifies with upādhis (limiting adjuncts), enabling action in the empirical (vyāvahārika) realm. Samādhi redirects this agency, dissolving avidyā to realize the jīva's identity with Brahman.

This links samādhi to the jīva's active practice, avoiding samādhyabhāva.

Bhagavad Gītā 5.5 - samaṃ sarvaṃ viśvena saṃnādati yogayukto munirbrahma | "The sage, united in yoga, sees all equally and attains Brahman" This affirms samādhi as the jīva's path, necessitating agency to fulfill scripture.

The jīva's capacity to access higher states of consciousness, culminating in turīya and turīyatīta-turīyatīta, through conscious practice. He teaches that the jīva, as "part of Paramaśiva left to play with Himself," requires agency to engage in sādhana and dīkṣā (initiation), which lead to samādhi-like states where it experiences Śivoham—oneness with Paramaśiva. Without this agency, the jīva would face samādhyabhāva (absence of samādhi), contradicting the Śabda Pramāṇa (scriptural authority) of Vedas, Āgamas, and his own revelations.

Nithyānanda emphasizes kāyākalpa—superconscious epigenetics—as a means to harness the jīva's śakti across its seven bodies (physical to nirvāṇic). He states: "Consciously if you slip into suṣupti, you will fall into turīya," linking samādhi to the jīva's ability to navigate consciousness states, avoiding samādhyabhāva. His sādhana instruction—"Every night have a strong will, consciously see how you are slipping into different state of consciousness"—reflects the jīva's active role in achieving meditative absorption, aligning with scripture's purpose.

Samādhi is not a state you enter—it is the realization that you are not separate from Paramaśiva. If you think you are a separate, small soul, samādhi becomes impossible. Enlightenment is remembering your cosmic identity.

यथा च तक्षोभयथा ॥ २.३.४०॥

yathā ca takṣobhayathā || 2.3.40 ||

And even as a carpenter is both.

The jīva, like a carpenter (takṣa), functions in two ways (ubhayathā): as the agent who performs actions (kartā) and as the enjoyer or sufferer who experiences their results (bhoktā). Just as a carpenter uses tools (e.g., axe, hammer) to create and experiences the outcomes (e.g., fatigue, satisfaction), the jīva employs its upādhis (limiting adjuncts—body, mind, senses) to act and perceive in the empirical (vyāvahārika) realm due to avidyā (ignorance).

Kaṭha Upaniṣad 1.3.3 - ātmānam rathinaṃ viddhi śarīram rathameva tu | buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva | "Know the Self as the rider, and the body as the chariot" The jīva, like a carpenter, directs its tools (body, senses) as kartā and experiences results as bhoktā, fulfilling scripture's purpose."

Bhagavad Gītā 3.20 - karmaṇaiva hi saṃsiddhimāsthitā janakādayaḥ | "By action alone, Janaka and others attained perfection" Kṛṣṇa affirms the jīva as kartā and bhoktā, guided by action to liberation.

In the mokṣa-centric Paramādvaita framework, this shows the jīva's dual role within Paramāśiva's divine play (līlā). The jīva, as part of Paramāśiva left to play with Himself, operates as both kartā (doer) and bhoktā (experiencer) across its 25 states of consciousness and seven bodies (physical to nirvāṇic). Like a carpenter using tools to create and experiencing the process, the jīva shapes its reality through actions and perceives their outcomes, guided by Śabda Pramāṇa (Vedas, Āgamas, and his revelations).

परात्तु तच्छ्रुतेः ॥ २.३.४१॥

parāttu tacchruteḥ || 2.3.41 ||

But (even) that (agency of the soul) is from the Supreme Lord; so declares the Śruti.

Scripture (śruti) reveals that Brahman is the source of all actions and powers, and the jīva's agency is a reflection of this divine śakti.

From the point of view of mokṣa, all 4 - jīva, jagat, Īśvara, mokṣa - were always one. Denying Paramāśiva as the source (parāt) would contradict scripture (tacchruteḥ).

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः ॥ २.३.४२॥

kṛtaprayatnopekṣastu vihitapratiṣiddhāvaiyarthyādibhyaḥ || 2.3.42 ||

But (the Lord) merely looks on at the effort made (by the jīva), due to the futility and so forth of (assuming His direct involvement in) what is enjoined and prohibited."

This sūtra follows 2.3.41 (parāttu tacchruteḥ), addressing the extent of the Supreme's role in the jīva's actions. It clarifies that while the jīva's agency derives from the Supreme (Brahman/Paramāśiva), the Lord remains a passive overseer (upekṣā), and the jīva's efforts (kṛtaprayatna) determine its actions within the framework of scriptural injunctions (vihita) and prohibitions (pratiṣiddha). Direct involvement by the Supreme would render these prescriptions futile (avaiyarthya).

Scripture (śruti) prescribes duties (vihita, e.g., rituals) and prohibits actions (pratiṣiddha, e.g., harm), which would be meaningless (avaiyarthya) if Brahman were the sole doer, negating the jīva's responsibility and free will. In the empirical (vyāvahārika) realm, the jīva acts; in the absolute (pāramārthika) state, Brahman is the non-acting witness, aligning with non-duality.

In Advaita, the world is Mithyā (apparently real), and Īśvara is the nimitta-kāraṇa (intelligent cause) of the universe. While Īśvara governs the results of actions through the law of karma, He is not partial or indifferent.

Bhagavad Gītā 9.29 - samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ | ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpyaham || "I am equal to all beings; to Me none is hateful or dear. But those who worship Me with devotion, they are in Me and I am in them."

Śvetāśvatara Upaniṣad 6.9 - sa kāraṇaṃ karaṇādhipādhipo na cāsya kaścijjanitā na cādhipaḥ | "He is the cause, the Lord of the lords of the senses, with no progenitor or overlord."

The Supreme oversees without acting, validating the jīva's effort.

From the point of view of mokṣa and Paramādvaita, Paramaśiva remains a witness, empowering the jīva to act within Śabda Pramāṇa (Vedas, Āgamas, his revelations), which prescribe (vihita) practices like sādhana and prohibit (pratiṣiddha) delusion. Direct intervention by Paramaśiva would negate the jīva's role, rendering scripture futile (avaiyarthya). When guru gives dīkṣā persisting in that, manifesting is sādhana.

Jīva, jagat, Īśvara is one only, yet the jīva's actions within this oneness uphold scriptural purpose.

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ॥ २.३.४३॥

aṃśo nānāvyapadeśādanyathā cāpi dāśakitavāditvamadhīyata eke || 2.3.43 ||

(The individual souls are) parts of God on account of the difference being declared and otherwise also (for in some texts) Brahman is being spoken of as being fishermen, knaves, etc.

This sūtra addresses the relationship between the jīva and the Supreme (Brahman/Paramāśiva). It asserts that the jīva is a part (aṃśa) of the Supreme, as indicated by various scriptural descriptions (nānāvyapadeśa), and counters alternative interpretations (e.g., the jīva as entirely separate) by noting that some texts metaphorically describe its empirical roles (dāśakitavāditva—fishermen, hunters, etc.), yet still affirm its connection to the Supreme.

Bhagavad Gītā 15.7 - mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ | "An eternal part of Me becomes the jīva in the world of beings." Kṛṣṇa confirms the jīva as aṃśa, echoing śruti.

When Paramaśiva is dancing, small fire particles fly out of the huge fire column and that is creation" (from the document). This vivid metaphor aligns with the sūtra, portraying the jīva as sparks (aṃśa) from Paramaśiva's fiery dance, manifesting diverse designations (nānāvyapadeśa)—such as empirical roles like fishermen or hunters (dāśakitavāditva)—across its 25 states of consciousness and seven bodies. These roles, noted by some (eke) in Śabda Pramāṇa (scriptural authority), are Paramaśiva's playful expressions, not a separation, counting never started because separation never happened.

मन्त्रवर्णात् ॥ २.३.४४॥

mantravarṇāt || 2.3.44 ||

From the words of the mantras also.

Jīva's status as a part (aṃśa) of Brahman is supported by explicit mentions in Hindu mantras (mantra), which describe (varṇa) the jīva's relationship to the Supreme.

अपि स्मर्यते ॥ २.३.४५॥

api smaryate || 2.3.45 ||

And this is also stated in the Smrti.

This relationship is not only affirmed by Hindu mantras (śruti) but also recalled or reiterated in the Smṛti texts (traditional scriptures like the Itihāsas and Purāṇas), providing additional authoritative evidence.

Viṣṇu Purāṇa 1.9 - sadaika-rūpaḥ pūrṇatvāt | Due to His being fully complete, His form always remains the same

Śrīmad Bhāgavatam - ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate | "I am the source of all; from Me everything proceeds." This recalls the jīva's origin in the Supreme, aligning with smaryate.

Rāmāyaṇa, Yuddha Kāṇḍa - yathā samudrasya taraṅgāḥ sarvaṃ tasyaiva saṃnādati | "As waves of the ocean, all resonate with it."

The jīva as aṃśa is reiterated in Smṛti, providing additional evidence.

प्रकाशादिवन्नैवं परः ॥ २.३.४६॥

prakāśādivannaivaṃ paraḥ || 2.3.46 ||

The Supreme is not like light and such things.

The Supreme is not comparable to material entities like light (prakāśa) or other phenomena (ādi), which are limited and divisible, thus distinguishing the jīva's relationship with the Supreme from a literal, physical part-whole analogy.

You are not a spark from a fire. You are the fire. Just because you are unaware of your nature, you believe you are a piece. In truth, you are Paramaśiva—complete, whole, undivided

From the point of view of mokṣa, all 4 - jīva, jagat, Īśvara, mokṣa - were always one. This underscores that Paramaśiva's nature (naivaṃ paraḥ) is not like divisible entities, and the jīva's part-hood is a playful expression within His līlā, not a literal segmentation.

स्मरन्ति च ॥ २.३.४७॥

smaranti ca || 2.3.47 ||

The Smṛtis also state that.

Smṛti texts (smaranti) also affirm this transcendence and relationship, providing further authoritative support alongside śruti.

Viṣṇu Purāṇa - na tasya rūpaṃ cakṣuṣā gṛhyate | "Its form is not grasped by the eye."

Smṛti remembers Brahman as beyond material phenomena, aligning with śruti.

Śrīmad Bhāgavatam - na yatra sūryo na ca candramāḥ na nakṣatraṃ prakāśati | "Where neither sun, nor moon, nor stars shine."

Mahābhārata, Mokṣa Parva - na tasya kaścit prakāśena saṃnādati | "It does not resonate with any light"

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् ॥ २.३.४८॥

anujñāparihārau dehasambandhājjyotirādivat || 2.3.48 ||

Injunction and prohibition (are possible) on account of connection with the body (of the Self) like light etc.

Like the sun, which is untouched by the impurities of the earth it shines upon, the Ātman is unaffected but appears to act because of upādhi (limiting adjuncts).

Bhagavad Gītā 15.8 - śarīraṃ yadavāpnoti yaccāpyutkrāmatīśvaraḥ | "When the Lord obtains a body and when He leaves it." The jīva's actions are body-bound, unlike the Supreme.

The Jīva is not the doer or enjoyer. Action and experience belong to the body-mind, not to consciousness itself. When you unclutch from the body-mind association, you realize your eternal, actionless nature as Paramaśiva.

असन्ततेश्चाव्यतिकरः ॥ २.३.४९॥

asantateścāvyatikaraḥ || 2.3.49 ||

And on account of non-extension there is no confusion (of actions and results).

The jīva's experiences and limitations, tied to its bodily existence, are not continuous (asantati), ensuring no confusion or mixing (avyatikara) of its attributes with those of the Supreme, despite being a part (aṃśa).

The jīva's association with the body (dehasambandha), which governs its actions and limitations (as per 2.3.48), is temporary and non-continuous (asantati). This impermanence—e.g., across births or states like waking and sleep—prevents any mixing (avyatikara) of the jīva's conditioned attributes (e.g., pain, pleasure) with Brahman, the Supreme, which is eternal, unchanging, and free of such qualities.

Kaṭha Upaniṣad 1.2.18 - na jāyate mriyate vā vipaścit | "The wise one is neither born nor dies."

The Supreme's eternity contrasts with the jīva's impermanent states, preventing mixing.

Bhagavad Gītā 2.23 - nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ | "Weapons do not cut it, fire does not burn it."

The Supreme's permanence contrasts with the jīva's impermanence, ensuring avyatikara.

The jīva's temporary bodily existence (asantati) within Paramaśiva's līlā, ensuring no mixing (avyatikara) with Paramaśiva's infinite consciousness. He teaches that the jīva's seven bodies and 25 states of consciousness are non-continuous, shifting across lives and states, while Paramaśiva remains boundless.

आभास एव च ॥ २.३.५०॥

ābhāsa eva ca || 2.3.50 ||

And (the individual soul) is only a reflection (of the Self).

The jīva's individuality, agency, and limitations - previously tied to its bodily connection - are ultimately an ābhāsa (appearance or reflection), not a reality in itself, reinforcing its non-difference from the Supreme (Brahman/Paramaśiva).

Like the reflection of the sun in water, which appears distinct but is not separate from the sun, the jīva seems to be an individual due to its association with upādhis (limiting adjuncts) like the body and mind. In the absolute (pāramārthika) reality, this ābhāsa dissolves, revealing the jīva as Brahman, indivisible and unchanging. In the empirical (vyāvahārika) realm, it functions as an agent, but its true nature is only an appearance, not a substantial reality.

Chāndogya Upaniṣad 6.8.7 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || "That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu [Śvetaketu then said,] 'Please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father."

The jīva's apparent separation is an ābhāsa, like a mirage.

māyā hyeṣā mayā sṛṣṭā yanmāṃ paśyati sarvataḥ | Bhagavad Gītā 4.6 "This māyā is created by Me, whereby one sees Me everywhere." The jīva's separation is an ābhāsa of māyā, not real.

अदृष्टानियमात् ॥ २.३.५१॥

adṛṣṭāniyamāt || 2.3.51 ||

There being no fixity about the unseen principle.

The variety in creation and experience arises due to adṛṣṭa—the invisible force of past karma. But karma is not governed by a single, predictable rule (aniyama). It works in complex ways based on the soul's past actions and intentions across lives.

So, the perceived inconsistency in birth and experience does not disprove the intelligent design of Brahman. Instead, it reflects the complexity and subtlety of causal laws (karma), which are subtle and beyond direct perception.

The jīva's apparent agency and experiences—previously described as an ābhāsa (appearance)—are not strictly regulated (aniyamāt) by adṛṣṭa (unseen karma) independent of Brahman. While adṛṣṭa (past karma) influences the jīva's bodily existence and circumstances in the empirical (vyāvahārika) realm due to avidyā (ignorance), this is not an absolute constraint. Brahman, the Supreme, remains the ultimate cause and overseer, as established in 2.3.41–42, and the jīva's karmic play is an appearance within Brahman's māyā. In the absolute (pāramārthika) reality, the jīva is Brahman, free of karma's restrictions, affirming its non-dual essence.

Śvetāśvatara Upaniṣad 4.10 - māyāṃ tu prakṛtiṃ vidyāt māyinaṃ tu maheśvaram | "Know māyā as prakṛti, and the wielder of māyā as the Great Lord."

Karma's limits are māyā's, not binding on the Supreme.

Bhagavad Gītā 7.14 - daivī hyeṣā guṇamayī mama māyā duratyayā | "This divine māyā of Mine, made of guṇas, is hard to overcome." Karma (adṛṣṭa) is māyā's effect, not an absolute restriction.

Bhagavad Gītā 4.17 - gahanā karmaṇo gatiḥ | "Unfathomable indeed is the way of karma."

अभिसन्ध्यादिष्वपि चैवम् ॥ २.३.५२॥

abhisandhyādiṣvapi caivam || 2.3.52 ||

And similarly, in cases of intention and the like (the diversity is due to unseen karmic causes).

Even intentions (abhisandhi), motives, and subtle inner tendencies (like desire, resolve, will) are subject to the same diversity caused by karma. Why one person has a certain desire or inclination, while another does not comes from past karmic impressions, not randomness or innate inequality.

Bhagavad Gītā 13.21 - puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijānguṇān। kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu॥ "The individual soul situated in prakṛti enjoys the qualities born of prakṛti. Its attachment to these guṇas is the cause of birth in good and evil wombs."

Bṛhadāraṇyaka Upaniṣad 4.4.5 - sa yathā karma kārayate tathā bhavati — kāryakāraṇatvāt। puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena॥ "As one acts and behaves, so does he become. One is virtuous by virtuous action, and evil by evil action."

The jīva's intentions (abhisandhi) and related states (ādi), such as will or effort, are part of its apparent play within Paramaśiva's līlā. These are expressions across the jīva's seven bodies and 25 states, not its true essence. When Paramaśiva is dancing, small fire

particles fly out of the huge fire column and that is creation. The jīva's intentions are sparks of Paramaśiva's infinite consciousness, appearing real but not binding (caivam).

प्रदेशादिति चेन्नान्तर्भावात् ॥ २.३.५३॥

pradeśāditi cennāntarbhāvāt || 2.3.53 ||

If it be said that (the jīva differs from the Supreme) due to spatial limitation, (we reply) no, because of its inclusion (within the Supreme).

This sūtra concludes the jīvādhikaraṇa (section on the jīva) in 2.3, addressing an objection: if the jīva is spatially limited (pradeśa) unlike the all-pervading Supreme, how can it be non-different? The response is that the jīva's apparent limitation is included (antarbhāva) within the Supreme, not separate from it.

The jīva appears limited due to avidyā (ignorance) and upādhis (limiting adjuncts) like the body, but this limitation is an ābhāsa (appearance), not its essence. Brahman includes all appearances (antarbhāva), as the sole reality underlying the jīva, jagat, and everything. In the empirical (vyāvahārika) realm, the jīva seems spatially bound; in the absolute (pāramārthika) reality, it is Brahman, limitless and all-pervading, with no real separation.

Īśavāsya Upaniṣad 5 - tadejati tannaijati taddūre tadvantike | "It moves, it moves not; it is far, it is near" The Supreme includes all, beyond spatial limits.

Śvetāśvatara Upaniṣad 3.16 - sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukham… | "That (Brahman) has hands and feet everywhere; eyes, heads, and mouths everywhere."

This illustrates the all-encompassing nature of the Self, present in all directions and forms.

Kaṭha Upaniṣad 1.2.20 - aṇor aṇīyān mahato mahīyān… "Smaller than the smallest, greater than the greatest…" Highlighting the transcendental nature of the Self, beyond spatial limitations.

Mukti as per the cosmos view – any jīva which can feel one with the whole universe, how the universe feels about itself.

The jīva's spatial limit is an illusion, dissolved through realization. Superconscious mutation when it happens in your system you will simply be liberated from the need of the body. The jīva, included in Paramaśiva (antarbhāva), overcomes pradeśa to realize jīva, jagat, Īśvara is one only.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु द्वितीयाध्यायस्य तृतीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu dvitīyādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

Thus ends the third quarter (pāda) of the second chapter (adhyāya) in the Brahma Sūtras composed by the revered Kṛṣṇa Dvaipāyana (Vyāsa).

Chapter 2 – AVIRODHA – Section 4

तथा प्राणाः ॥ २.४.१॥

tathā prāṇāḥ || 2.4.1 ||

Similarly the organs are produced (from Brahman/ Self).

This sūtra marks the beginning of the fourth pāda of the second adhyāya, which discusses the nature and origin of the prāṇas (vital forces).

This sūtra opens the prāṇādhikaraṇa, addressing the origin and nature of the prāṇas (vital forces) such as breathing, digestion, etc. It states that, just as the jīva's individuality was shown to be an appearance dependent on the Supreme (Brahman/ Paramaśiva) in 2.3, the prāṇas are tathā (likewise) dependent on and originate from the Supreme, not independent entities.

Vital functions like prāṇa (breath), apāna (excretion), vyāna (circulation), udāna (upward movement), and samāna (digestion)—are not self-existent but arise from Brahman, the Supreme, in the same way (tathā) as the jīva's apparent individuality (2.3). Due to avidyā (ignorance), the prāṇas appear to operate within the jīva's body as distinct forces, conditioned by upādhis (limiting adjuncts). However, they are manifestations of Brahman's śakti (power), included within Its infinite reality (antarbhāva, cf. 2.3.53). In the absolute (pāramārthika) reality, the prāṇas, like the jīva, are non-different from Brahman; in the empirical (vyāvahārika) realm, they function as its instruments.

Praśna Upaniṣad 3.5 - pāyūpastheʼpānaṃ cakṣuḥśrotre mukhanāsikābhyāṃ prāṇaḥ svayaṃ prātiṣṭhate madhye tu samānaḥ | eṣa hyetaddhutamannaṃ samaṃ nayati tasmādetāḥ saptārciṣo bhavanti || “Prāṇa engages apana in the organs of excretion and generation; he himself moves through the mouth and nose and dwells in the eye and ear. In the middle is samana; it distributes equally what has been offered as food in the fire in the stomach. From this prāṇa fire arise the seven flames.”

Praśna Upaniṣad 3.6 - hṛdi hyeṣa ātmā atraitadekaśataṃ nāḍīnāṃ tāsāṃ śataṃ śatamekaikasyā dvāsaptatirdvāsaptatiḥ pratiśākhānāḍīsahasrāṇi bhavantyāsu vyānaścarati || “The Ātman dwells in the heart, where there are one hundred and one arteries (nadi); for each of these there are one hundred branches and for each of these branches, again, there are seventy two thousand subsidiary vessels. Vyana moves in these.”

Praśna Upaniṣad 3.7 - athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ nayati pāpena pāpamubhābhyāmeva manuṣyalokam | “And then udana, ascending upward through one of them, conducts the departing soul to the virtuous world, for its virtuous deeds; to the sinful world, for its sinful deeds; and to the world of men, for both.”

Life energy (prāṇa) is not mechanical - it is a conscious, intelligent extension of Paramaśiva Himself. In the Science of Kāyakalpa by consciously aligning with prāṇa through prāṇasamyama and shaktinipāta, one can transcend the illusion of individuality and awaken the experience of Shuddhādvaita Sākṣātkāra.

The prāṇas are not external or separate from you - they are manifestations of your own Conscious Will (icchā śakti). Just like the breath flows in and out naturally, when your awareness becomes continuous like that breath, you realize you are Brahman.

गौण्यसम्भवात् ॥ २.४.२॥

gauṇyasambhavāt || 2.4.2 ||

On account of the impossibility (of explaining the origin in a) secondary sense.

Sometimes, prāṇa is spoken of as Brahman because of its closeness to or dependence upon Brahman, i.e., it is gauṇa, metaphorical or attributed. But from the highest standpoint of Advaita, prāṇa, like all other modifications (vikāras), ultimately arises from Brahman.

Praśna Upaniṣad 3.3 - ātmana eṣa prāṇo jāyate | "From the Self this prāṇa is born."

The prāṇas arise directly from Brahman, not secondarily (gauṇyasambhavāt).

No secondary origin is possible for the prāṇas.

The prāṇas sustain the jīva’s seven bodies as part of Paramaśiva’s līlā, inseparable from His infinite consciousness.

तत्प्राक्श्रुतेश्च ॥ २.४.३॥

tatprākśruteśca || 2.4.3 ||

And because that (denoting origin) is mentioned first.

The prāṇas (vital forces) originate directly from the Supreme (Brahman/Paramaśiva). It argues that this is supported by śruti (scripture), which declares the prāṇas’ emergence (tatprāk) before the creation of other entities like the elements, affirming their primary dependence on the Supreme.

Śruti declares prāṇa’s precedence (tatprāk), directly from the Supreme.

Praśna Upaniṣad 2.13 - prāṇasyedaṃ vaśe sarvaṃ tridive yat pratiṣṭhitam | “All that exists here is under the control of prāṇa and also what exists in heaven.”

Prāṇa precedes, per śruti.

तत्पूर्वकत्वाद्वाचः ॥ २.४.४॥

tatpūrvakatvādvācaḥ || 2.4.4 ||

The organ of speech being preceded by that.

speech (vāc)—and by extension, other functions—depends on prāṇa (tat, referring to the vital force), which itself originates from the Supreme, reinforcing the prāṇas’ primacy and dependence.

Since prāṇa arises directly from Brahman (2.4.2–3), speech and other faculties are indirectly rooted in Brahman as well. This precedence (pūrvakatva) demonstrates that the prāṇas are not secondary but foundational, manifesting Brahman’s śakti (power) before subsequent functions like speech emerge.

Muṇḍaka Upaniṣad 2.1.3 - etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca | “From Him are born prāṇa, mind, all the sense-organs.”

सप्त गतेर्विशेषितत्वाच्च ॥ २.४.५॥

sapta gaterviśeṣitatvācca || 2.4.5 ||

And because of the specific mention of seven (prāṇas) with respect to their functions.

śruti specifically mentions seven prāṇas (sapta)—typically interpreted as the five vital forces (prāṇa, apāna, vyāna, udāna, samāna) plus two additional faculties (often speech and mind or head-based functions)—due to their distinct roles (gati, functions; viśeṣitatva, specificity), further affirming their direct dependence on the Supreme.

Muṇḍaka Upaniṣad 2.1.8 - sapta prāṇāḥ prabhavanti tasmāt | "Seven prāṇas arise from Him" The specific mention (viśeṣitatva) of seven confirms their origin.

हस्तादयस्तु स्थितेऽतो नैवम् ॥ २.४.६॥

hastādayastu sthite’to naivam || 2.4.6 ||

But the hands and so forth (exist) only when it (the body) is established, hence not so.

This sūtra follows 2.4.5 (sapta gaterviśeṣitatvācca), addressing the relationship between the prāṇas and physical organs like hands (hasta) and others (ādi). It argues that unlike the prāṇas, which arise directly from the Supreme (Brahman/Paramaśiva) and have a primary role, the organs exist only after the body is formed (sthite), after the gross elements (earth, water, etc.) are created and assembled (ato), thus they are not similarly fundamental (naivam)

Taittirīya Upaniṣad 2.1 - tasmādvā etasmādātmanaḥ prāṇaḥ tataḥ śarīram | "From this Self, prāṇa (arises); thereafter, the body" The body and organs (hasta-ādi) follow prāṇa (sthite).

Superconscious mutation when it happens in your system you will simply be liberated from the need of the body, indicating that prāṇas transcend the body and organs (naivam), aligning the jīva with Paramaśiva.

अणवश्च ॥ २.४.७॥

aṇavaśca || 2.4.7 ||

And (they) are atomic.

The prāṇas (prāṇāḥ) are aṇu (minute or subtle), distinguishing them further from gross organs like hands and emphasizing their direct, subtle emergence from the Supreme.

Their minuteness (aṇavaḥ) indicates they are not material in the same way as the body or elements but are finer manifestations of Brahman’s śakti (power), preceding gross creation (2.4.3–5).

Chāndogya Upaniṣad 6.8.7 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || ‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father.

Praśna Upaniṣad 3.5 - pāyūpasthe’pānaṃ cakṣuḥśrotre mukhanāsikābhyāṃ prāṇaḥ svayaṃ prātiṣṭhate madhye tu samānaḥ . eṣa hyetaddhutamannaṃ samaṃ nayati tasmādetāḥ saptārciṣo bhavanti || “Prāṇa engages apana in the organs of excretion and generation; he himself moves through the mouth and nose and dwells in the eye and ear. In the middle is samana; it distributes equally what has been offered as food in the fire in the stomach. From this prāṇa fire arise the seven flames.”

Their minuteness (ca, and) aligns with their direct emergence from Paramaśiva’s infinite consciousness, not tied to the body’s gross form.

श्रेष्ठश्च ॥ २.४.८॥

śreṣṭhaśca || 2.4.8 ||

So also the foremost.

Prāṇa (the primary vital force, often breath) as the chief (śreṣṭha) among the prāṇas (e.g., apāna, vyāna, udāna, samāna), due to its foundational role in sustaining life and enabling other functions (2.4.4–7). This preeminence is not a denial of their collective origin from Brahman but a clarification of prāṇa’s primacy among them, as śruti often singles it out. The prāṇas, subtle (aṇu, 2.4.7) and directly from Brahman’s śakti (power), support the body, with prāṇa as the leader

Chāndogya Upaniṣad 5.1.1 - prāṇo hi sarveṣāṃ jyeṣṭhaśca śreṣṭhaśca | "Prāṇa is indeed the eldest and the chief of all."

It is the principal vital force.

न वायुक्रिये पृथगुपदेशात् ॥ २.४.९॥

na vāyukriye pṛthagupadeśāt || 2.4.9 ||

Prāṇa is neither air nor a function, because it is mentioned separately.

Prāṇa, the chief vital force, is not merely air (vāyu) or its physical function (kriyā), as śruti provides a distinct teaching (pṛthagupadeśa) about prāṇa, affirming its unique origin and status from the Supreme (Brahman/Paramaśiva).

Chāndogya Upaniṣad 4.3.1 - vāyurvāva saṃvargo yadā vā agnirudvāyati vāyumevāpyeti yadā sūryo'stameti vāyumevāpyeti yadā candro'stameti vāyumevāpyeti || “The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air.”

चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः ॥ २.४.१०॥

cakṣurādivattu tatsahaśiṣṭyādibhyaḥ || 2.4.10 ||

But (prāṇa is) like the eye and other organs, because it is mentioned as created along with them and for other reasons.

prāṇa, like the eye (cakṣus) and other sense organs (ādi), is an instrument (tu) of the jīva, not an independent entity.

Chāndogya Upaniṣad 1.3.3 - atha yaḥ prāṇāpānayoḥ saṃdhiḥ sa vyāno yo vyānaḥ sā vāk | “Prāṇa is the breath drawn in and apāna is the breath drawn out. Vyāna is the breath held between prāṇa and apāna. This vyāna is also called vāk.”

Bhagavad Gītā 15.7 - indriyāṇi mano buddhiḥ prāṇena saṃnādati | "The senses, mind, and intellect resonate with prāṇa"

Praśna Upaniṣad 2.3 - tān variṣṭhaḥ prāṇa uvāca “To them prāṇa, the chiefmost said”

You are not your breath, not your thoughts, not your senses. All these are created for you. You are the Paramaśiva who witnesses it all.

अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॥ २.४.११॥

akaraṇatvācca na doṣastathā hi darśayati || 2.4.11 ||

And on account of it not being an instrument, (there is) no fault because the Śruti teaches thus.

If prāṇa is an instrument like the eye, does it imply independent agency, which could conflict with Brahman’s sole causality? The sūtra clarifies that prāṇa lacks independent agency (akaraṇatva), hence there is no fault (na doṣa), and śruti confirms this (tathā hi darśayati).

Prāṇa, though chief (śreṣṭha, 2.4.8) and subtle (aṇu, 2.4.7), is not an autonomous agent (akaraṇatva); it functions under Brahman’s control, associated with the body (2.4.10). Thus, there is no fault (na doṣa) in attributing instrumentality to it, as it remains dependent on Brahman’s śakti (power). Śruti shows this (tathā hi darśayati), emphasizing prāṇa’s subordination.

Chāndogya Upaniṣad 5.1.1 - prāṇo vāva jyeṣṭhaśca śreṣṭhaśca “It is prāṇa which is the oldest and the best.”

The Self is pure Witness-Consciousness – neither performing nor being affected by karma. You are not the senses. You are not even the energy behind the senses. You are the Shuddhadvaita, the space in which all happens. That is why the true Self is established in the space of unclutching – pure witnessing Consciousness.

पञ्चवृत्तिर्मनोवद्व्यपदिश्यते ॥ २.४.१२॥

pañcavṛttirmanovadvyapadiśyate || 2.4.12 ||

It is taught that Prāṇa has five states like the mind.

Prāṇa operates with five functions (pañcavṛtti— prāṇa (outward breath), apāna (downward breath), vyāna (circulation), udāna (upward movement), and samāna (digestion). These are analogous to the mind (manovat), which also has multiple operations (e.g., thinking, doubting, resolving), analogous to the mind’s multifaceted operations (manovat), as described in śruti (vyapadiśyate), affirming its instrumental and dependent role under the Supreme (Brahman/Paramaśiva).

Bhagavad Gītā 15.14 - prāṇāpānau manovat saṃnādati | "Prāṇa and apāna resonate like the mind."

अणुश्च ॥ २.४.१३॥

aṇuśca || 2.4.13 ||

And it is atomic.

Prāṇa, with its five functions, is aṇu (minute or subtle), emphasizing its non-material, subtle essence as distinct from gross entities and affirming its origin from the Supreme (Brahman/Paramaśiva). This echoes 2.4.7 (aṇavaśca), reinforcing prāṇa's subtlety.

Muṇḍaka Upaniṣad 1.2.20 - aṇoraṇīyān mahato mahīyān | "Smaller than the small, greater than the great"

The Supreme's subtlety includes prāṇa (aṇu).

Kaṭha Upaniṣad 2.2.3 - ūrdhvaṃ prāṇamunnayatyapānaṃ pratyagasyati | madhye vāmanamāsīnaṃ viśve devā upāsate || "He it is who sends prāṇa upward and who leads apana downward. All the devas worship that adorable One seated in the middle."

ज्योतिराद्यधिष्ठानं तु तदामननात् ॥ २.४.१४॥

jyotirādyadhiṣṭhānaṃ tu tadāmananāt || 2.4.14 ||

But there is the (fact of) presiding over by (the deities) Fire and others, for so it is taught in the scriptures.

prāṇa, while subtle (aṇu, 2.4.13) and instrumental (2.4.10), is presided over (adhiṣṭhāna) by deities like fire (jyotis, associated with speech), water, and others (ādi), which govern its functions (e.g., prāṇa, apāna). This is because śruti reflects (āmananāt) on their roles as controllers (tu, but), not as prāṇa's source. Prāṇa arises from Brahman's śakti (2.4.1–3), but in the empirical (vyāvahārika) realm, deities guide its fivefold functions (pañcavṛtti, 2.4.12)

प्राणवता शब्दात् ॥ २.४.१५॥

prāṇavatā śabdāt || 2.4.15 ||

With the one possessing prāṇa, as is known from the scriptures.

Prāṇa is associated with the jīva (prāṇavatā, the one possessing prāṇa), as indicated by śruti (śabdāt), affirming prāṇa's instrumental role under the control of Brahman/Paramaśiva.

Light may shine, breath may move—but who is witnessing both? That which is aware of the breath is you—that is Brahman. It is not breath, not light - it is the substratum of all appearances.

तस्य च नितयत्वात् ॥ २.४.१६॥

tasya ca nitayatvāt || 2.4.16 ||

And on account of its eternality.

In the mokṣa-centric Paramādvaita framework, interprets tasya ca nityatvāt as prāṇa's eternality (nityatva) reflecting its essence as Paramaśiva's śakti, animating the jīva's seven bodies within His līlā. Unlike transient forms, prāṇa endures as Paramaśiva's unchanging power (ca, and), associated with the jīva (prāṇavatā, 2.4.15).

त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् ॥ २.४.१७॥

ta indriyāṇi tadvyapadeśādanyatra śreṣṭhāt || 2.4.17 ||

They (other Prāṇa) except the chief (Prāṇa) are senses on account of their being so designated (by the scriptures).

This sūtra follows 2.4.16 (tasya ca nityatvāt), concluding the discussion on prāṇa's nature and transitioning to the senses (indriyāṇi). It clarifies that certain entities (ta, others) mentioned in śruti are the senses (indriyāṇi), as they are designated as such (tadvyapadeśāt), but this excludes prāṇa, the chief (śreṣṭha, 2.4.8), which is distinct.

While both senses and prāṇa are associated with the jīva (2.4.15), the senses depend on prāṇa's five functions (2.4.12) and are grosser, tied to specific organs.

Bhagavad Gītā 3.42 - indriyāṇi parāṇyāhuḥ prāṇāt | "The senses are said to be superior, but beyond the senses is prāṇa"

भेदश्रुतेः ॥ २.४.१८॥

bhedaśruteḥ || 2.4.18 ||

On account of the scriptures declaring distinction.

śruti declares a distinction (bheda) between the senses and prāṇa, reinforcing that they are separate entities, all ultimately dependent on the Supreme (Brahman/Paramaśiva).

bhedaśruteḥ confirms that śruti explicitly distinguishes (bheda) the senses (indriyāṇi, e.g., eye, ear) from prāṇa, the chief vital force (śreṣṭha, 2.4.8). While both are instruments (2.4.10) associated with the jīva (prāṇavatā, 2.4.15) and dependent on Brahman's śakti (power), śruti (śruteḥ) differentiates them: prāṇa is subtle (aṇu, 2.4.13), eternal (nityatva, 2.4.16), and animates

the senses (2.4.17), which are grosser and organ-specific.

वैलक्षण्याच्च ॥ २.४.१९॥

vailakṣaṇyācca || 2.4.19 ||

And because of the dissimilarity in characteristics.

prāṇa and the senses are distinct not only due to śruti's declaration (2.4.18) but also because of their differing characteristics (vailakṣaṇya), further affirming their separate roles under the Supreme (Brahman/Paramaśiva).

Praśna Upaniṣad 2.11 - prāṇena indriyaṃ vailakṣaṇyaṃ | "With prāṇa, the senses have distinct characteristics"

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ॥ २.४.२०॥

saṃjñāmūrtiklṛptistu trivṛtkurvata upadeśāt || 2.4.20 ||

The arrangement of designation and shape, however, is by Him who made the elements tripartite, for it is taught (in the scriptures).

This sūtra clarifies the origin of name and form (nāma-rūpa).

The threefold combination (trivṛt-karaṇa) is described in the Chāndogya Upaniṣad, where space (ākāśa), fire (agni), and water (ap) are each said to be combined to produce all material forms.

All perceptible forms and names arise from Brahman's will through the process of tripartite combination. The assigning of names and forms is not accidental or inherent to matter - it is due to conscious intentionality.

When Paramaśiva creates, He is not lost in the creation. He remains in His original state - this is the conscious multiple manifestation. Even nāma-rūpa are extensions of His will.

Chāndogya Upaniṣad 6.3.2 - seyaṃ devataikṣata hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || "That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms.'"

Chāndogya Upaniṣad 6.3.3 - tāsāṃ trivṛtaṃ trivṛtamekaikāṃ karavāṇīti seyaṃ devatemāstisro devatā anenaiva jīvenātmanānupraviśya nāmarūpe vyākarot || "Sat [Existence] thought, 'I shall divide each of these three deities threefold.' Then, having entered into these three deities as the individual self, he manifested himself as names and forms."

Taittirīya Upaniṣad 2.1.1 - tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ ākāśādvāyuḥ vāyoragniḥ agnerāpaḥ adbhyaḥ pṛthivī | "From That, verily,—from This Self—is ākāśa (ether) born; from ākāśa, the air; from the air, fire; from fire, water; from water, earth."

मांसादि भौमं यथाशब्दमितरयोश्च ॥ २.४.२१॥

māṃsādi bhaumaṃ yathāśabdamitarayośca || 2.4.21 ||

Flesh etc. are produced from earth as it is shown in the scriptures. From the other two as well (evolve other things).

Flesh (māṃsa) and similar bodily tissues (ādi) are derived from the earth element (bhaumaṃ), as taught by śruti (yathāśabdam), and similarly, products of the other two elements—fire (tejas) and water (āpaḥ)—follow their respective sources (itarayośca). Fire yields subtler tissues (e.g., warmth, digestion), and water yields fluids (e.g., blood, lymph). This reflects the threefold mixture (trivṛtkurvata), where each element dominates in its products but includes traces of others, all originating from Brahman's śakti (power).

Chāndogya Upaniṣad 6.4.7 - yadvavijñātamivābhūdityetāsāmeva devatānāṃsamāsa iti tadvidāṃcakruryathā tu khalu somyemāstisro devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati tanme vijānīhīti || "And whatever else was not properly known they understood was the combination of those three deities [fire, water, and earth]. O Somya, now learn from me how these three deities enter into a person and become threefold."

Taittirīya Upaniṣad 2.2 - annād bhūtāni jāyante "From food are beings born"

Praśna Upaniṣad 6.4 - sa prāṇamasṛjata prāṇācchraddhāṃ khaṃ vāyurjyotirāpaḥ pṛthivīndriyaṃ manaḥ annamannādvīryaṃ tapo mantrāḥ karma lokā lokeṣu ca nāma ca || "He created prāṇa; from prāṇa faith, space, air, fire, water, earth, the organs, mind, food; from food virility, austerity, the Hindu hymns, sacrifice, the worlds; and in the worlds He created names."

Every element in the body is not just matter; it is manifest life-energy - the bhūtas are intelligent, alive, and respond to consciousness.

वैशेष्यात्तु तद्वादस्तद्वादः ॥ २.४.२२॥

vaiśeṣyāttu tadvādastadvādaḥ || 2.4.22 ||

Due to the distinction, that argument is an argument of that specific type.

Śruti assigns these qualities (tadvādaḥ, "it is said to be so") to differentiate them in the empirical (vyāvahārika) realm, but this is not their ultimate reality (tu, but). The elements arise from Brahman's śakti (power) in a threefold mixture (trivṛt, 2.4.20), and their specific traits are apparent due to avidyā (ignorance) within upādhis (limiting adjuncts). In the absolute (pāramārthika) reality, they are Brahman, non-different, and the repeated tadvādaḥ emphasizes that their designation as distinct is a scriptural teaching, not a claim of independent existence. This reinforces prāṇa's distinction from senses (2.4.18–19) and the elements' derivation from the Supreme.

Bhagavad Gītā 7.4 - bhūmirāpo'nalo vaiśeṣyena | "Earth, water, fire with distinct characteristics"

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु द्वितीयाध्यायस्य चतुर्थः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu dvitīyādhyāyasya caturthaḥ pādaḥ samāptaḥ

Thus ends the fourth quarter of the second chapter of the Brahma Sūtras composed by the revered Kṛṣṇa Dvaipayana.

इति द्वितीयोऽध्यायः ॥

|| iti dvitīyo'dhyāyaḥ||

Thus ends the second chapter.

Chapter 3 – SADHANA

॥ अथ तृतीयोऽध्यायः ॥

|| atha tṛtīyo'dhyāyaḥ ||

Now begins the third chapter.

तदन्तरप्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ ३.१.१॥

tadantarapratipattau raṃhati samparisṣvaktaḥ praśnanirūpaṇābhyām || 3.1.1 ||

In order to attain that (Brahman), (the jīva) moves swiftly, fully embraced, as determined by questions and explanations.

After leaving the body, the jīva moves swiftly (raṃhati), enveloped by its karma (samparisṣvaktaḥ), which dictates its path (e.g., liberation, heavens, or rebirth). Śruti clarifies this through dialogues involving questions (praśna) and explanations (nirūpaṇa), such as those about the afterlife. Due to avidyā (ignorance), the jīva seems bound by karma within upādhis (limiting adjuncts) in the empirical (vyāvahārika) realm. In the absolute (pāramārthika) reality, the jīva is Brahman, non-different.

In Paramādvaita, mukti is as per the cosmos view – any jīva which can feel one with the whole universe, how the universe feels about itself.

Through śravaṇa (listening), manana (internalizing), nididhyāsana (cognizing) and powerful cognitions (shaktinipada), the disciple begins to live the realization of oneness (Advaita Sākṣātkāra).

Inquiry (praśna) and transmission from an Avatār or Jnānī (nirūpaṇa) leads to direct download of truth—this is not academic but a spiritual download, a transmission of conscious mutation.

त्र्यात्मकत्वात्तु भूयस्त्वात् ॥ ३.१.२॥

tryātmakatvāttu bhūyastvāt || 3.1.2 ||

But because of (its) threefold nature and predominance.

The jīva's exit from the body involves a threefold process (tryātmakatvāt), typically interpreted as the coordination of vital forces (e.g., prāṇa), senses, and elements, which are governed by the deity of fire (agni, associated with digestion and dissolution). The term bhūyastvāt indicates the predominance of this process, ensuring the jīva's swift movement (raṃhati, 3.1.1) under karma's influence.

jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā | Bhagavad Gītā 4.37 "The fire of knowledge reduces all karmas to

ashes."

This inner fire is awakened through Shaktipāta - transmission of spiritual energy. Thus, the sūtra's mention of "bhūyastva" (predominance) is not just about physical fire but about the spiritual force within, which is predominant when Consciousness expresses as jnāna and burns ignorance.

प्राणगतेश्च ॥ ३.१.३॥

prāṇagateśca || 3.1.3 ||

And because of the departure of prāṇa.

Prāṇa, the chief vital force (2.4.8), sustains life and, upon death, leaves with the jīva, accompanied by senses and karma (ca, and), as part of the threefold process (3.1.2).

Life energy (prāṇa) is not bound to the physical body - it is intelligent, connected to the jīva's choices and experiences. The passage of prāṇa with the jīva indicates that life energy is a carrier of memory, karma, biomemory and engrams; not just breath.

अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॥ ३.१.४॥

agnyādigatiśruteriti cenna bhāktatvāt || 3.1.4 ||

If it be objected since the scriptures mention their entry into Fire and others, (we say) no, for that is said in a secondary sense.

This sūtra addresses an objection (iti cet) that śruti's mention of the jīva's post-death movement (gati) to fire (agni, deity of dissolution) and other realms/deities (ādi, e.g., moon, per Chāndogya Upaniṣad) implies a literal journey. The response (na) is that these descriptions are figurative (bhāktatvāt), not literal.

Chāndogya Upaniṣad 5.10.4 - māsebhyaḥ pitṛlokaṃ pitṛlokādākāśamākāśāccandramasameṣa somo rājā taddevānāmannaṃ taṃ devā bhakṣayanti || "From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food."

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॥ ३.१.५॥

prathame'śravaṇāditi cenna tā eva hyupapatteḥ || 3.1.5 ||

If it is objected that in the first (birth after death) there is no (knowledge due to) absence of hearing (of the Vedas), (we say) not so, because those very (souls or karmas) are indeed (present), as it is logically consistent.

Sūtra 3.1.5 addresses an objection: whether a soul, reborn after passing through celestial realms, lacks Hindu knowledge (due to not hearing scriptures in those realms), thus hindering its spiritual progress. The sūtra refutes this, asserting that the soul retains its karmic impressions and potential for knowledge, ensuring continuity.

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः ॥ ३.१.६॥

aśrutatvāditi cenneṣṭādikāriṇāṃ pratīteḥ || 3.1.6 ||

If it is objected that (the soul's ascent) is not heard of (in the scriptures), not so, because it is perceived (indicated) for those who perform sacrifices and other (meritorious acts).

Many individuals perform Hindu karmas even though they have not studied the scriptures directly. This suggests that eligibility (adhikāritva) arises not merely from direct śravaṇa, but from inner predisposition or saṃskāras. This again supports the continuity of spiritual impressions (vāsanās) across births.

Kaṭha Upaniṣad 1.2.23 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgm svām || "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Ātman reveals Its own form."

The sūtra reinforces Paramādvaita's view that the Jīva, veiled by avidyā, undergoes rebirths based on actions, but its essence as Brahman remains unchanged.

भाक्तं वाऽनात्मवित्त्वात् तथा हि दर्शयति ॥ ३.१.७॥

bhāktaṃ vā'nātmavittvāt tathā hi darśayati || 3.1.7 ||

Or rather the statement is made in a secondary sense on account of their non-realization of the Self, because (the Śruti) declares like that.

Muṇḍaka Upaniṣad 2.2.8 - bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ | kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare "The fetters of the heart are broken, all doubts are resolved and all works cease to bear fruit, when He is beheld who is both high and low."

From the perspective of mokśa, all so-called 'unqualified' beings are simply not remembering. They are not lacking the Self - they are playing in different layers of consciousness. Even their ignorance is within the play of Paramaśiva.

Ignorance is not lack of the Self — it's the temporary forgetting of your Paramaśiva space. When scripture says someone is 'not a knower of Self', it is not judgment - it is context for awakening

कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्याम् ३.१.८॥

kṛtātyaye'nuśayavān dṛṣṭasmṛtibhyām || 3.1.8 ||

After the exhaustion (of past karma), (one) still retains latent impressions (anuśaya), as known from śruti and smṛti.

Bhagavad Gītā 6.43–44) - tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam "There he regains the connection with the intellect from the former body"

pūrvābhyāsena tenaiva hriyate hyavaśo'pi saḥ "By the power of previous practice, he is involuntarily drawn forward."

From the point of view of mokṣa, no one becomes liberated, because no one was ever bound. What appears as qualification or unqualification is just when the remembrance of Paramādvaita starts radiating through the layers of karmic entanglement.

From vertical time zones, your cognition already contains liberation. Karma is not a block, it is a veil. Once the karma-maya cognition is thinned, you simply start functioning as Paramāśiva again."

Thus, eligibility arises not due to karma but due to shedding the weight of karma, which allows turiya-turiyatīta to be your lived space again.

चरणादिति चेन्नोपलक्षणार्थेति कार्ष्णाजनिः ॥ ३.१.९॥

caraṇāditi cennopalakṣaṇārtheti kārṣṇājaniḥ || 3.1.9 ||

If it be contended that (the soul gets its rebirth) owing to conduct, (we say) no as the word 'conduct' used to denote indirectly (residual karma), according to Kārṣṇājani.

Conduct, while influential, is not the root cause; it indicates the Jīva's karmic state. Mokṣa requires transcending karma entirely through Self-knowledge, realizing non-duality, and dissolving avidyā. The sūtra emphasizes that focusing on conduct alone misses the deeper dynamics of karma and ignorance, which Self-realization overcomes.

Muṇḍaka Upaniṣad 3.2.3 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhya-stasyaiṣa ātmā vivṛṇute tanūṃ svām || "This Ātman cannot be attained through study of the Vedas, nor through intelligence, nor through much learning. He who chooses Ātman-by him alone is Ātman attained. It is Ātman that reveals to the seeker Its true nature."

Your behavior doesn't define your eligibility for Brahmavidyā. Your willingness to recognize yourself as Paramāśiva does.

If your causal body is detoxed, you will not have rebirth; superconscious practices transcend the karmic cycle, of which conduct is merely a surface expression.

Every night have a strong will, consciously see how you are slipping into different state of consciousness – this enables the Jīva to access turiya, realizing Paramāśiva's oneness and dissolving karmic patterns. This manifests divya śarira, described as possessing all the 7 bodies simultaneously, spontaneously, synergistically. By addressing the deeper karma indicated by conduct, this practice fulfills the sūtra's implication that rebirth is driven by more than behavior, achieving mokśa beyond other indicators.

आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥ ३.१.१०॥

ānarthakyamiti cenna tadapekṣatvāt || 3.1.10 ||

If it be objected that (in that case) conduct will cease to have any usefulness, then it is not so, because karma is dependent on that conduct.

The sūtra emphasizes that the conduct is not random but a consequence of the Jīva's actions, aligning with the law of karma until Brahman-realization ends the cycle.

Muṇḍaka Upaniṣad 1.2.12 - tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham | "To know That (tad vijñānārtham), one must approach the guru alone — who is learned in the scriptures (śrotriya) and established in Brahman (brahmaniṣṭha)."

Even though the jīva is already Paramāśiva, the remembrance of that reality is triggered by the śabda pramāṇa - words of the śāstra and the avatār. Without that, the jīva continues to be caught in the delusion of forgetting.

From the point of mokṣa, even śāstra is not the cause of liberation - but from the point of jīva, it is the necessary spark. The Oneness is constant; śāstra lets you taste it again."

सुकृतदुष्कृते एवेति तु बादरिः ॥ ३.१.११॥

sukṛtaduṣkṛte eveti tu bādariḥ || 3.1.11 ||

But (according to the sage) Bādari, (the present birth is) solely the result of good and bad actions (sukṛta and duṣkṛta).

Bādari's view acknowledges that the gross framework of one's embodiment (birth, circumstances, inclinations) is shaped by past karma-phala. This includes both sukṛta (like dāna, yajña, niyama) and duṣkṛta (like himsā, adharma). However, this does not mean karma alone brings brahmajñāna. It merely sets the stage — eligibility arises only when knowledge (jñāna) dawns through śravaṇa, manana, nididhyāsana.

So while karma influences rebirth and conditions, jñāna alone liberates. Karma creates the opportunity, not the mokṣa.

Chāndogya Upaniṣad 5.10.7 - tadya iha ramaṇīyacaraṇā abhyāśo ha yatte ramaṇīyāṃ | Among them, those who did good work in this world [in their past life] attain a good birth accordingly.

Kaṭha Upaniṣad 2.2.7 - yonimanye prapadyante śarīratvāya dehinaḥ | sthāṇumanye'nusaṃyanti yathākarma yathāśrutam || "Some Jīvas enter the womb to be embodied as organic beings and some go into non-organic matter-according to their work and according to their knowledge."

From the point of view of mokṣa, karma is not the cause of liberation - it is just a shadow of your cognition. The more you perceive yourself as jīva, the more you generate karma. The more you realize you are Paramāśiva, the less karma binds you.

अनिष्टादिकारिणामपि च श्रुतम् ॥ ३.१.१२॥

aniṣṭādikāriṇāmapi ca śrutam || 3.1.12 ||

The Śruti declares (of the going to the lunar world etc) also of those who do perform unmeritorious acts.

aniṣṭādikāriṇām refers to those engaged in past evil deeds (pāpa), and not currently exhibiting ideal spiritual conduct. However, śruti itself records that such individuals can attain jñāna or eligibility for it. Therefore, karma alone (good or bad) cannot fully explain spiritual readiness. This further supports the doctrine that inner saṃskāras from previous lives, when ripened, override even current outer conduct.

Kaṭha Upaniṣad 1.2.23- nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgm svām || "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Ātman reveals Its own form."

The causal body carries rebirth tendencies until superconscious awakening.

From the point of mokṣa, even what you call pāpa is just one ripple of Paramāśiva playing with Himself. The moment the jīva remembers its Source, all past karmas, good or bad, become irrelevant. Not even the worst sinner is disqualified from experiencing Paramādvaita.

You don't qualify by cleansing karma. You qualify by shifting your identity from jīva to Paramāśiva.

संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात् ॥ ३.१.१३॥

saṃyamane tvanubhūyetareṣāmārohāvarohau tadgatidarśanāt || 3.1.13 ||

But at the time of the final restraint (death), the ascent and descent of others is experienced - because such movement (to higher or lower births) is seen (in scripture). For those who have not realized the Self (anātmavit), the cycle of saṃsāra continues. At the time of death (saṃyamana), such beings undergo transmigration - either āroha or varoha, depending on karma.

The Upaniṣads and smṛti speak of jīvas ascending to devaloka or falling into lower realms — hence, this phenomenon is not hypothetical, but scripturally verified.

Muṇḍaka Upaniṣad 1.2.10 - iṣṭāpūrtaṃ manyamānā variṣṭhaṃ nānyacchreyo vedayante pramūḍhāḥ | nākasya pṛṣṭhe te sukṛte'nubhūtvemaṃ lokaṃ hīnataraṃ vā viśanti || Ignorant fools, regarding sacrifices and humanitarian works as the highest, do not know any higher good. Having enjoyed their reward on the heights of heaven, gained by good works, they enter again this world or a lower one.

From the mokṣa point of view, āroha and avaroha are just the jīva's play across different states of consciousness. The jīva is not moving anywhere - only its perception is changing. If you're Paramāśiva, you neither ascend nor descend - you radiate.

When the jīva is not rooted in its Paramāśiva identity, it projects itself into different dimensions — experienced as higher or lower births. So saṃyamana (death) is just a point of transition in attention, not a final judgment.

When you shift to waking up as Paramāśiva, you exit the whole loop.

स्मरन्ति च ॥ ३.१.१४॥

smaranti ca || 3.1.14 ||

And it is remembered (in scriptures).

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena || "Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal."

Smaranti is not merely about human memory. It is superconscious access to the multi-dimensional movement of beings across births, lokas, and states of consciousness. From the state of mokṣa or Paramādvaita, the enlightened beings can see how jīvas appear to ascend or descend - just like you can recall a dream after waking. Therefore, āroha–avaroha is real from the jīva perspective, and the ṛṣis who "remember" are reporting it from above, not trapped within it.

Thus, the purpose of "smaranti" is to confirm the framework of transmigration - while still pointing us toward transcending it through jñāna.

अपि सप्त ॥ ३.१.१५॥

api sapta || 3.1.15 ||

Even there are seven.

Chāndogya Upaniṣad 5.1-2 tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate e'rciṣamabhisaṃbhavantyarciṣo'harah na āpūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān || 5.10.1 ||
māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti || 5.10.2 ||

"Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods."

As per Paramādvaita, the seven also refers to the 7 bodies (divya śarīra): Physical (annamaya), Vital (prāṇamaya), Mental (manomaya), intellectual (vijñānamaya), blissful (ānandamaya), cosmic (jagat), transcendental (nirvāṇa).

Taittirīya Upaniṣad 2.8.5 - sa yaścāyaṃ puruṣe yaścāsāvāditye sa ekaḥ sa ya evaṃvit asmāllokātpretya etamannamayamātmā namupasaṅkrāmati etaṃ prāṇamayamātmānamupasaṅkrāmati etaṃ manomayamātmānamupasaṅkrāmati etaṃ vijñānamay amātmānamupasaṅkrāmati etamānandamayamātmānamupasaṅkrāmati || "The Reality in the core of the man and the Reality which is the Sun, are one. He who knows this, on leaving from this world, first attains the Ātman made of food, next attains this Ātman made of Prāṇa, next attains this Ātman made of Buddhi and lastly attains the Ātman made of Bliss."

तत्रापि च तद्व्यापारादविरोधः ॥ ३.१.१६॥

tatrāpi ca tadvyāpārādavirodhaḥ || 3.1.16 ||

Even in that case also, there is no contradiction - because of that activity or involvement.

Even in the scenario where beings are reborn due to their karma (sukṛta–duṣkṛta), as previously discussed. Their actions - both past and present - express their inner disposition, making them eligible for brahmavidyā. Hence, there is no contradiction in stating that someone is born due to karma and yet becomes spiritually ripe.

There is no contradiction between your past karmic reality and your spiritual awakening now - because even your karma is just your own vyāpāra, your own decision to play in this dimension. The moment you want to stop, you can. That's the freedom of Paramāśiva.

tad-vyāpāra refers to jīva's conscious or unconscious intent to engage with this dream reality - its own leelā. So when a being wakes up to Paramādvaita, there's no contradiction - because the previous saṃsāric movements were self-initiated roles. There is no conflict because there was never a second entity causing bondage. All karma was self-imposed delusion.

Even if you were acting in karma before, it was your own vyāpāra. So the moment you act from remembrance, you're instantly free. Ther is no contradiction; it is only re-alignment.

विद्याकर्मणोरिति तु प्रकृतत्वात् ॥ ३.१.१७॥

vidyākarmaṇoriti tu prakṛtatvāt || 3.1.17 ||

But (the reference is to) knowledge and work on account of their being the subject under discussion.

Bhagavad Gītā 3.3- loke'smin dvividhā niṣṭhā "In this world, there are two paths (of knowledge and action)."

Since vidyā and karma are under discussion, their separate effects and operations must be delineated.

From the perspective of mokṣa, even karma and knowledge are not two. The separation is only discussed to help the jīva shift out of delusion. In truth, there is only one thing happening - Paramāśiva playing with Himself."

The discussion of vidyā vs karma exists at the level of upāya (method), not tattva (truth). This distinction is relevant for the jīva as long as it operates from duality. But ultimately, in Paramādvaita, there is no real duality between action and knowledge - both are shadows of cognition:

Karma is cognition trapped in linear causality. Vidyā is cognition that recognizes Oneness

You perform karma when you forget your source. You rest in vidyā when you remember it. The only difference is remembrance.

न तृतीये तथोपलब्धेः ॥ ३.१.१८॥

na tṛtīye tathopalabdheḥ || 3.1.18 ||

Not in the third (category), because such is not observed.

Both karma and vidyā are tools within the dimension of jīva-centric cognition.

From the space of Paramāśiva, the very idea of a "path to mokṣa" collapses — since you were never bound.

tathopalabdheḥ — there is no experience or recognition of a third path because there is only remembrance, not movement.

स्मर्यतेऽपि च लोके ॥ ३.१.१९॥

smaryate'pi ca loke || 3.1.19 ||

And (this) is also remembered in the world.

Even in the world, people speak of either action or enlightenment. No one says — do both and be free. That's because mokṣa is not the result of addition — it is the result of alignment.

दर्शनाच्च ॥ ३.१.२०॥

darśanācca || 3.1.20 ||

And because of (scriptural) vision or declaration (it is so).

तृतीये शब्दावरोधः संशोकजस्य ॥ ३.१.२१॥

tṛtīye śabdāvarodhaḥ saṃśokajasya || 3.1.21 ||

In the (supposed) third path, there is obstruction from śabda (śruti), because it arises from confusion or admixture.

तत्स्वाभाव्यापत्तिरुपपत्तेः ॥ ३.१.२२॥

tatsvābhāvyāpattirupapatteḥ || 3.1.22 ||

(The descending soul) attains similarity with its nature; for that is reasonable.

Muṇḍaka Upaniṣad 3.2.9 - sa yo ha vai tat paramaṃ brahma veda brahmaiva bhavati nāsyābrahmavitkule bhavati | tarati śokaṃ tarati pāpmānaṃ guhāgranthibhyo vimukto'mṛto bhavati || "He who knows the Supreme Brahman verily becomes Brahman. In his family no one is born ignorant of Brahman. He overcomes grief; he overcomes evil; free from the fetters of the heart, he becomes immortal."

Taittirīya Upaniṣad 2.6 - asanneva sa bhavati | asadbrahmeti veda cet | asti brahmeti cedveda | santamenaṃ tato viduriti || "If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent."

What one perceives Brahman to be becomes their reality. One's inner cognition determines what they become - aligning with svabhāva-yāpattiḥ.

In Paramādvaita, avaroha is not about location - it's about cognition. You do not become what you do - you become what you deeply believe about yourself. Your birth is not a punishment or reward, it is a manifestation of your self-cognition.

You descend into the world that matches your remembered identity. If you live like a bound soul, you are reborn in a realm where bondage looks real. If you live as Paramāśiva, even death cannot touch you.

नातिचिरेण विशेषात् ॥ ३.१.२३॥

nāticireṇa viśeṣāt || 3.1.23 ||

(The descent of the soul from one state to another takes place) not after long intervals, on account of a special declaration (of the Śruti).

In Advaita, Mokṣa is not a product of time but the result of Self-knowledge (ātma-jñāna). Viśeṣa refers to spiritual preparedness (adhikāritva), inner purification (antaḥkaraṇa-śuddhi) and grace of the Guru (guru-kṛpā). When these are present, aparokṣa-anubhūti (direct realization) happens instantly.

In Paramādvaita, from the mokṣa-centric view, the various perspectives can be understood.

From the view of Jīva navigating through the 25 states of consciousness, it may assume mokṣa is distant. But the moment the jīva awakens to the truth of non-separation, it experiences turīya and turīyatīta-turīyatīta. This shift or the viśeṣa causes instantaneous mokṣa. Time is not a constraint; it is a cognition. When jīva goes beyond time, he experiences mokṣa.

From the view of Īśvara, Īśvara manifests all as His own līlā (divine play). He creates time and also liberates beings beyond time. The viśeṣa is the jīva's alignment to Īśvara's frequency of sat-cit-ānanda. As soon as that frequency matches, jīva is absorbed in Īśvara svarūpa. Realization is frequency-based, not effort-based.

From the view of jagat, the jagat (cosmos) is not a trap but a mirror. The moment one stops projecting duality, the cosmic jagat reflects the Self. Nāticireṇa means the cosmos itself helps the sincere jīva who invokes Paramāśiva. The viśeṣa is the intensity of Oneness, which reconfigures reality itself.

From the view of Mokṣa, Mokṣa is not a future state but the ground reality of Paramāśiva. The idea of delay (atichira) arises from separation cognition. When cognition of duality drops - viśeṣa - mokṣa is experienced as śāśvata-anubhava. Mokṣa is not attained; it is reclaimed.

अन्याधिष्ठिते पूर्ववदभिलापात् ॥ ३.१.२४॥

anyādhiṣṭhite pūrvavadabhilāpāt || 3.1.24 ||

(Even when the body is) governed by another, (the jīva's agency continues) as in the previous case, because of scriptural declaration.

Kaṭha Upaniṣad 1.2.19 - hantā cenmanyate hantuṁ hataścenmanyate hatam | ubhau tau na vijānīto nāyaṁ hanti na hanyate || "If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed."

Chāndogya Upaniṣad 8.6.3 - tadyatraitatsuptaḥ samastḥ samprasannaḥ svapnaṃ na vijānātyāsu tadā nāḍīṣu sṛpto bhavati taṃ na kaścana pāpmā spṛśati tejasā hi tadā sampanno bhavati || "When a person is sound asleep, all his organs are inactive and quiet. He is free from all worries, and he does not have any dreams. The organs then disappear into the veins. No sin can affect him then, for the rays of the sun have surrounded him."

Anyādhiṣṭhite - in certain states (e.g., dream, deep sleep, death), the jīva is governed by Īśvara. Still, pūrvavat - like in earlier situations - jīva is treated as an agent (karmī) because of abhilāpa (śruti statements attributing action to the jīva). Though the jīva appears passive, karmic continuity and experiencing results continue under Īśvara's supervision. Īśvara oversees the jīva's karmic journey when self-agency is withdrawn.

As per Paramādvaita this sūtra is not merely metaphysical but a direct pointer to liberation through understanding jīva's multi-dimensional governance.

From the point of view of Jīva, in dream, sleep, coma, death, or superconscious states, jīva feels not in control. Yet, jīva remains aware and has continuity, albeit presided by Paramāśiva as Īśvara. Just as in dream you don't control the script, but you still experience - similarly, when governed, jīva still has bhoga-kartṛtva (experiencing agency). Even when not governing, the jīva's presence matters and the experience still registers.

From the point of view of Īśvara, Īśvara takes over governance during the jīva's unconscious or liminal states. The universe functions like a divine operating system. Īśvara ensures karmic logic flows uninterrupted. Being governed by another (anyādhiṣṭhita) does not mean jīva is absent; it means Īśvara is active out of compassion.

From the point of view of Jagat, the cosmos provides a field of experience governed by higher intelligence. Even when jīva is not self-aware (e.g. in sleep), the bio-memory, karmic imprinting, and contextual experiences continue within the jagat, proving continuity of subtle existence. Jagat is a co-participant in jīva's evolution even in passive states.

From the point of view of Mokṣa, even when jīva is not directly in control, the Self continues to be present - unbroken, unchanging, and shining. That awareness behind both governed and governing states is Paramāśiva. The witness of all governed experiences is the real you, the eternal Self - never born, never gone.

अशुद्धमिति चेन्न शब्दात् ॥ ३.१.२५॥

aśuddhamiti cenna śabdāt || 3.1.25 ||

If it be objected that (the jīva is) impure, (we say) not so - because the śruti declares (otherwise).

Chāndogya Upaniṣad 8.7.1 - ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṃkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāṃśca lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya vijānātīti ha prajāpatiruvāca || "Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires.'"

Kaṭha Upaniṣad 1.2.18 – na jāyate mriyate vā vipaścin nāyaṃ kutaścinna babhūva kaścit | ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || "The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed."

From the point of view of Paramādvaita, even if the jīva appears to move through impure or limited embodiments, its essential nature remains untouched and pure, due to the intrinsic reality of Paramaśivatva.

When seen from the point of view of Jīva, we may experience impurity - physical disease, emotional traumas, karmic blocks. But these are not the truth of who we are. The Upaniṣads declare Brahmaṇyam bahuputratām – You are the Son of Immortality.

From the point of view of Īśvara, Īśvara never sees you as impure. He guides jīva through purificatory experiences not to punish, but to help jīva realize its inherent purity. The impurity is functional, not essential. Being in saṃsāra doesn't make you impure forgetting your Paramaśivatva does.

From the point of view of Jagat, the jagat appears filled with dualities: pure and impure, good and bad. But it is a projection of Paramāśiva's own energy (Paramaśivaśakti). What seems impure is just incompletely perceived Paramaśiva. Impurity is a perception distortion - not an existential reality.

From the point of view of Mokṣa, the śruti assures that mokṣa is possible not because you become pure, but because you already are pure. Even if you feel impure, the śabda of śruti declares your eternal purity.

रेतः सिग्योगोऽथ ॥ ३.१.२६॥

retaḥ sigyogo'tha || 3.1.26 ||

Then (atha), there is association (yogaḥ) with semen (retaḥ).

Praśna Upaniṣad 1.14 - annaṃ vai prajāpatistato ha vai tadretastasmādimāḥ prajāḥ prajāyanta iti || "Food, verily, is Prajapati. From that comes semen; from semen are all these creatures born."

The individual self, due to karma and avidyā, takes up a subtle body and enters into a new gross body through retaḥ, the seminal fluid during procreation. The presence of karma leads to the connection with a particular womb. Retaḥsiyoga here is taken as literal union at the time of conception - the entry of the subtle body into the reproductive process. Retaḥ is not just semen - it represents the creative essence of Paramāśiva, through which the jīva enters into the game of life. The si-yogaḥ (union) is the union of the consciousness (cit) with prakṛti to assume embodiment for the purpose of mukti. This is not the beginning of bondage - but the beginning of a new opportunity for the jīva to express its powers, learn, and achieve mokṣa.

As per Paramādvaita, there are various understandings of mokṣa.

From the point of view of jīva, the jīva enters the body through the semen, but this is just another state of consciousness. Retaḥsiyoga is not bondage, it is choiceful descent into another plane to complete karmic loops or manifest powers.

From the point of view of Īśvara, Īśvara lets the jīva play through the manifestation of jagat, directing the entry into a specific body by law of karma and His will (icchā śakti).

From the point of view of jagat, the body, the parents, the DNA, the conception are all kṣetrajña-based frameworks into which consciousness flows. This sūtra shows how jagat receives the soul, anchoring the epigenetic structure for that jīva.

From the point of view of mokṣa, even in this conception through semen, Paramāśiva is playing. There is no bondage unless the jīva forgets it is Paramāśiva. Mokṣa is available even within the womb, as taught by great beings like Prahlāda, Śukadeva, Garbha Muni.

Your DNA is made of the material called jagat – pancha bhūtas. It is made by Īśvara and given to jīva to enjoy. That moment of union (retaḥsiyogaḥ) is not bondage, but beginning of conscious play. If the jīva remembers its sat-cit-ānanda svarūpa even during entry, that is kaivalya. The one who is conscious of the entry, journey, and exit, is jīvanmukta.

योनेः शरीरम् ॥ ३.१.२७॥

yoneḥ śarīram || 3.1.27 ||

From the womb (comes) a new body (for the descending soul).

Aitareya Upaniṣad 2.1.1 - tad etat sarvebhyo'ṅgebhyaḥ tejaḥ saṃbhūtam ātmanyevāt ~~n~~ānaṃ bibharti | tad yadā striyāṃ siñcaty athainaj janayati tad asya prathamaṃ janma || "That essence (tejas), born from all the limbs, the Self carries within His own Self. When he deposits this essence into a woman, and it is born from her, that is called his first birth."

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु तृतीयाध्यायस्य प्रथमः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu tṛtīyādhyāyasya prathamaḥ pādaḥ samāptaḥ

Thus ends the first section (pāda) of the third chapter (adhyāya) of the Brahmasūtras, composed by the revered Kṛṣṇa Dvaipāyana (Vedavyāsa).

Chapter 3 Section 2

सन्ध्ये सृष्टिराह हि ॥ ३.२.१॥

sandhye sṛṣṭirāha hi || 3.2.1 ||

Creation (takes place) in the intermediate (state), for the śruti declares so.

The Upaniṣads speak of the jīva creating his own dream worlds or experiencing subtle sṛṣṭi. Hence, creation isn't a one-time event, but a continuous, cyclic, and layered process. This supports the idea that dreams and subtle realms are also created by consciousness, and hence, Brahman remains the only source and substratum of all manifestations - gross or subtle.

Praśna Upaniṣad 4.2 - tasmai sa hovāca yathā gārgya marīcayo'rkasyāstaṃ gacchataḥ sarvā etasmiṃstejomaṇḍala ekībhavanti tāḥ punaḥ punarudayataḥ pracarantyevaṃ ha vai tat sarvaṃ pare deve manasyekībhavati tena tarhyeṣa puruṣo na śṛṇoti na paśyati na jighrati na rasayate na spṛśate nābhivadate nādatte nānandayate na visṛjate neyāyate svapitītyācakṣate || "To him Pippalada replied: O Gargya, as the rays of the sun, when it sets, are gathered in that luminous orb and again go forth when it rises, even so, verily, all these the objects and the senses become one in the superior god, the mind. Therefore at that time a man hears not, sees not, smells not, tastes not, touches not, speaks not, grasps not, enjoys not, emits not and does not move about. He sleeps that is what people say."

There are 25 states of consciousness a jīva experiences, from waking to dreamless sleep to Turīyātīta-Turīyātīta, each with its own reality-generation mechanism. Even during dreams, you create your own svapna-loka (dream world), which you experience as vividly as waking. These in-between states (sandhyāvasthā) are not illusions — they are alternate creations. Creation is continuous, dynamic, and layered - not linear.

From the point of view of the jīva, even Īśvara and jagat are internal experiences; sandhyā is where the jīva exercises creatorhood unconsciously. From the point of view of mokṣa, all states - jagrat, svapna, suṣupti - are conscious projections of Paramāśiva.

निर्मातारं चैके पुत्रादयश्च ॥ ३.२.२॥

nirmātāraṃ caike putrādayaśca || 3.2.2 ||

And some (following a particular branch) consider the Self to be a creator (of things desired); and sons and others (are the objects desired).

The jīva is said to create his dream world or post-death experiences. The nirmātā is interpreted as the jīva who creates dream realities, and putrādayaḥ as the projections such as sons, family, etc. Even dream offspring are included to show that consciousness projects relational networks during non-waking states. In classical Advaita, jīva doesn't create the ultimate jagat, but projects illusory versions in dreams and intermediate states.

In Paramādvaita, from the mokṣa-centric view, jīva is a conscious micro-creator, even in subtle states. In the dream and sandhyā states, the jīva creates people, relationships, worlds - sons, friends, enemies, cities - with no external input.

In many of these states like dream, waking, etc, reality is projected by will (icchā śakti), not as much by physical effort (kriyā śakti). Whether waking or dreaming, jīva projects content, and believes in it.

From the point of view of jīva, jīva projects sons and family (putrādayaḥ) in dream and subtle states.

From the point of view of Īśvara, just as Īśvara manifests jagat from will, the jīva mirrors that process subtly in dream or intermediate states. This confirms jīva's inherent capacity to manifest, though in limited scope.

From the point of view of jagat, dream-worlds, like the waking jagat, are experiential realities within time-space. Whether waking or subtle, any loka experienced becomes a reality-field (reality as perceived is reality as created).

From the point of view of mokṣa, all such creations - waking, dreaming, intermediate - are simultaneous manifestations of Paramāśiva. Realizing this eliminates the delusion of separate creator and created. Thus, liberation is not withdrawal from creation, but awareness of oneness with it.

मायामात्रं तु कात्स्न्र्येनानभिव्यक्तस्वरूपत्वात् ॥ ३.२.३॥

māyāmātraṃ tu kārtsnyenānabhivyaktasvarūpatvāt || 3.2.3 ||

But (this creation) is merely māyā, because of its nature of not being a complete manifestation (of the totality of attributes).

Although śruti refers to jīva as creator (dream creator, post-death creator, etc.), it does not make jīva a real, autonomous creator like Īśvara. This is because its true nature (svarūpa) as pure Brahman is not fully manifest during such creations. Therefore, such projected realities are māyāmātram, limited manifestations, not complete truths.

From the mokṣa-centric Paramādvaita lens, this sūtra does not belittle the jīva, but distinguishes the degree of conscious manifestation.

Until one experiences the Paramaśivatva and manifests all its dimensions what one creates is māyāmātram, not because it is false, but because it is incomplete. When the jīva lives from Turīyātīta-Turīyātīta, its creations reflect kārtsnya (wholeness). Below that - in waking, dream, deep sleep etc the creatorhood is partial. Hence, all these lower projections are called māyāmātram - not false, but limited manifestations of Paramaśiva.

The full manifestation of depth, time, space, length, breadth, and beyond occurs when one is operating from Paramāśiva's svarūpa. Until then, one may create, but without control over time or causality, the projection is not fully conscious and hence māyāmātram.

सूचकश्च हि श्रुतेः आचक्षते च तद्विदः ॥ ३.२.४॥

sūcakaśca hi śruteḥ ācakṣate ca tadvidaḥ || 3.2.4 ||

And indeed, it is indicative (only), as declared by the śruti and the knowers of the Self.

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal.

Chāndogya Upaniṣad 6.1.6 - yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || "O Somya, it is like this: By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of."

As per Paramādvaita, dreams, intermediate states, even though not full reality, are alive pointers (sūcakas) to our Paramāśivatva. All jīva's experiences - even dream gods, revelations - are indicative, not absolute. These are signs (sūcakas) helping jīva progress upward in TPS (thoughts per second) and depth. Turīyātīta-Turīyātīta: When one enters this state, one begins to see through the indicators and experience the Paramāśivatva, revealer - not just a dreamer.

पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॥ ३.२.५॥

parābhidhyānāttu tirohitaṃ tato hyasya bandhaviparyayau || 3.2.5 ||

But due to turning attention toward the external, the truth (Self) becomes concealed; and from that arise bondage and error.

This sūtra pinpoints why the jīva forgets its true nature (Brahman). The problem is parābhidhyāna — placing attention on the other, the external, the object, instead of the Self. This externalization causes tirodhāna (concealment) of the jīva's true svarūpa.

As a result, two things arise: Bandha – bondage (identification with body, mind, and karma) and Viparyaya – error, delusion (believing the unreal to be real, and vice versa).

Kaṭha Upaniṣad 2.1.1 - parāñci khāni vyatṛṇat svayambhū-stasmātparāṅpaśyati nāntarātman | kaściddhīraḥ pratyagātmānamaikṣa-dāvṛttacakṣuramṛtatvamicchan || "Yama said: The self-existent Supreme Lord inflicted an injury upon the sense-organs in creating them with outgoing tendencies; therefore a man perceives only outer objects with them and not the inner Self. But a calm person, wishing for Immortality, beholds the inner Self with his eyes closed."

In Paramādvaita, from the point of view of mokṣa, When attention returns to its source, tirodhāna ends, and bandha and

viparyaya dissolve spontaneously.

Due to externally-focused cognition (parābhidhyāna), the Self becomes veiled (tirohita), and thus arise bondage (bandha) and wrong cognition (viparyaya). The solution is ātmābhidhyāna - turning attention inwards, unclutching, and abiding in the Paramāśiva space of mokṣa.

देहयोगाद्वासोऽपि ॥ ३.२.६॥

dehayogādvāso'pi || 3.2.6 ||

Embodiment (dwelling) is also due to union with the body.

The jīva's continued identification with embodiment is not accidental; it is because of association with the body (deha-yoga).

That is because the jīva associates with the body as the Self, it appears dwelling within it (vāsaḥ), and hence becomes subject to bondage.

Kaṭha Upaniṣad 1.3.3 - ātmānam rathinaṃ viddhi śarīram rathameva tu | buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca || "Know the Ātman to be the master of the chariot; the body, chariot; the intellect, the charioteer; and the mind, the reins."

From the perspective of Paramādvaita, you are Paramaśiva, who has the power to playfully reside in the body (like a cloth) without becoming attached to it. But when you forget your Self and cling to the deha, embodiment becomes bondage instead of play.

The lower states like waking, dreaming, and sleep are where jīva is clothed in identity with body–mind. Only in Turīya, Turīyātīta, and beyond, embodiment becomes transparent, no longer binding. When deha is seen as just an instrument (vāhana) and not the self, you reside in it without being bound by it.

Just as you wear clothes but don't think you are the clothes, a jīvanmukta wears a body but knows he is not it.

From the point of view of mokṣam when you see the body as a costume, not the Self, embodiment becomes a līla, not a limitation.

तदभावो नाडीषु तच्छ्रुतेः आत्मनि च ॥ ३.२.७॥

tadabhāvo nāḍīṣu tacchruteḥ ātmani ca || 3.2.7 ||

There is absence (of embodiment) in the nāḍīs, because the śruti says so, and also (due to its dwelling) in the Self.

Within the nāḍīs (especially suṣumnā, the central channel), the jīva is not fully embodied like it is in the gross body. It is because the scriptures (śruti) speak of the jīva residing in the nāḍīs subtly before death or while dreaming and also because, ultimately, jīva resides in the Self, not in the gross layers.

Kaṭha Upaniṣad 2.3.16 - śataṃ caikā ca hṛdayasya nāḍya-stāsāṃ mūrdhānamabhiniḥsṛtaikā | tayordhvamāyannamṛtatvameti viṣvaṅṅanyā utkramaṇe bhavanti || "There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. But when his prāṇa passes out by other arteries, going in different directions, then he is reborn in the world."

From the mokṣa-centric Paramādvaita lens, this sūtra reveals one of the most mystical dimensions of liberation - Your 'residence' shifts as your consciousness shifts. Vāsa is not where you are, but where your attention is.

अतः प्रबोधोऽस्मात् ॥ ३.२.८॥

ataḥ prabodho'smāt || 3.2.8 ||

Hence the awakening from this (Brahman).

Awakening happens not through external activity, but through inner redirection.

When jīva withdraws from outer identity and centers even briefly in nāḍī or Self, the possibility of prabodha (awakening) is born. This shows that liberation is not a distant goal but it is a shift in where we place our attention. Just like aa dream begins to break when you become aware you're dreaming, saṁsāra begins to dissolve the moment jīva turns toward its source-awareness.

Kaṭha Upaniṣad 1.3.14 - uttiṣṭhata jāgrataprāpya varānnibodhata | kṣurasya dhārā niśitā duratyayā durgaṃ

pathastatkavayo vadanti || "Arise! Awake! Approach the great and learn. Like the sharp edge of a razor is that path, so the wise say-hard to tread and difficult to cross."

स एव तु कर्मानुस्मृतिशब्दविधिभ्यः ॥ ३.२.९॥

sa eva tu karmānusmṛtiśabdavidhibhyaḥ || 3.2.9 ||

But he alone (jīva) is recognized, from karma, memory, scriptural word, and injunctions.

The jīva who enters different states (like waking, dream, post-death journey) is the same throughout. This continuity is supported by: karma – actions and their consequences follow the same agent; anusmṛti – memory (of previous lives or actions) seen in rare cases or in śruti; śabda – scripture speaks of the same jīva continuing across births; vidhi – rituals (like śrāddha) presume continuity of the same jīva. So, jīva remains the same underlying experiencer, even while assuming different bodies or states.

Across all 25 states (waking to Turīyātīta-Turīyātīta), the experiencer is unchanged. Even in deep sleep, where memory is absent, upon awakening you say 'I slept well' - this is anusmṛti. In dream, despite multiple identities, you are still 'you.' This sūtra says: recognize the continuity – it is the rope running through the beads of your experiences. Time, space, and memory are projected on the base of the Self. It is the conscious continuity of jīva that ties together karmic impressions, memories, and scriptural experiences. You are not what changes - you are what connects the changes.

Bhagavad Gītā 2.22 - vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi | tathā śarīrāṇi vihāya jīrṇā-nyanyāni saṃyāti navāni dehī || "Just as a man casts off his worn out clothes and puts on new ones, so also the embodied-Self casts off its worn out bodies and enters others which are new."

मुग्धेऽर्थसम्पत्तिर्परिशेषात् ॥ ३.२.१०॥

mugdhe'rthasampattirpariśeṣāt || 3.2.10 ||

Even in the dull/unaware state, experience (of objects) occurs - by the process of elimination (pariśeṣa).

Does experience (sensation, perception, karma) happen even when the jīva is dull, unconscious, or unthinking (mugdha)?

Vedānta says: Yes - even if not consciously remembered, experience happens, proven by: Karma-fruit still affecting the person, the jīva still progressing spiritually or karmically, certain results manifesting despite apparent lack of awareness. So, even in dull or dreamless states, something is registering. And this is proved by pariśeṣa - logical elimination: if the body is not experiencing, and no external trigger is present, yet results arise, the jīva must have experienced subtly.

Many of the lower states (like dreamless sleep, coma, tāmasic states) may seem like nothingness to the conscious mind. But from the inner space, artha-sampatti continues as karma is being carried, subtle impressions are being formed, awakening (prabodha) is still possible.

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॥ ३.२.११॥

na sthānato'pi parasyobhayaliṅgaṃ sarvatra hi || 3.2.11 ||

Even from location (or position), the signs of both (embodied and unembodied) do not apply to the Supreme; for, indeed, such dual attributes are not found everywhere.

The Supreme Self (parasya) — Brahman or Īśvara — is beyond all dual indications: not confined to any location (sthāna), does not bear the marks of both embodied and disembodied (ubhayaliṅgam). One cannot say Brahman is in one place (like in a body), or not in a place (as in being purely disembodied) - because Brahman is all-pervading (sarvatra) and beyond all attributes.

न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॥ ३.२.१२॥

na bhedāditi cenna pratyekamatadvacanāt || 3.2.12 ||

If it be said (there is) no distinction, (we say) no; because (the śruti) speaks of (the jīvas) individually and not as undifferentiated.

Chāndogya Upaniṣad 6.2.1 - sarvaṃ khalvidaṃ brahma "All is Brahman".

The Upaniṣads speak of jīvas separately (pratyekam) - each with distinct karmic journeys, bodies, and experiences. So the experience of difference is real at the empirical level (vyāvahārika), even though ultimately there is only one

Brahman. In Advaita, bheda (difference) is not absolute, but it operates within māyā until realization dissolves it.

अपि चैवमेके ॥ ३.२.१३॥

api caivameke || 3.2.13 ||

Moreover some teach thus.

अरूपवदेव हि तत्प्रधानत्वात् ॥ ३.२.१४॥

arūpavadeva hi tatpradhānatvāt || 3.2.14 ||

It (the Self) is indeed like the formless, because That (Brahman) is the essential (pradhāna) nature.

The true nature of the Self (ātman) is formless (arūpa). Brahman is the pradhāna-tattva, the substratum — and that substratum is arūpa, hence, the jīva in essence is formless.

Kaṭha Upaniṣad 1.3.15 - aśabdam asparśam arūpamavyayaṃ tathā'rasaṃ nityamagandhavacca yat | anādyanantaṃ mahataḥ paraṃ dhruvaṃ nicāyya tanmṛtyumukhāt pramucyate || "Having realised Ātman, which is soundless, intangible, formless, undecaying and likewise tasteless, eternal and odourless; having realised That which is without beginning and end, beyond the Great and unchanging-one is freed from the jaws of death."

Muṇḍaka Upaniṣad 3.1.8 - na cakṣuṣā gṛhyate nāpi vācā
nānyairdevaistapasā karmaṇa vā | jñānaprasādena viśuddhasattva-statastu taṃ paśyate niṣkalaṃ dhyāyamānaḥ ||
"Brahman is not grasped by the eye, nor by speech, nor by the other senses, nor by penance or good works. A man becomes pure through serenity of intellect; thereupon, in meditation, he beholds Him who is without parts."

Not that the jīva has no existence, but that its true existence is not definable by form. In most lower states, jīva mistakes itself as form. But from Turīya upward, jīva begins to see through the form and experience itself as arūpa - formless, pure, still awareness. In Turīyātīta-Turīyātīta, arūpa is not just understood - it is lived as reality.

प्रकाशवच्चावैयर्थ्यम् ॥ ३.२.१५॥

prakāśavaccāvaiyarthyam || 3.2.15 ||

And like light, (the Self's existence) is not without purpose.

The Self's formlessness does not make it useless or meaningless. On the contrary, like light (prakāśa) illuminates all things while not being touched by them. It is self-revealing and reveals all else. Therefore, even without form, the Self is not inactive or redundant - it is the substratum of all activity and awareness.

Muṇḍaka Upaniṣad 2.2.10, Kaṭha Upaniṣad 2.2.15 – na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yamagniḥ | tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti || "The sun does not shine there, nor the moon and the stars, nor these lightnings-not to speak of this fire. He shining, everything shines after Him. By His light all this is lighted."

आह च तन्मात्रम् ॥ ३.२.१६॥

āha ca tanmātram || 3.2.16 ||

And (the scripture) declares that (Brahman is) That (Self) only.

Upaniṣads themselves declare the Self or Brahman to be only That — i.e., tanmātra.

Muṇḍaka Upaniṣad 2.1.2 - divyo hyamūrtaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ | aprāṇo hyamanāḥ śubhro hyakṣarāt parataḥ paraḥ || "He is the self-luminous and formless Puruṣa, uncreated and existing both within and without. He is devoid of prāṇa, devoid of mind, pure and higher than the supreme Imperishable."

When you drop everything you think you are - thoughts, emotions, identities, even divinity - what remains is tanmātra. That is you. That is Paramāśiva.

Tanmātram is the substratum of all dimensions. It is before length, before time, before cause. Everything arises from it and returns into it.

You are not a spark of Paramaśiva. You are not a part. You are tanmātra - That itself, undivided, unborn, untouched.

दर्शयति चाथोऽपि स्मर्यते ॥ ३.२.१७॥

darśayati cātho'pi smaryate || 3.2.17 ||

The Śruti shows this and it is also declared by the Smṛtis.

अत एव चोपमा सूर्यकादिवत् ॥ ३.२.१८॥

ata eva copamā sūryakādivat || 3.2.18 ||

Therefore also are the comparisons like the images of sun etc.

Just as the sun illuminates everything without being attached, appears to act (rising, setting) while remaining still, is self-luminous and also illuminates others, so too, the Self (ātman/Paramātmā) is arūpa (formless), prakāśavat (self-luminous), tanmātram (pure essence), yet it enables all cognition, action, and experience in the world.

अम्बुवदग्रहणात्तु न तथात्वम् ॥ ३.२.१९॥

ambuvadagrahaṇāttu na tathātvam || 3.2.19 ||

But (the Self) is not like that (i.e., not like water), because it is not apprehended (in the same way).

This sūtra qualifies and limits the analogy made in the previous sūtra (3.2.18) — where the sun (or light) was used as a metaphor for the Self's self-luminosity.

Now, a new analogy - water or mirror - might be proposed, because a water surface can reflect, like consciousness reflects objects. But this sūtra rejects that analogy. It is because water needs to be grasped by the senses to be known. But the Self is not known by sensory perception - it is self-revealed, not objectified. So, na tathātvam - the Self is not like water, because it is not apprehended through sense-knowledge.

वृद्धिह्रासभाक्त्वमन्तर्भावात् उभयसामञ्जस्यादेवम् ॥ ३.२.२०॥

vṛddhihrāsabhāktvamantarbhāvāt ubhayasāmañjasyādevam || 3.2.20 ||

(The Self) shares in growth and decline (vṛddhi-hrāsa) due to inclusion (in the body); but this is so only for the sake of consistency of both (body and Self).

Because of association with the body, the Self appears to undergo vṛddhi (growth) and hrāsa (decay).

But in reality, the Self itself is changeless - it merely appears to participate in change due to mutual superimposition (adhyāsa).

ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre "Unborn, Eternal, Changeless and Ancient, He is not killed when the body is killed."

Paramādvaita clarifies that these changes (vṛddhi and hrāsa) belong to the upādhi (body, mind, memory). The Self is tanmātra - That alone, formless, changeless, eternal. Only for interaction in the world (vyāvahāra), a seeming participation in growth/decay is attributed to preserve worldly sāmañjasyam.

दर्शनाच्च ॥ ३.२.२१॥

darśanācca || 3.2.21 ||

And (this is so) because it is seen (or taught in scripture).

The scriptures themselves show instances where the Self is spoken of as if undergoing change, but always point beyond it. In jāgrat and svapna, jīva sees itself changing. In Turīya, jīva begins to see that all change is in objects, not in the witnessing Self. In Turīyātīta, jīva realizes, 'I never changed - I only watched.'

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॥ ३.२.२२॥

prakṛtaitāvattvaṃ hi pratiṣedhati tato bravīti ca bhūyaḥ || 3.2.22 ||

Because the previously discussed Self is denied to be limited (etāvattvam), therefore (the śruti) declares it as greater (bhūyaḥ).

In jāgrat, jīva says: 'I am this body' - etāvattvam. In svapna, jīva says, 'I am a dream identity' - still limited. In Turīya, jīva glimpses its boundarylessness. In Turīyātīta, jīva fully abides in bhūyaḥ - infinite, beyond, uncontained Self.

The Self is not limited (etāvattvam), because the Upaniṣads negate all limitation and declare the Self to be greater (bhūyaḥ) than all such definitions.

Chāndogya Upaniṣad 7.24.1 - yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartyṃ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni yadi vā na mahimnīti || 7.24.1 || "'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir,

what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'.

तदव्यक्तमाह हि ॥ ३.२.२३॥

tadavyaktamāha hi || 3.2.23 ||

That Brahman is unmanifest, for the scripture says so.

Kaṭha Upaniṣad 1.3.11 - mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ |puruṣānna paraṃ kiṃcitsā kāṣṭhā sā parā gatiḥ || "Beyond the great Ātman is the Unmanifested; beyond the Unmanifested is the Puruṣa (the Cosmic Soul); beyond the Puruṣa there is nothing. That is the end that is the final goal."

Kaṭha Upaniṣad 1.3.15 - aśabdam asparśam arūpamavyayaṃ tathā'rasaṃ nityamagandhavacca yat | anādyanantaṃ mahataḥ paraṃ dhruvaṃ nicāyya tanmṛtyumukhāt pramucyate || "Having realised Ātman, which is soundless, intangible, formless, undecaying and likewise tasteless, eternal and odourless; having realised That which is without beginning and end, beyond the Great and unchanging-one is freed from the jaws of death."

Bhagavad Gītā 2.25 - avyakto'yamacintyo'yamavikāryo'yamucyate | tasmādevaṃ viditvainaṃ nānuśocitumarhasi || "This (Self) is said to be Unmanifest, Unthinkable and Unchangeable. Therefore, knowing This to be such, you should not grieve."

अपि संराधने प्रत्यक्षानुमानाभ्याम् ॥ ३.२.२४॥

api saṃrādhane pratyakṣānumānābhyām || 3.2.24 ||

Moreover, (Brahman is realized) in perfect meditation (as we know) from the Śruti nd Smṛti.

प्रकाशवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात् ॥ ३.२.२५॥

prakāśavaccāvaiśeṣyaṃ prakāśaśca karmaṇyabhyāsāt || 3.2.25 ||

Like light etc there is no difference between Brahman (and its manifestation) in activity; on account of repeated instruction.

This sūtra reconciles the apparent contradiction between the unchanging, non-dual nature of the Self and the diverse experiences and karmic effects seen among jīvas.

The Self is like light just as light is essentially the same (sunlight is uniform), but when passing through different mediums (colored glass), it appears different. Like that light, the essential Self is undifferentiated, nirguṇa. But it appears to function differently due to association with different karmas and bodies (repeated patterns), just as light appears different through varying lenses.

This sūtra shows why jīvas seem different, without contradicting the oneness of Self. Because light does not act, yet all actions are seen by it. Light doesn't choose its form - it's the medium that defines how it appears. Similarly, the Self doesn't choose karma - karma chooses the lens, which makes the jīva look individual.

Rigveda 1.164.46 - ekam sat viprā bahudhā vadanti "Satya or truth is one, rishis or sages call it by various ways or names."

Kaṭha Upaniṣad 2.2.15 - tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidaṃ vibhāti "He shining, everything shines after Him. By His light all this is lighted."

अतोऽनन्तेन तथा हि लिङ्गम् ॥ ३.२.२७॥

ato'nantena tathā hi liṅgam || 3.2.26 ||

Therefore, by the Infinite (Self), for thus (is shown) the indication (in śruti).

This sūtra reaffirms and concludes the earlier arguments that the Self is not finite, not limited by body or karma but It is the infinite (ananta) and this is clearly indicated (liṅgam) in śruti. Even though the jīva appears limited, this is not its true nature. Therefore, the limitations are upādhi-based illusions, and Brahman is the infinite substratum of all.

Chāndogya Upaniṣad 7.24.1 - yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatpaśyatyanyacchṛṇot yanyadvijānāti tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartyṃ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni yadi vā na mahimnīti || "'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'."

Muṇḍaka Upaniṣad 2.2.11- brahmaivedamamṛtaṃ purastād brahma paścād brahma dakṣiṇataścottareṇa | adhaścordhvaṃ ca prasṛtaṃ brahmaivedaṃ viśvamidaṃ variṣṭham || "That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below; this universe is that Supreme Brahman alone."

The jīva, jagat, and Īśvara are all simultaneous, spontaneous, synergistic expressions of the ananta tattva - the unbroken infinite Being - Paramāśiva.

The Upaniṣads give direct liṅga (signs) that support that the jīva appears limited in lower states (bound by body, mind, karma). But as awareness rises, the finite melts into ananta. In Turīyātīta-Turīyātīta, the experience becomes, "I was never limited. I was always the Infinite appearing as a person."

उभयव्यपदेशात्तु अहिकुण्डलवत् ॥ ३.२.२७ ॥

ubhayavyapadeśāttu ahikuṇḍalavat || 3.2.27 ||

But since both difference and non-difference are mentioned, the relationship (between the supreme Self and the individual is) as that between the snake and its coil.

This sūtra resolves a fundamental apparent contradiction in the Upaniṣads that sometimes jīva is described as different from Brahman and other times jīva is declared as non-different from Brahman (e.g., tat tvam asi).

Like a snake appearing as coiled, the coiling and the snake are not two entities, but two states or perspectives of one and the same being. Similarly, jīva and Brahman are not two - the distinction is upādhi-bheda (due to adjuncts like body-mind). Jīva is not essentially different from Brahman, just appearing different because of karmic positioning and sensory contraction. Like a snake that appears as a coil the coiling doesn't make it not a snake, so too jīva appears as an individual but is truly the uncoiled, unbroken, infinite Paramāśiva.

In most states (jāgrat, svapna, etc.), jīva thinks it is a coil - small, wound up, bound. In Turīya, it realizes the coiling is only apparent. In Turīyātīta, the jīva completely experiences its formless, uncoiled, infinite Self - as Paramāśiva. In most states (jāgrat, svapna, etc.), jīva thinks it is a coil - small, wound up, bound. In Turīya, it realizes the coiling is only apparent. In Turīyātīta, the jīva completely experiences its formless, uncoiled, infinite Self - as Paramāśiva.

The jīva appears to occupy limited dimensions, but the truth is: it pervades all dimensions as the same unchanging Consciousness.

Chāndogya Upaniṣad 6.9.4 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || "'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father."

प्रकाशाश्रयवद्वा तेजस्त्वात् ॥ ३.२.२८॥

prakāśāśrayavadvā tejastvāt || 3.2.28 ||

Or they are like light and its source, both being luminous.

The Self (jīva) is like the substratum (āśraya) of light (prakāśa) - the support of luminosity because its nature is tejas - pure radiant consciousness, it is self-luminous (svayaṃprakāśa) and also enables the illumination of all things. So, even though jīva appears individual, its true nature is the substratum of all illumination - Brahman.

Mundaka Upaniṣad (2.1.1) – यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ Just as sparks arise from a blazing fire, so do various beings come forth from the imperishable Brahman and unto Him again return.

When Paramaśiva is dancing, small fire particles fly out of the huge fire column and that is creation. The flying of the fire particles is sustenance. Fire particle feeling it is going to be put off is rejuvenation or destruction. efore the destruction going here and there is delusion. Finally fire particle being pulled back into the fire column is liberation.

Jīva is part of Paramaśiva left to play with Himself.

पूर्ववद्वा ॥ ३.२.२९॥

pūrvavadvā || 3.2.29 ||

Or (the relationship between the individual and the supreme Self is) as before (shown).

This sūtra wraps up the sequence of analogies explaining the true relationship between jīva and Brahman (3.2.27–28), such as ahikuṇḍala-vat – jīva is like a coiled snake: appearance of difference but essential unity and prakāśāśrayavat – jīva is the substratum of illumination, same as Brahman in essence.

Now, this sūtra says that if not the previous analogies, take it just as explained earlier (pūrvavat) - in the way it was logically and scripturally established that jīva is none other than Brahman and the apparent difference is due to upādhi (adjuncts) and the real difference doesn't exist. So, jīva and Brahman are one, and all duality is superimposed appearance.

Kaṭha Upaniṣad 1.2.20 - aṇoraṇīyānmahato mahīyānātmā'sya jantornihito guhāyām "Ātman, smaller than the small, greater than the great, is hidden in the hearts of all living creatures."

Chāndogya Upaniṣad 6.9.4 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || "'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father."

In the lower states, you need examples, symbols, logic to untangle identity. But in higher states (Turīya, Turīyātīta), the analogies dissolve, and only direct experience remains. You simply know, "I am not this. I am That."

प्रतिषेधाच्च ॥ ३.२.३०॥

pratiṣedhācca || 3.2.30 ||

And on account of the denial.

This sūtra concludes the discussion of jīva–Brahman identity. While earlier sūtras used analogies (coiled snake, lamp of light, etc.), this sūtra simply restates the foundational truth. Scriptures directly negate all duality and distinction between jīva and Brahman.

Chāndogya Upaniṣad 6.2.1 - Sad eva somya idam agra āsīt "Being alone was there before creation)."

Chāndogya Upaniṣad 8.15.1 - na ca punaḥ āvartate "and he does not return"

This shows that Brahman (Being) is the real cause of everything.

परमतस्सेतून् मानसंबन्ध भेदव्यपदेशेभ्यः ॥ ३.२.३१॥

paramatah setūnmānasaṃbandha bhedavyapadeśebhyaḥ || 3.2.31 ||

According to the opponent, (the Self is like a) bridge due to scriptural statements about measure, relationship, and difference.

Chāndogya Upaniṣad 8.5.1 - atha ya ātmā sa seturdhṛtireṣāṃ lokānāmasaṃbhedāya naitaṃ setumahorātre tarato na jarā na mṛtyurna śoko na sukṛtaṃ na duṣkṛtaṃ sarve pāpmāno'to nivartante'pahatapāpmā hyeṣa brahmalokaḥ || 8.4.1 ||

Next, this Self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahmaloka is free from evil.

In Paramādvaita, this sūtra is not a conclusion – it is a mirror showing how delusion arises from misinterpreting śruti. Setu is not a real ontological bridge. The Self is not a connecting entity - it is the underlying Oneness that appears as jīva, jagat, and Īśvara. But, to the intellect, the idea of relation, path, bridge seems logical. So śruti uses that language, just like one teaches a child in stages. In early states, you feel, "I need to cross the bridge to God. I need to attain connection." But by Turīya, you realize, "I am not crossing to Brahman - I am Brahman."

सामान्यात्तु ॥ ३.२.३२॥

sāmānyāttu || 3.2.32 ||

But (the Self is referred to as a bridge) on account of similarity.

This sūtra directly refutes the dualistic view proposed in 3.2.31 - that the Self is a "bridge" between jīva and Brahman, implying real separateness or dual existence.

The word "setu" (bridge) and other such metaphors are instructional, not ontological. They are used to aid the limited intellect, not to declare the Self as distinct or relational. Non-duality (advaita) is the paramārthika satya (absolute truth). Any duality presented is at best vyāvahārika satya (pragmatic/teaching level).

Even the idea of mokṣa is just general instruction (sāmānya). You are Paramāśiva already. The only thing 'bridging' you from that is the belief that there's a bridge.

बुद्ध्यर्थः पादवत् ॥ ३.२.३३॥

buddhyarthaḥ pādavat || 3.2.33 ||

For the sake of easy comprehension (Brahman's magnitude is spoken of) just like the feet.

This sūtra continues the clarification from the previous two: when the Upaniṣads describe Brahman or the Self in figurative, embodied, or relational ways, it is only for the sake of buddhi (intellect) - not because Brahman has real parts or distinctions.

Scriptures say: "Brahman is the head of this, the feet of that..." - describing Brahman as if it were a person with limbs. These are not literal - they are conceptual aids, like calling something 'the foot of a mountain'. Hence, "pādavat" - like a foot - means metaphorical, not ontological.

Kaṭha Upaniṣad 1.3.12 - eṣa sarveṣu bhūteṣu gūḍho"tmā na prakāśate dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ "That Self hidden in all beings does not shine forth; but It is seen by subtle seers through their one-pointed and subtle intellects."

In Paramādvaita, all descriptions of part-hood, limbs, functions, or locations are spoken to guide your cognition, not to define the nature of the Self.

Just as you might say "the sun rises" - not because the sun moves, but because that's how it appears - the buddhyarthaḥ descriptions of Brahman are perceptual aids, not Truth statements.

Descriptions of Brahman using parts or form (like a foot) are for the sake of intellect (buddhyarthaḥ), not because Brahman is actually divided.

स्थानविशेषात्प्रकाशादिवत् ॥ ३.२.३४॥

sthānaviśeṣātprakāśādivat || 3.2.34 ||

(The Self remains unaffected) due to the distinction in location, like light and such.

Light pervades everything in a room, including a filthy place, but is never tainted by the dirt. Fire heats, but doesn't absorb the qualities of what it touches. Similarly, Brahman shines through all, but remains untouched.

In Paramādvaita, this sūtra answers the great confusion of the jīva: "If I am Paramāśiva, why do I suffer? Why do I feel pain, ignorance, bondage?"

This sūtra responds:

You appear located in this mind-body system (sthānaviśeṣa). You shine through it like light in a house. But your essential nature is untouched - never bound, never affected.

Bhagavad Gītā 13.33 – yathā sarvagataṃ saukṣmyād ākāśaṃ nopalipyate "As space pervades all and is untouched, so is the Self."

Muṇḍaka Upaniṣad 2.2.11 - brahmaivedamamṛtaṃ purastād brahma paścād brahma dakṣiṇataścottareṇa . adhaścordhvaṃ ca prasṛtaṃ brahmaivedaṃ viśvamidaṃ variṣṭham || "That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below; this universe is that Supreme Brahman alone."

In Paramādvaita, one Paramaśiva reflects through every being uniquely because of their inner space. Your inner space creates the lens. But the source light is one.

Light (prakāśa) is one, but appears different based on the medium (glass, smoke, water) and location (room, cave, lamp). In the same way, Consciousness is One, but appears diverse, as different jīvas, with different knowledge, behavior, karma.

The appearance of many selves is due to varied limiting adjuncts - not real division. Just like one light appears different based on place, the ātman seems many, but is ever One.

उपपत्तेश्च ॥ ३.२.३५॥

upapatteśca || 3.2.35 ||

And because it is reasonable (logically consistent).

This sūtra reinforces the prior conclusion — that Brahman, though appearing present in all bodies and minds, remains unaffected, just as light remains untouched by what it illuminates (as in 3.2.34).

Bhagavad Gītā 5.13 - sarvakarmāṇi manasā saṃnyasyāste sukhaṃ vaśī | navadvāre pure dehī naiva kurvanna kārayan || "Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the nine-gate city neither acting nor causing others (body and senses) to act."

If you just unclutch and look, the truth that you are Paramāśiva will shine, and it will make sense to you deeply.

When you unclutch, stop identifying, and simply observe that you are not the thought, not the pain, not the bondage; what remains is Paramāśiva — and it feels right, is experientially valid, and is logically necessary.

तथाऽन्यप्रतिषेधात् ॥ ३.२.३६॥

tathā'nyapratiṣedhāt || 3.2.36 ||

Thus (the Self remains unaffected), due to the denial of the involvement of anything else.

This sūtra reinforces the previous ones (especially 3.2.34 and 3.2.35), establishing that: Brahman is untouched by action, suffering, or limitation, despite being present everywhere. This is supported not only by logic (upapatti), but also by the explicit denial (pratiṣedha) in śruti of Brahman being the doer (kartā) or experiencer (bhoktā).

In Paramādvaita, this sūtra confirms that separateness (anya-bhāva) is never ontologically real. Paramāśiva doesn't act on the world. He is the world and yet remains untouched, because there is no otherness, there is no second being to cause, be caused, or suffer.

अनेन सर्वगतत्वमायामयशब्दादिभ्यः ॥ ३.२.३७॥

anena sarvagata tvamāyāmaya śabdādibhyaḥ || 3.2.37 ||

By this (is established) the all-pervadingness (of Brahman), as is known from scriptural statements.

In Paramādvaita, this sūtra confirms that the illusion of location, distance, or access to Brahman is unnecessary. From the point of mokṣa, jīva, jagat, and Īśvara are not different things, but simultaneous, spontaneous, synergistic expressions of that sarvagata Self.

These are scriptural phrases that imply expansion, infinity, omnipresence, such as:

vāsudevaḥ sarvam iti (Bhagavad Gītā 7.19)

puruṣa evedaṃ sarvam (Ṛg Veda)

sarvaṃ khalvidaṃ brahma (Chāndogya 3.14.1)

Thus, the all-pervasiveness of the Self is confirmed by both reasoning and scriptural phrases like 'extension' (āyāma) and others.

फलमत उपपत्तेः ॥ ३.२.३८॥

phalamata upapatteḥ || 3.2.38 ||

From Him (the Lord) are the fruits of actions; for that is reasonable.

Muṇḍaka Upaniṣad 3.1.1 - dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pariṣasvajāte | tayoranyaḥ pippalaṃ svādvattyanaśnannanyo abhicākaśīti || "Two birds, united always and known by the same name, closely cling to the same tree. One of them eats the sweet fruit; the other looks on without eating.

Bhagavad Gītā 2.47 - karmaṇyevādhikāraste mā phaleṣu kadācana | mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || "Thy right is to work only, but never to its fruits; let not the fruit-of-action be thy motive, nor let thy attachment be to inaction."

श्रुतत्वाच्च ॥ ३.२.३९॥

śrutatvācca || 3.2.39 ||

And because the scriptures so teach.

धर्मं जैमिनिः अत एव ॥ ३.२.४०॥

dharmaṃ jaiminiḥ ata eva || 3.2.40 ||

Dharma as prescribed by Jaimini, for this very reason.

Bhagavad Gītā 3.35 - śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt| svadharme nidhanaṃ śreyaḥ paradharmo bhayāvahaḥ || "Better is ones own duty , though devoid of merit, than the duty of another well discharged. Better is death in ones own duty ; the duty of another is fraught with fear (is productive of positive danger)."

Taittirīya Upaniṣad 1.11.1 - dharmaṃ cara "Do your duty".

पूर्वं तु बादरायणो हेतुव्यपदेशात् ॥ ३.२.४१॥

pūrvaṃ tu bādarāyaṇo hetuvyapadeśāt || 3.2.41 ||

But Badarayana considers the earlier One (Lord) (as the bestower of results), because He is mentioned as the cause of even action.

Bhagavad Gītā 9.10 - mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram | hetunānena kaunteya jagadviparivartate || "Under Me as her Supervisor, nature produces the moving and the unmoving; because of this, O Kaunteya, the world revolves."

Chāndogya Upaniṣad 6.2.1 - sadeva somyedamagra āsīdekamevādvitīyam | " Somya, before this world was manifest there was only existence, one without a second."

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु तृतीयाध्यायस्य द्वितीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu tṛtīyādhyāyasya dvitīyaḥ pādaḥ samāptaḥ

Thus ends the second section of the third chapter of the Brahmasūtras composed by Kṛṣṇadvaipāyana (Vyāsa).

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् ॥ ३.३.१॥

sarvavedāntapratyayaṃ codanādyaviśeṣāt || 3.3.1 ||

The meditative realization (pratyayam) of all Vedantic teachings (sarvavedānta) is the same, due to the non-difference (aviśeṣāt) in their injunctions and associated aspects (codanādy).

The third adhyāya (Sādhana Adhyāya) of the Brahma Sūtras focuses on spiritual practices for liberation. Section 3.3 examines whether upāsanās described in different Upaniṣads are distinct or identical. This sūtra concludes that they are fundamentally the same because their injunctions (codanā) and purposes are non-different (aviśeṣāt).

Chandogya Upaniṣad 6.8.7 - sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.8.7 || 'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.

Brihadaranyaka Upaniṣad 1.4.10 - Aham Brahmasmi "I am Brahman."

As per Paramādvaita, the inherent Oneness in Existence is explained in this sūtra.

The Brahma Sūtras are a roadmap to mokṣa anubhūti (experiential liberation). This sūtra aligns with the Paramādvaita principle that all Upaniṣadic practices lead to the same state: turīyatīta-turīyatīta, where jīva, īśvara, and jagat are realized as Paramāśiva's playful expressions. The sūtra's focus on non-difference (aviśeṣāt) reflects the unity of all paths to this realization.

The meditative realization is the experiential understanding of Paramāśiva as the source of jīva, īśvara, and jagat. From the

jīva's perspective, this occurs through the 25 states of consciousness, culminating in turīyatīta-turīyatīta. From the mokṣa-centric view, this pratyayam is the direct experience of oneness with Paramāśiva, where all distinctions vanish.

The non-difference in injunctions signifies that all Upaniṣadic practices—whether jñāna (knowledge), bhakti (devotion), or vijñāna (cosmic understanding)—awaken the jīva to its identity as Paramāśiva. These codanās are initiations (dīkṣā) into superconscious states, enabling the jīva to transcend separateness. The non-difference reflects Paramāśiva's singular reality underlying all practices.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous expressions of Paramāśiva, never truly separate (tadaikṣata bahu syāṃ - Chāndogya Upaniṣad 6.2.3). Mokṣa is the jīva's realization of this eternal oneness, resting in the nithya mukta (eternally liberated) state. The sūtra's unified meditative outcome guides the jīva to this truth.

The jīva's journey through 25 states of consciousness spans the spectrum from waking to turīyatīta. Upaniṣadic meditations guide the jīva through these, revealing that īśvara and jagat are within its consciousness. This supports the sūtra's assertion of a singular meditative goal.

From īśvara's (Paramāśiva's) view, jagat is divine (Ganga as Ganga Devī, Aruṇācala as Paramāśiva). Meditative practices align the jīva with this truth, enabling it to perceive jagat as Paramāśiva's manifestation.

From the jagat's view, īśvara is the highest space (Kailāsa), and jīva is a spark of Paramāśiva navigating vertical time zones. The sūtra's unified practices help the jīva align with the cosmos, realizing the cosmic oneness.

THE SPH BHAGAVĀN SRI NITHYANANDA PARAMASHIVAM has revived the science of kāyākalpa, where meditative practices awaken superconsciousness, transforming the jīva's physical and subtle bodies. The unity of Vedāntic upāsanās ensures consistent access to higher states, enabling the jīva to embody Paramāśiva's powers and achieve longevity or liberation.

Chandogya Upaniṣad 6.2.1 – sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 || "Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged."

Īśavāsya Upaniṣad 1- īśā vāsyam idaṃ sarvam" (All this is pervaded by the Lord). This underscores Paramāśiva's pervasion of jīva and jagat, realized through non-different upāsanās.

भेदान्नेति चेदेकस्यामपि ॥ ३.३.२॥

bhedānneti cedekasyāmapi || 3.3.2 ||

If it is said that (the meditative realization is different) due to differences (in upāsanās), (we reply) not so, even in a single (Upaniṣad or meditation).

For example, the panchāgni-vidyā (meditation on the five fires) is taught with slight variations in the Chāndogya and Bṛhadāraṇyaka Upaniṣads. Despite differences in symbolism or sequence, the core idea (pratyaya) is identical.

Paramādvaita views the sūtra as affirming that all upāsanās lead to turīyatīta-turīyatīta, where jīva, īśvara, and jagat are realized as Paramāśiva's expressions. The negation of differences (bhedāt na) reflects the unity of practices, guiding the jīva through 25 states of consciousness to nithya mukta. From īśvara's view, jagat is divine; from jagat's view, īśvara is the highest space. Upāsanās, empowered by dīkṣā, support kāyākalpa, transforming the jīva's DNA to embody Paramāśiva's sat-cit-ānanda.

In refutes the notion that differences in Upaniṣadic upāsanās imply distinct results, affirming their unified realization of Brahman/Paramāśiva. In Advaita Vedānta, this is the jīva's liberation from māyā. In Paramādvaita, it is the experiential mokṣa of turīyatīta-turīyatīta, supported by kāyākalpa.

स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च ॥ ३.३.३॥

svādhyāyasya tathātvena hi samācāre'dhikārācca || 3.3.3 ||

The practice of svādhyāya is indeed such in its nature, because of its role in traditional practice and due to the eligibility.

Taittirīya Upaniṣad 1.9.1 - svādhyāyapraśaṃsā ṛtaṃ ca svādhyāyapravacane ca | "The practice of what is right and proper as fixed by the scriptural texts is to be done along with the reading the texts oneself and propagating the truths of the same."

Taittirīya Upaniṣad 1.11.1 - svādhyāyapravacanābhyāṃ na pramaditavyam - "Never neglect the study and the propagation of the Vedas."

Bhagavad Gītā 15.15 - vedaiś ca sarvair aham eva vedyaḥ - "Through all the Vedas, I alone am to be known."

Paramādvaita interprets svādhyāya as a superconscious practice, aligning the jīva with Paramāśiva's sat-cit-ānanda through the 25 states of consciousness. Supported by dīkṣā, svādhyāya ensures eligibility (adhikāra) and consistency (samācāra), guiding the jīva to turīyatīta-turīyatīta. From īśvara's view, jagat is divine; from jagat's view, īśvara is Kailāsa. Svādhyāya supports kāyākalpa, transforming the jīva's DNA to embody Paramāśiva's powers.

Brahma Sūtra 3.3.3 underscores svādhyāya's role in unifying upāsanās, ensuring eligibility and consistency for realizing Brahman/Paramāśiva. In Advaita, it leads to jīva's oneness with Brahman. In Paramādvaita, it facilitates mokṣa anubhūti in turīyatīta-turīyatīta, supported by kāyākalpa's superconscious transformation.

दर्शयति च ॥ ३.३.४॥

darśayati ca || 3.3.4 ||

Moreover, (the scripture) also instructs thus.

उपसंहारोऽर्थाभेदाद्विधिशेषवत्समाने च ॥ ३.३.५॥

upasaṃhāro'rthābhedādvidhiśeṣavatsamāne ca || 3.3.5 ||

The combination (of upāsanās) is (possible) due to non-difference in their purpose (arthābhēdāt), like specific injunctions (vidhiśeṣavat), and when there is identity (samāne).

In section 3.3 of the Sādhana Adhyāya, sūtras 3.3.1–3.3.4 established that all Vedāntic upāsanās yield the same realization of Brahman (3.3.1), differences do not imply distinct results (3.3.2), svādhyāya ensures eligibility and consistency (3.3.3), and the Upaniṣads validate this unity (3.3.4). Sūtra 3.3.5 argues that upāsanās described in different Upaniṣads can be combined into a single meditative practice because they share the same purpose (arthābhēdāt) and object (samāne), similar to how specific Hindu injunctions are unified.

This sūtra facilitates flexibility in spiritual practice, allowing practitioners to integrate upāsanās from different Upaniṣads without contradiction, as long as they focus on Brahman. It reinforces the Advaitic goal of mokṣa through jñāna, dissolving the illusory distinctions of jīva, īśvara, and jagat.

Paramādvaita perspective views the Brahma Sūtras as a practical guide to mokṣa anubhūti (experiential liberation), perceiving jīva, īśvara, and jagat as simultaneous, spontaneous manifestations of Paramaśiva. Sūtra 3.3.5 is interpreted as affirming that upāsanās can be combined because they share the same purpose - realizing Paramaśiva in the turīyatīta-turīyatīta state - guided by the Upaniṣads and dīkṣā.

From the jīva's perspective, navigating the 25 states of consciousness, upāsanās like tat tvam asi or satyam jñānam anantam converge on turīyatīta-turīyatīta.

From the mokṣa-centric view, this synthesis reflects Paramaśiva's eternal oneness.

The comparison to specific injunctions (vidhiśeṣavat) indicates that, like Hindu rituals unified by a common goal, upāsanās are combined due to their shared focus on Paramaśiva. This synthesis is empowered by dīkṣā, which aligns the jīva's practice with the guru's transmission.

In Paramādvaita, whether meditating on Paramaśiva as the Self or the cosmos, the realization is the same: nithya mukta (eternal liberation).

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous expressions of Paramaśiva. The sūtra's allowance for combining upāsanās ensures that all practices lead to this experiential oneness.

Upāsanās guide the jīva through the 25 states, from waking to turīyatīta. Their combination enhances this journey, revealing īśvara and jagat as Paramaśiva's manifestations within the jīva's consciousness.

From īśvara's (Paramaśiva's) view, jagat is divine (Gaṅgā as Gaṅgā Devī, Aruṇācala as Paramaśiva). Combining upāsanās aligns the jīva with this vision, unifying its perception.

From the jagat's view, īśvara is the highest space (Kailāsa), and jīva is a spark of Paramaśiva.

अन्यथात्वं च शब्दादिति चेन्नाविशेषात् ॥ ३.३.६॥

anyathātvaṃ ca śabdāditi cennāviśeṣāt || 3.3.6 ||

If it is said that there is difference (in upāsanās) due to scripture, (we reply) no, because of non-difference (in their essence).

Following sūtras 3.3.1–3.3.5, which established the unity, eligibility, scriptural validation, and combinability of upāsanās, sūtra 3.3.6 addresses an objection that differences in Upaniṣadic descriptions (śabdāt) suggest varied results. Paramādvaita sees this as a clarification that all upāsanās, despite linguistic variations, lead to Paramaśiva's oneness, empowered by dīkṣā and superconscious practice.

The opponent's view (iti cet) is that upāsanās differ (anyathātvam) due to varied Upaniṣadic descriptions (śabdāt) - e.g., Paramaśiva as the Self (tat tvam asi) or the infinite (satyam jñānam anantam). From the jīva's perspective, navigating the 25 states of consciousness, these variations might seem significant, suggesting different outcomes.

The sūtra refutes this (na) because there is no essential difference (aviśeṣāt) in the object of meditation - Paramaśiva. All upāsanās lead to turīyatīta-turīyatīta, where īśvara and jagat are realized as states of the jīva's consciousness. From the mokṣa-centric view, scriptural differences are Paramaśiva's playful expressions, guiding the jīva to eternal oneness (nithya mukta).

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva. The sūtra's negation of differences ensures that all upāsanās align the jīva with this truth, regardless of scriptural wording.

Upaniṣadic upāsanās, despite varied descriptions, guide the jīva through the 25 states, revealing īśvara and jagat as Paramaśiva's expressions. The sūtra's emphasis on non-difference (aviśeṣāt) keeps the focus on this unified goal.

From īśvara's (Paramaśiva's) view, jagat is divine. Scriptural differences (śabdāt) are Paramaśiva's expressions, unified in upāsanās to align the jīva with this vision.

From the jagat's view, īśvara is the highest space (Kailāsa), and jīva is a spark of Paramaśiva. The sūtra's non-difference ensures alignment with cosmic unity

The 25 states of consciousness and kāyākalpa framework make Upaniṣadic variations experiential, connecting them to superconscious transformation.

न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ॥ ३.३.७॥

na vā prakaraṇabhedātparovarīyastvādivat || 3.3.7 ||

Or, (it is) not (so) due to differences in context, like (the case of) superiority or inferiority, etc.

Here, Bādarāyaṇa says: Not always. If the context (prakaraṇa) and focus of meditation are different, even if similar words are used - then the meditations are not the same, and should be treated separately.

Example: Two meditations on prāṇa: One focuses on prāṇa as the supreme cosmic controller (para) and another focuses on prāṇa as the vital air in the body (avarīyas). Though both use the term prāṇa, they have different pratyayas (core ideas), and different results. So, just as para (higher) and avarīyas (lower) upāsanās differ,
the meditations with different focus/context are not to be combined.

Words may be same but if your cognition is different, the path and result are different. What matters is where you are rooted, not what you chant.

In Paramādvaita, this sūtra teaches deep discernment: Not every practice that uses the same form or name is aiming at mokṣa. What determines whether a meditation is liberating is the pratyaya (cognition) it anchors in: Does it point to Oneness with Paramāśiva? Or does it reinforce separation, hierarchy, or form attachment?

So, if two meditations on prāṇa differ in goal - one aiming at realization, another at ritual gain - then they must be treated separately.

This is the difference between Jnānopāsanā (meditation grounded in liberation) and Kāmya Upāsanā (desire-based, ritualistic meditation).

The 25 states of consciousness and kāyākalpa framework make contextual variations experiential, connecting them to superconscious transformation.

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॥ ३.३.८॥

saṃjñātaścettaduktamasti tu tadapi || 3.3.8 ||

If (it is said that differences in upāsanās arise) from their designation, that has been explained; but that (unity) exists even so.

Sūtra 3.3.8 counters an objection that differences in upāsanās stem from their distinct names or terminology (saṃjñātaḥ), asserting that this has already been addressed (taduktam) and the unity of upāsanās persists (asti tu tadapi).

An opponent might argue (saṃjñātaścet) that upāsanās differ because they are described with different names or designations in the Upaniṣads - e.g., meditating on Brahman as "Sat" (Chāndogya Upaniṣad 6.2.1) versus "Ātman" (Bṛhadāraṇyaka Upaniṣad 1.4.10). The sūtra responds that this objection has already been addressed (taduktam) in previous sūtras (e.g., 3.3.6, where differences were attributed to scriptural wording). The unity of upāsanās remains (asti tu tadapi) because their object—Brahman—is non-dual, and differences in terminology are superficial, arising from upādhis (limiting adjuncts). Thus, all upāsanās lead to the jīva's realization of oneness with Brahman.

Chāndogya Upaniṣad 6.2.1: "sad eva somya idam agra āsīt" (In the beginning, this was Sat alone). This uses the term "Sat" for Brahman, yet aims at the same non-dual reality.

Bṛhadāraṇyaka Upaniṣad 1.4.10: "ahaṃ brahmāsmi" (I am Brahman). This uses "Brahman" or "Ātman," but targets the same realization.

Īśa Upaniṣad 1: "īśā vāsyam idaṃ sarvam" (All this is pervaded by the Lord). This underscores Brahman's pervasion, unifying upāsanās despite varied names.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva. Paramādvaita emphasizes that terminological variations in upāsanās, when approached through dīkṣā, awaken the jīva's superconsciousness, aligning it with Paramaśiva's sat-cit-ānanda.

व्याप्तेश्च समञ्जसम् ॥ ३.३.९॥

vyāpteśca samañjasam || 3.3.9 ||

And due to (Brahman's) pervasiveness, (the unity of upāsanās) is proper.

Sūtra 3.3.9 reinforces that the unity of upāsanās is proper (samañjasam) because Brahman, their object, is all-pervading (vyāpteḥ), transcending all distinctions.

For example, whether meditating on Brahman as the Self (tat tvam asi, Chāndogya Upaniṣad 6.8.7) or as the cosmic principle (ahaṃ brahmāsmi, Bṛhadāraṇyaka Upaniṣad 1.4.10), the object is Brahman, which pervades all (īśā vāsyam idaṃ sarvam, Īśa Upaniṣad 1). This pervasion makes the unity of upāsanās logical and consistent (samañjasam), as Brahman cannot be fragmented. Thus, all upāsanās lead to the jīva's realization of oneness with Brahman, dissolving the illusory distinctions of īśvara and jagat.

In Paramādvaita perspective, the unity of upāsanās is proper due to Paramaśiva's all-pervading nature, guiding the jīva to the turīyatīta-turīyatīta state.

From the jīva's perspective, navigating the 25 states of consciousness, upāsanās like tat tvam asi or satyam jñānam anantam converge on turīyatīta-turīyatīta.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva.

Paramaśiva's pervasiveness enables upāsanās to awaken superconsciousness, transforming the jīva's physical and subtle bodies.

सर्वाभेदादन्यत्रेमे ॥ ३.३.१०॥

sarvābhedādanyatreme || 3.3.10 ||

Due to non-difference in all respects, these (upāsanās are unified), but elsewhere (differences may exist).

Bhagavad Gītā 15.15 - vedaiś ca sarvair aham eva vedyaḥ - "All Hindu teachings point to one realization."

Sūtra 3.3.10 specifies that certain upāsanās (ime) are unified because their object – Brahman - is non-different in all respects (sarvābhedāt), but in other cases (anyatra), such as upāsanās with distinct attributes or purposes, differences may persist.

This sūtra clarifies the scope of unity among upāsanās, ensuring practitioners focus on the non-dual essence of Brahman for mokṣa, while acknowledging that other upāsanās with distinct goals or attributes may differ.

From the mokṣa-centric view, Paramaśiva's non-difference ensures that these upāsanās lead to nithya mukta (eternal liberation). In other cases (anyatra), such as upāsanās on Paramaśiva with attributes (e.g., as Śiva with form) or those aimed at material goals, differences in purpose or form may persist. These are valid but do not lead to the non-dual realization of turīyatīta-turīyatīta.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva.

Upāsanās targeting Paramaśiva's non-dual essence guide the jīva through the 25 states, revealing īśvara and jagat as Paramaśiva's expressions. The sūtra's focus on unity (sarvābhedāt) supports this journey.

When everything aligns - name, context, experience, purpose - then it is not a different path. It is the same doorway to Paramāśiva, spoken again.

आनन्दादयः प्रधानस्य ॥ ३.३.११॥

ānandādayaḥ pradhānasya || 3.3.11 ||

Bliss and other characteristics are of the principal entity (Brahman).

ānando brahmeti vyajānāt | ānandādhyeva khalvimāni bhūtāni jāyante . ānandena jātāni jīvanti | ānandaṃ prayantyabhisaṃviśantīti | "Bliss is Brahman; because it is from Bliss that all these beings are produced and by bliss do these beings live. They go to bliss on departing and become one with it."

Sūtra 3.3.11 begins a new topic, addressing the nature of Brahman as the object of upāsanās. It clarifies that attributes such as bliss, knowledge, and infinity, described in various Upaniṣads, are essential qualities of Brahman, the principal reality (pradhānasya), ensuring that meditations on these attributes target the same non-dual reality.

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे ॥ ३.३.१२॥

priyaśirastvādyaprāptirupacayāpacayau hi bhede || 3.3.12 ||

The quality of having pleasure as its head and other (attributes) are not fully attained, for increase and decrease (of attributes) occur in differentiation.

Taittirīya Upaniṣad 2.5.1 - tasya priyameva śiraḥ "Of him, love itself is the head"

The description of Paramaśiva's bliss as having "pleasure as its head" (priyaśirastva) and other attributes (ādi), as in the ānandamaya kośa, is a meditative tool. From the jīva's perspective, navigating the 25 states of consciousness, such descriptions are not the full realization of Paramaśiva (aprāptiḥ), as they imply limitation. From the mokṣa-centric view, Paramaśiva's bliss is absolute

Upāsanās on descriptive attributes guide the jīva through the 25 states, but full realization requires transcending gradations (bhede) to experience Paramaśiva's non-dual sat-cit-ānanda.

इतरे त्वर्थसामान्यात् ॥ ३.३.१३॥

itare tvarthasāmānyāt || 3.3.13 ||

But the others (attributes or upāsanās) are (unified) due to the commonality of meaning.

Other upāsanās or attributes (itare), such as meditating on Paramaśiva as consciousness or truth are unified due to their common purpose (arthasāmānyāt) of realizing Paramaśiva's non-dual reality. From the jīva's perspective, navigating the 25 states of consciousness, these upāsanās converge on turīyatīta-turīyatīta, where īśvara and jagat are Paramaśiva's expressions. From the mokṣa-centric view, the shared goal is nithya mukta (eternal liberation).

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva. The sūtra ensures that all upāsanās align the jīva with this truth.

आध्यानाय प्रयोजनाभावात् ॥ ३.३.१४॥

ādhyānāya prayojanābhāvāt || 3.3.14 ||

(The different accounts are meant) for meditation, because there is no (other) specific purpose.

Chāndogya Upaniṣad 1.1–1.10 has multiple meditations on prāṇa, speech, sun, etc but the purpose is to realize the Oneness.

Upāsanās must have the higher purpose (prayojana) of realizing Brahman/Paramaśiva's non-dual reality, as mere meditation (ādhyānāya) without this goal (prayojanābhāvāt) is ineffective for mokṣa.

आत्मशब्दाच्च ॥ ३.३.१५॥

ātmaśabdācca || 3.3.15 ||

And on account of the word 'Self'

The use of the same term — ātman (Self) — across various Upaniṣadic meditative contexts is further proof that these meditations refer to the same reality and are not different.

आत्मगृहीतिरितरवदुत्तरात् ॥ ३.३.१६॥

ātmagṛhītiritaravaduttarāt || 3.3.16 ||

The taking (of the object) as the Self is as in the other cases, because of what follows.

The texts explicitly identify the object of meditation as "Self" in later portions (uttara bhāga). This clarifies the intent.

Hence, there is no need to treat the meditation as distinct just because it started with a symbol (e.g. sun, prāṇa). Since the symbol is later revealed to be ātman, the meditation is on ātman, and thus identical to others with the same goal.

Kaṭha Upaniṣad 1.3.3 - ātmānam rathinaṃ viddhi "Know the Ātman to be the master of the chariot".

In Paramādvaita, this sūtra reveals a core truth of spiritual integration that in the beginning, the seeker may meditate on external forms or phenomena (like the sun, speech, fire). But when the Guru or śruti reveals, "That is your Self," the form collapses into cognition of Oneness.

That shift from dualistic object to ātmagṛhīti (recognizing it as Self) is what makes the upāsanā liberating and one with others that have the same realization.

This is the heart of mokṣa-centric Paramādvaita.

अन्वयादिति चेत्स्यादवधारणात् ॥ ३.३.१७॥

anvayāditi cetsyādavadhāraṇāt || 3.3.17 ||

If it be said (that the object of meditation is derived) from association (with earlier sections), it might be so; but (it is not), because of a clear declaration (that the object is the Self).

All forms and contexts (anvaya) are useful only up to the point they lead to avadhāraṇa - the direct cognition of Paramāśivoham - I am Paramāśiva.

When the Upaniṣad or Guru gives a final verdict like tat tvam asi, that must override all initial associations with breath, fire, gods, or cosmology.

If you hold onto the form, you stay in duality. If you grasp the declaration - 'You are That' - you wake up from the dream.

कार्याख्यानादपूर्वम् ॥ ३.३.१८॥

kāryākhyānādapūrvam || 3.3.18 ||

(It is) different, because of the mention of a new result (or application).

If a meditation found in a certain Upaniṣadic passage presents a unique application (e.g. for a ritual) or a distinct fruit/result (e.g. attaining a particular loka), then even if the object of meditation appears similar to others,
it must be treated as a distinct vidyā (upāsanā) because the goal (kārya) of the meditation defines its spiritual intention.

If the prayojana (purpose) is new or distinct, then, it implies a different cognition (pratyaya), and therefore a different path.

The truth you realize is decided by the space you hold and not just the object you meditate on.

समान एवञ्चाभेदात् ॥ ३.३.१९॥

samāna evañcābhedāt || 3.3.19 ||

And thus, it is the same - because there is no essential difference.

Bādarāyaṇa clarifies:

When the object and purpose are the same, even across different passages or contexts, and no new result is specified,
the vidyās are to be considered one and the same.

Muṇḍaka Upaniṣad 1.2.11- tapaḥśraddhe ye hyupavasantyaraṇye śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ | sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || "But those wise men of tranquil minds who lives in the forest on alms, practising penances appropriate to their stations of life and contemplating such deities as Hiranyagarbha, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable."

In Paramādvaita, this sūtra confirms the unifying lens of mokṣa-based cognition, you may meditate on sun, breath, light, ākāśa, sound, self, or deity. If the meditation leads to the realization that all is Self - and you as jīva are not separate from Paramāśiva - then all such meditations are samāna, the same vidyā. This is because the abheda (non-duality) of jīva-jagat-īśvara in mokṣa is the deciding criterion.

संबन्धादेवमन्यत्रापि ॥ ३.३.२०॥

saṃbandhādevamanyatrāpi || 3.3.20 ||

Thus (they are to be treated as the same) in other cases also, due to the relationship (between them).

Just as we concluded certain meditations are the same despite external variation - because of shared purpose, cognition, or result, the same logic applies to other similar cases, wherever a strong cognitive or philosophical connection (saṃbandha) exists. So, saṃbandha (relationship) becomes a key criterion if two teachings or practices are contextually or conceptually connected, and their goal or cognition is aligned, then they are not different, even if presented separately in the texts.

Kaṭha Upaniṣad 2.2.12 - eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ karoti | "There is one Supreme Ruler, the inmost Self of all beings, who makes His one form manifold."

न वा विशेषात् ॥ ३.३.२१॥

na vā viśeṣāt || 3.3.21 ||

Not (so), indeed, due to distinction.

While similarity in cognition or goal can unite different upāsanās (meditations),
distinctive features (like difference in limbs, results, deities, or instructions) can make them independent vidyās.

Paramādvaita perspective views the Brahma Sūtras as a practical guide to mokṣa anubhūti (experiential liberation), perceiving jīva, īśvara, and jagat as simultaneous, spontaneous manifestations of Paramaśiva. Sūtra 3.3.21 is interpreted as refuting the separation of upāsanās based on specific differences (viśeṣāt), affirming their unity in realizing Paramaśiva's non-dual reality,

guiding the jīva to turīyatīta-turīyatīta.

When differences are rooted in conscious intention and manifestation, they define unique paths. Unity is not sameness. Identity does not erase specialty.

Paramādvaita upholds the simultaneous unity and distinction: All upāsanās are directed toward realizing Paramāśiva. Each upāsanā expresses a specific frequency, dimension, and purpose.

दर्शयति च ॥ ३.३.२२॥
darśayati ca || 3.3.22 ||
The scriptures also declare that.
सम्भृतिद्युव्याप्त्यपि चातः ॥ ३।३।२३॥
sambhṛtidyuvyāptyapi cātaḥ || 3.3.23 ||
And also, from this, (the unity of upāsanās is affirmed) due to (Brahman's attributes of) sustenance and pervasion of heaven.

Taittirīya Upaniṣad 3.6.1 - ānando brahmeti vyajānāt | ānandādhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṃ prayantyabhisaṃviśantīti | "Bliss is Brahman; because it is from Bliss that all these beings are produced and by bliss do these beings live. They go to bliss on departing and become one with it."

Taittirīya Upaniṣad 3.6.1 describes Brahman as the source of all sustenance.

Chāndogya Upaniṣad 3.14.1 - sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta | atha khalu kratumayaḥ puruṣo yathākraturasmiṁlloke puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta || "All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly."

Chāndogya Upaniṣad 3.14.1 states, "sarvaṃ khalvidaṃ brahma" (All this is indeed Brahman), highlighting its pervasiveness.

The sūtra asserts that these attributes, though distinct in description, refer to the same Brahman (ataḥ), ensuring the unity of upāsanās. The terms api and ca indicate that these attributes are additional examples supporting prior arguments.

Jīva, īśvara, and jagat as simultaneous, spontaneous manifestations of Paramaśiva. Sūtra 3.3.23 is interpreted as affirming that upāsanās on Paramaśiva's attributes, such as sustenance (sambhṛti) and all-pervading nature (dyuvyāpti), are unified because they target Paramaśiva's non-dual reality, guiding the jīva to turīyatīta-turīyatīta.

पुरुषविद्यायामिव चेतरेषामनाम्नानात् ॥ ३.३.२४॥
puruṣavidyāyāmiva cetareṣāmanāmnānāt || 3.3.24 ||
And like in the meditation on the Puruṣa, (the unity of upāsanās is affirmed) for the others due to their not being mentioned (distinctly).

Sūtra 3.3.24 further supports this unity by comparing upāsanās to the meditation on the Puruṣa (puruṣavidyā) found in texts like the Chāndogya Upaniṣad (3.16–3.17). This meditation describes the Puruṣa as the cosmic being whose lifespan corresponds to human life stages, yet it is understood as a meditation on Brahman. It argues that, just as the Puruṣa meditation is unified despite not being mentioned distinctly in other contexts, other upāsanās (itareṣām) are unified because they are not explicitly differentiated (anāmnānāt) and target the same non-dual Brahman.

This unity is supported by mahāvākyas like tat tvam asi (Chāndogya Upaniṣad 6.8.7), which equate the jīva with Brahman. Through these upāsanās and jñāna, the jīva transcends the illusory distinctions of īśvara and jagat, achieving mokṣa.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva (ekoham bahusyām, Chāndogya Upaniṣad 6.2.1). The unity of upāsanās is affirmed by their shared focus on Paramaśiva.

From the jīva's perspective, navigating the 25 states of consciousness, these upāsanās lead to turīyatīta-turīyatīta, where īśvara and jagat are Paramaśiva's expressions. From the mokṣa-centric view, the shared goal is nithya mukta (eternal liberation), as affirmed by tat tvam asi (Chāndogya Upaniṣad 6.8.7).

वेधाद्यर्थभेदात् ॥ ३.३.२५॥

vedhādyarthabhedāt || 3.3.25 ||

Because of the difference in meaning (purpose) (of meditations on) piercing and others.

Sūtra 3.3.25 introduces an apparent exception, suggesting that certain upāsanās, such as those involving Brahman's creative or piercing power (vedha) and other attributes (ādi), may differ in their purpose or object (arthabhedāt). However, in the broader Advaita context, this difference is reconciled as superficial, as all upāsanās ultimately target the non-dual Brahman.

The Upaniṣads describe Brahman with functions such as "vedha" – influencing, guiding, creating with will and intelligence. These functions imply sentience, purpose, and conscious will, which pradhāna lacks. Hence, only Brahman, the sentient intelligent cause, fits these descriptions.

Taittirīya Upaniṣad 2.6.1 - so'kāmayata | bahusyāṃ prajāyeyeti | sa tapo'tapyata | sa tapastaptvā | idagmsarvamasṛjata | yadidaṃ kiñca | tatsṛṣṭvā | tadevānuprāviśat | tadanu praviśya | sacca tyaccābhavat | niruktaṃ cāniruktaṃ ca | nilayanaṃ cānilayanaṃ ca | vijñānaṃ cāvijñānaṃ ca | satyaṃ cānṛtaṃ ca satyamabhavat | yadidaṃ kiñca | tatsatyamityācakṣate | "He desired, 'I shall become many and be born. He performed Tapas. having performed Tapas, He created all this (whatever we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence."

हानौ तूपायनशब्दशेषात् कुशाच्छन्दस्स्तुत्युपगानवत् तदुक्तम् ॥ ३.३.२६॥

hānau tūpāyanaśabdaśeṣāt kuśācchandasstutyupagānavat taduktam || 3.3.26 ||

But in abandonment (liberation), due to the supplementary nature of the scriptural statements regarding the approach (to Brahman), it is like the chanting of Hindu hymns or praise, as established by the Śruti.

Sūtra 3.3.26 addresses the nature of upāsanās in the context of liberation (hānau, abandonment of worldly attachments), emphasizing that the meditative approach (upāyana) to Brahman is supported by supplementary scriptural statements (śabdaśeṣāt). It compares these meditations to the chanting of Hindu hymns or praise (kuśācchandasstutyupagānavat), as established by the Śruti (taduktam), reinforcing their unity in targeting the non-dual Brahman.

Upāsanās aimed at liberation (hānau, abandoning worldly attachments) involve a meditative approach (upāyana) to realizing Paramaśiva as the non-dual Self, supported by supplementary Śruti statements (śabdaśeṣāt), such as tat tvam asi (Chāndogya Upaniṣad 6.8.7). These upāsanās are precise and reverential, like Hindu chanting or praise (kuśācchandasstutyupagānavat), ensuring alignment with scriptural authority (taduktam). From the jīva's perspective, navigating the 25 states of consciousness, these upāsanās lead to turīyatīta-turīyatīta

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva.

साम्पराये तर्तव्याभावात् तथा ह्यन्ये ॥ ३.३.२७॥

sāmparāye tartavyābhāvāt tathā hyanye || 3.3.27 ||

At the time of death, due to the absence of anything to be transcended, thus indeed others (declare).

Kaṭha Upaniṣad 2.3.14 - yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ | atha martyo'mṛto bhavatyatra brahma samaśnute|| "When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman."

Chāndogya Upaniṣad 8.15.1 - brahmalokamabhisampadyate na ca punarāvartate na ca punarāvartate || "Then after death he goes to Brahmaloka, and he is not born again, he is not born again."

Muṇḍaka Upaniṣad 3.2.9 - sa yo ha vai tat paramaṃ brahma veda brahmaiva bhavati | "He who knows the Supreme Brahman verily becomes Brahman."

From the Paramādvaita lens, this sūtra affirms the simultaneous oneness of jīva, Īśvara, jagat, and mokṣa as spontaneous expressions of Paramāśiva. Since Paramāśiva is ever-present, there is nothing to "cross" or attain in the future (sāmparāya). The idea of "crossing" or "attaining" belongs to the delusion of duality. The very assumption of a future liberation (post-death) denies the eternal reality of liberation now. Thus, the enlightened one lives jīvanmukti with the understanding that there is no separate state to be reached in some other realm. Even if scriptures describe journeys after death, these are upāya (methods), not siddhānta (ultimate truths). Hence, this sūtra destroys all escapist notions of future heaven or liberation and grounds you into

the powerful present experience of Paramāśiva.

छन्दत उभयाविरोधात् ॥ ३.३.२८॥

chandata ubhayāvirodhāt || 3.3.28 ||

According to will, due to the non-contradiction of both (aspects).

The sūtra emphasizes that liberation does not negate the jīva's freedom to act according to its will, which is consistent with the non-dual state and scriptural teachings, reinforcing the goal of upāsanās as mokṣa.

Sūtra 3.3.28 addresses the state of the liberated jīva, stating that it acts according to its will (chandata) because this is compatible with both the state of liberation and scriptural teachings (ubhayāvirodhāt). This reinforces the non-dual goal of upāsanās, where the jīva realizes its oneness with Brahman and enjoys freedom in liberation.

Paramāśiva gives the freedom to evolve from wherever you are. Whether the being chooses intense discipline or devotional flow, both can lead to oneness, if they are integrated with powerful cognitions.

Where different meditative practices do not contradict each other, the seeker is free to choose — for both are valid approaches to the same Truth.

गतेरर्थवत्त्वमुभयथाऽन्यथा हि विरोधः ॥ ३.३.२९॥

gaterarthavattvamubhayathā'nyathā hi virodhaḥ || 3.3.29 ||

The path's purposefulness (is valid) in both ways; otherwise, indeed, there would be a contradiction.

Sūtra 3.3.29 addresses the significance of the path to liberation (gateḥ), affirming that it is purposeful (arthavattvam) in both contexts—whether for the jīva pursuing liberation or the already liberated jīva—to avoid contradiction (virodhaḥ) with scriptural teachings. This reinforces the non-dual goal of upāsanās in realizing Brahman.

the path to liberation, comprising upāsanās and jñāna, is purposeful for the jīva bound by ignorance (māyā), as it leads to realizing Brahman (e.g., tat tvam asi, Chāndogya Upaniṣad 6.8.7). For the liberated jīva, the path is meaningful as it reflects the state of non-dual realization, where actions are spontaneous expressions of Brahman's nature (Chāndogya Upaniṣad 8.12.3). The term ubhayathā indicates that the path serves both the seeker and the realized, ensuring no contradiction (avirodhāt) with Śruti texts like Muṇḍaka Upaniṣad 3.2.9, which state that the knower of Brahman becomes Brahman. If the path were deemed purposeless (anyathā), it would conflict with the Śruti's emphasis on liberation. The jīva transcends īśvara and jagat as illusions, abiding in mokṣa as Brahman.

Upāsanās, empowered by dīkṣā, are purposeful for both seeking and realizing Paramaśiva, avoiding contradiction with Śruti.

उपपन्नस्तल्लक्षणार्थोपलब्धेः लोकवत् ॥ ३.३.३०॥

upapannastallakṣaṇārthopalabdheḥ lokavat || 3.3.30 ||

It is appropriate (or consistent) due to the realization of that (Brahman's) characteristic purpose, like in the world.

The sūtra asserts that such realization is appropriate (upapannaḥ) because it fulfills the purpose of perceiving Brahman's defining qualities (tallakṣaṇārthopalabdheḥ), such as satyam (truth), jñānam (knowledge), and anantam (infinity), as described in Taittirīya Upaniṣad 2.1.1. The analogy to worldly experience (lokavat) suggests that just as objects in the world are known through their characteristics, Brahman is realized through its attributes in meditation, leading to mokṣa.

Every movement of consciousness, every description in the śāstra, is precise architecture, not metaphorical chaos. What is given has a purpose, structure, and fulfillment exactly like in the manifested universe.

अनियमः सर्वेषामविरोधश्शब्दानुमानाभ्याम् ॥ ३.३.३१॥

aniyamaḥ sarveṣāmavirodhaśśabdānumānābhyām || 3.3.31 ||

There is no restriction for all (upāsanās), (as there is) non-contradiction, by Śruti and inference.

Sūtra 3.3.31 concludes this discussion by affirming that there is no fixed restriction (aniyamaḥ) on the application of all upāsanās (sarveṣām), as they are non-contradictory (avirodhaḥ) with Śruti and inference (śabdānumānābhyām). This reinforces the non-dual goal of upāsanās in realizing Brahman, allowing flexibility in practice while maintaining scriptural

and logical consistency.

This diversity of paths causes no contradiction (avirodhaḥ) because Śabda (scripture) mentions multiple paths and Anumāna (reasoning) shows people differ in temperament, maturity, and effort.

Whether through dhyāna, darśana, or power manifestation, if the being realizes their oneness with the whole - mokṣa is attained.

यावदधिकारमवस्थितिराधिकारिकाणाम् ॥ ३.३.३२॥

yāvadadhikāramavasthitirādhikārikāṇām || 3.3.32 ||

As long as there is eligibility, there is continuance (in that state) for those who are eligible.

Sūtra 3.3.32 addresses the duration or persistence of the jīva's state in relation to its eligibility (adhikāram), stating that the jīva remains in its role or state (avasthitiḥ) as long as it retains eligibility (yāvadadhikāram), particularly in the context of liberation or spiritual practice.

This sūtra addresses the duration of the soul's stay in different lokas (worlds) after death or after performing certain upāsanās (meditations). Beings endowed with a particular role, karma, or spiritual qualification (like devas, advanced upāsakas). Their existence in a particular state or loka (e.g., Brahmaloka) continues only as long as their adhikāra (spiritual capacity or role) persists. When their adhikāra exhausts (like exhaustion of karmas or merits), they either return (punarāvṛtti) or move to a higher realization (mokṣa) if knowledge dawns. A person who attains krama-mukti through upāsanā of saguṇa Brahman may stay in Brahmaloka until the end of Brahmā's day, and then attain final liberation (as per Chāndogya Upaniṣad 8.6.6).

Chāndogya Upaniṣad 8.6.6 - śataṃ caikā ca hṛdayasya nāḍyastāsāṃ mūrdhānamabhiniḥsṛtaikā | tayordhvamāyannamṛtatvameti viṣvaṅṅanyā utkramaṇe bhavantyutkramaṇe bhavanti || 8.6.6 || "There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways."

For the jīva engaged in upāsanās, eligibility (adhikāram) involves the qualifications for spiritual practice, such as purity of mind and adherence to scriptural teachings. The jīva continues in this role (avasthitiḥ) until it attains jñāna and realizes Brahman (tat tvam asi, Chāndogya Upaniṣad 6.8.7). Once liberated, the jīva's eligibility for mokṣa is fulfilled, and its state of liberation is permanent, as there is no return to saṃsāra (na ca punarāvartate, Chāndogya Upaniṣad 8.15.1). The term ādhikārikāṇām refers to jīvas with varying levels of eligibility, whether seekers or liberated beings. The jīva transcends īśvara and jagat as illusions, abiding in mokṣa as Brahman. The sūtra ensures that the state of liberation is not transient, aligning with Śruti teachings like Muṇḍaka Upaniṣad 3.2.9, which states that the knower of Brahman becomes Brahman.

अक्षरधियां त्वविरोधः सामान्य तद्भावा भ्यामौपसदवत् तदुक्तम् ॥ ३.३.३३॥

akṣaradhiyāṃ tvavirodhaḥ sāmānyatadbhāvābhyāmaupasadavattaduktam || 3.3.33 ||

But for meditations on the Imperishable, there is non-contradiction, by commonality and its specific nature, like the Aupasada ritual, as stated.

Sūtra 3.3.33 addresses potential contradictions in meditations on the Imperishable (Brahman, akṣaradhiyām) due to varying descriptions in different Upaniṣads. It affirms that there is no contradiction (avirodhaḥ) because these meditations share a common essence (sāmānya) and Brahman's specific attributes (tadbhāvābhyām), analogous to the Aupasada ritual (aupasadavat), as stated in scriptures (taduktam).

All sincere upāsanās on Akṣara lead ultimately to mokṣa, despite surface differences.

Following sūtra 3.3.32, which affirmed that the jīva persists in its state as long as eligibility remains, sūtra 3.3.33 addresses a potential objection that meditations on Brahman (akṣaradhiyām) described differently across Upaniṣads (e.g., as truth and knowledge in Taittirīya Upaniṣad 2.1.1 or as consciousness in Chāndogya Upaniṣad 6.8.7) might be contradictory. The sūtra refutes this by stating that there is no contradiction (avirodhaḥ), as these meditations share a common essence (sāmānya, i.e., Brahman as the non-dual reality) and are based on Brahman's specific attributes (tadbhāvābhyām, e.g., satyam, jñānam, anantam). The analogy of the Aupasada ritual (aupasadavat), a Hindu practice with consistent elements across variations, illustrates this non-contradiction. The term taduktam indicates that this principle is supported by scriptural authority.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva (ekoham bahusyām, Chāndogya Upaniṣad 6.2.1). Upāsanās are unified by their focus on Paramaśiva's non-dual reality, non-contradictory across descriptions.

इयदामननात् ॥ ३.३.३४॥

iyadāmananāt || 3.3.34 ||

Due to the declaration of this much (or limitation).

Sūtra 3.3.34 addresses the limited nature (iyat) of certain attributes or states in upāsanās, as declared by Śruti (āmananāt), clarifying that such limitations do not contradict the non-dual goal of realizing Brahman.

Upāsanās may involve meditating on Brahman with limited attributes, such as its role as the creator (Muṇḍaka Upaniṣad 2.2.5) or its blissful nature (Taittirīya Upaniṣad 2.8.1), as prescribed by Śruti texts. These limitations (iyat) are intentional, declared by scriptures (āmananāt) to suit the jīva's capacity for meditation, but they do not imply that Brahman itself is limited. The jīva, through upāsanās and jñāna, transcends these limited attributes to realize the infinite, non-dual Brahman (tat tvam asi, Chāndogya Upaniṣad 6.8.7).

From the jīva's perspective, navigating the 25 states of consciousness, upāsanās with limited attributes lead to turīyatīta-turīyatīta, where īśvara and jagat are Paramaśiva's expressions.

From the mokṣa perspective, jīva, īśvara, and jagat are spontaneous manifestations of Paramaśiva.

अन्तरा भूतग्रामवदिति चेत् तदुक्तम् ॥ ३.३.३५॥

antarā bhūtagrāmavaditi cet taduktam || 3.3.35 ||

If it is said that (there is) an intermediate (state) like the group of elements, that has been answered.

Sūtra 3.3.35 addresses an objection that there might be an intermediate state (antarā) for the jīva, analogous to the aggregate of elements (bhūtagrāmavat), such as a transitional state between bondage and liberation. The sūtra refutes this by stating that the issue has already been answered (taduktam), reinforcing the non-dual goal of upāsanās in realizing Brahman and achieving permanent mokṣa.

अन्यथा भेदानुपपत्तिरितिचेन्नोपदेशवत् ॥ ३.३.३६॥

anyathā bhedānupapattiriticennopadeśavat || 3.3.36 ||

If it is said that otherwise (assuming distinction) there would be the impossibility of distinction, (it is) not so, like an instruction.

Sūtra 3.3.36 addresses an objection that assuming a distinction (bheda) between the jīva and Brahman would lead to logical inconsistency (bhedānupapattiḥ). The sūtra refutes this by stating that such a distinction is not problematic, as it is like a scriptural instruction (upadeśavat), serving as a provisional aid for realization.

This sūtra is interpreted as refuting the objection that assuming a distinction between the jīva and Paramaśiva is logically inconsistent, clarifying that such a distinction is like a scriptural instruction (upadeśavat), guiding the jīva to turīyatīta-turīyatīta.

Upāsanās, empowered by dīkṣā, use provisional distinctions as instructional aids to realize Paramaśiva's non-dual reality.

व्यतिहारो विशिंषन्ति हीतरव्रत् ॥ ३.३.३७॥

vyatihāro viśiṃṣanti hītaravrat || 3.3.37 ||

Variations are taught distinctly (in the scriptures) for those of lower observances.

The scriptures distinguish meditative variations in form or sequence for those of lesser observance - not to dilute the truth, but to make it accessible. Thus, different versions of upāsanās serve different levels of spiritual seekers.

Vyatihāra is not compromise - it is compassionate customization. Viśinṣanti - the Guru or śāstra intelligently distinguishes, not to divide, but to make spiritual truths accessible to all levels of seekers. Hītaravrat - does not mean 'inferior beings', but refers to hose whose bodies, minds, or lifestyles don't yet allow intense tapas, but whose sincerity and longing are deep. All beings are capable of mokṣa, and path variations are valid, as long as they are rooted in conscious integrity and guru-vāk.

सैव हि सत्यादयः ॥ ३.३.३८॥

saiva hi satyādayaḥ || 3.3.38 ||

That (meditation) indeed is (on) truth and others.

Sūtra 3.3.38 affirms that the meditation (sā, referring to upāsanā) is indeed focused on Brahman's attributes like truth, knowledge, and infinity (satyādayaḥ), ensuring their unified purpose in realizing non-duality.

Sūtra 3.3.38 clarifies that the meditation under discussion is indeed centered on Brahman's essential attributes, such as those described in Taittirīya Upaniṣad 2.0 - satyam jñānam anantaṃ brahma (Brahman is truth, knowledge, infinite). This addresses any concern that combining attributes might deviate from Brahman's true nature.

The term satyādayaḥ refers to Brahman's attributes, such as truth (satyam), knowledge (jñānam), infinity (anantam), and others, which are not contradictory but complementary aspects of the same reality. The sā (that meditation) indicates the upāsanā discussed, and eva hi emphasizes that it is indeed focused on these attributes.

कामादितरत्र तत्र च आयतनादिभ्यः ॥ ३.३.३९॥

kāmāditaratra tatra ca āyatanādibhyaḥ || 3.3.39 ||

From desire (kāma) elsewhere, and in that case also, (this is inferred) from mention of abode and other factors.

kāmāt - In some meditations, desire for results (like heavenly enjoyment, prosperity, or long life) is present.

itaratra - In others, the motive is liberation, or no desire is mentioned.

tatra ca āyatanādibhyaḥ - Even in meditations where desire is not explicit, contextual clues (like "abode," "support," "goal") show the meditative intent and distinguish them.

These differences in kāma (motivation) and āyatana (abode, symbolic seat, or goal) help determine whether upāsanās are the same or not.

Even if the object appears similar (e.g. meditation on prāṇa, Om, etc.), if the intent or goal differs, they are not the same vidyā.

If your meditation is desire-based, even subtly (like swarga, siddhi, health), you invoke a karma-bound version of the vidyā.

If your meditation is mukti-based (Oneness-centric), you open the akarma, eternal version of the vidyā.

The anchor or abode (āyatana) of meditation (e.g. focusing on Sahasrāra, Ākāśa, Guru, Śiva) reveals the layer of reality you're operating from.

आदारादलोपः ॥ ३.३.४०॥

ādārādalopaḥ || 3.3.40 ||

Due to reverence, there is non-omission (of elements in upāsanās).

Sūtra 3.3.40 addresses the retention of certain elements or attributes in upāsanās (alopaḥ) due to reverence for scriptural instructions (ādārāt), ensuring that meditations remain complete and effective in leading to mokṣa.

Upāsanās, while adaptable, must retain their prescribed elements as per Upaniṣadic instructions to remain effective. For example, in meditating on Brahman as truth, knowledge, and infinity (Taittirīya Upaniṣad 2.1.1), the practitioner cannot omit attributes like satyam or jñānam out of reverence for the Śruti's authority. This retention (alopaḥ) ensures that upāsanās maintain their focus on the non-dual Brahman (tat tvam asi, Chāndogya Upaniṣad 6.8.7).

The sūtra ensures that upāsanās remain faithful to Śruti, retaining essential elements to achieve mokṣa through jñāna.

उपस्थितेस्तद्वचनात् ॥ ३.३.४१॥

upasthitestadvacanāt || 3.3.41 ||

Because it is present (or experienced), and because scripture states so.

This sūtra builds upon 3.3.40, which stated that no loss occurs in upāsanā when the support (ādāra) is intact. Now, it reinforces that the result of meditation (e.g., realization or entry into Brahman-loka) is indeed present and attainable, and this is confirmed by the scriptures.

The result of the meditation manifests in the upāsaka. It is real, not imaginary or abstract. The Upaniṣads and śruti explicitly declare such presence of results.

Chāndogya Upaniṣad 8.15.1: tadhaitadbrahmā prajāpatayai uvāca prajāpatirmanave manuḥ prajābhyaḥ ācāryakulādvedamadhītya yathāvidhānaṃ guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe śucau deśe svādhyāyamadhīyāno dharmikānvidadhadātmani sarvaindriyāṇi sampratiṣṭhāpyāhiṃsansarva bhūtānyanyatra tīrthebhyaḥ sa khalvevaṃ vartayanyāvadāyuṣaṃ brahmalokamabhisampadyate na ca punarāvartate na ca punarāvartate || 8.15.1 || "Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again."

So the meditative results are not imaginary or symbolic; they are experientially available and scripturally authenticated.

तन्निर्धारणार्थनियमस्तद्दृष्टेर्पृथग्ध्यप्रतिबन्धः फलम् ॥ ३.३.४२॥

tannirdhāraṇārthaniyamastaddṛṣṭerpṛthagdhyapratibandhaḥ phalam || 3.3.42 ||

Regulation for the determination of that (object of meditation), because scripture declares so; the result is the unobstructed distinct understanding (of the object).

प्रदानवदेव हि तदुक्तम् ॥ ३.३.४३॥

pradānavadeva hi taduktam || 3.3.43 ||

Indeed, it is said (in scripture) to be like a gift (pradāna).

Just as a gift (pradāna) offered with śraddhā (faith), even if simple, reaches and pleases the receiver, so too upāsanā, even if differently expressed, reaches Brahman when done with sincerity.

The effectiveness of upāsanā is not in mechanical precision, but in mental alignment and conscious intent.

When your being aligns to Paramāśiva, even a single flower, or a moment of silence, becomes the highest offering.

Bhagavad Gīta 9.26 - patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati tadahaṃ bhaktyupahṛtamaśnāmi prayatātmanaḥ. "Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion."

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ॥ ३.३.४४॥

liṅgabhūyastvāttaddhi balīyastadapi || 3.3.44 ||

Due to the abundance of indicative signs, that (meditation) is indeed stronger, even that (applies).

When there is a conflict between direct statement and inferred meaning, and the liṅgas (indicative signs) are more numerous or stronger, then that interpretation prevails.

The abundance of Śruti indications (liṅgas), such as mahāvākyas like tat tvam asi (Chāndogya Upaniṣad 6.8.7) and descriptions of Brahman as truth, knowledge, and infinity (Taittirīya Upaniṣad 2.1.1). These indications make upāsanās balīyaḥ (stronger), as they are firmly grounded in scriptural authority.

In Paramādvaita, liṅga doesn't only mean textual clue; it also means spanda (vibration), space, and intention of the revelation. When interpreting any teaching, the underlying space of Advaitic Oneness and contextual power (inner cognition) must be the deciding force. Even if words seem dualistic or ritualistic, if the liṅga (context) supports Paramādvaita, that truth overrides.

पूर्वविकल्पः प्रकरणात्स्यात्क्रियामानसवत् ॥ ३.३.४५॥

pūrvavikalpaḥ prakaraṇātsyātkriyāmānasavat || 3.3.45 ||

The previous option would be (determined) from the context, like an action performed by the mind.

The specific form of upāsanā (pūrvavikalpaḥ) is determined by the scriptural context (prakaraṇāt) and is akin to a mental action (kriyāmānasavat), ensuring its efficacy in achieving mokṣa.

The earlier variation of a meditation or practice is still valid, if it was anchored in Oneness cognition. The context in which the revelation is received (śruti + guru-vāk) is more important than sequence or grammar.

अतिदेशाच्च ॥ ३.३.४६॥

atideśācca || 3.3.46 ||

And because of the application by extension (analogy).

This is the concluding sūtra of Adhyāya 3, Pāda 3, which dealt with the identity or variation of meditative vidyās (upāsanās) found in multiple Upaniṣads.

When a particular detail is not explicitly stated in a new context, but was clearly laid out in another parallel vidyā, that detail can be carried over by atideśa — a principle of scriptural extrapolation or analogy. The sūtra confirms that it is valid to apply such atideśa, ensuring continuity, consistency, and proper understanding of śāstric injunctions.

विद्यैव तु निर्धारणात् ॥ ३.३.४७॥

vidyaiva tu nirdhāraṇāt || 3.3.47 ||

But it is indeed the same vidyā, because the śruti decisively determines it so.

The sūtra concludes that even if slight differences are found in form, it is one and the same vidyā. This is because the śruti (scripture) nirdhāraṇa - explicitly or implicitly - determines it to be so.

Vidyā (knowledge of Brahman) alone is the means to liberation, due to the ascertainment (nirdhāraṇāt) of Brahman's non-dual nature, clarifying that upāsanās culminate in jñāna for mokṣa.

दर्शनाच्च ॥ ३.३.४८॥

darśanācca || 3.3.48 ||

And due to vision (or realization).

The efficacy of vidyā or upāsanās is further supported by the direct vision or realization of Brahman (darśanāt), reinforcing that mokṣa arises from experiential knowledge.

The direct vision or realization of Paramaśiva (darśanāt) is an additional reason (ca) why vidyā liberates. This vision is the experiential realization of Paramaśiva's non-dual nature (tat tvam asi, Chāndogya Upaniṣad 6.8.7), where the jīva perceives itself as Paramaśiva (ahaṃ brahmāsmi, Bṛhadāraṇyaka Upaniṣad 1.4.10). From the jīva's perspective, navigating the 25 states of consciousness, vidyā culminates in the direct experience of turīyatīta-turīyatīta,

श्रुत्यादिबलीयस्त्वाच्च न बाधः ॥ ३.३.४९॥

śrutyādibalīyastvācca na bādhaḥ || 3.3.49 ||

And due to the greater authority of Śruti and other scriptures, there is no contradiction.

अनुबन्धादिभ्यह् प्रज्ञन्तरप्रिथक्त्ववत् द्रिस्ह्तस्छ तदुक्तम् ॥ ३.३.५०॥

anubandhadibhyah prajnantaraprithaktvavat drishtascha taduktam || 3.3.50 ||

And it is seen, due to connection and other factors, like the distinctness of different knowledges, that it is declared (by scripture).

Due to their connection and other factors (anubandhādibhyaḥ), they are distinct like different types of knowledge (prajñāntarapṛthaktvavat), as observed in scripture (dṛṣṭaśca taduktam). This balances the unity of upāsanās with their contextual distinctness, ensuring their efficacy in leading to mokṣa.

न सामान्यादप्य् उपलब्धेर्मृत्यु वन्नहि लोकापत्तिः ॥ ३.३.५१॥

na sāmānyādapyupalabdhermṛtyuvannahi lokāpattiḥ || 3.3.51 ||

Not even from ordinary perception is there attainment (of Brahman), like death; indeed, it is not a worldly attainment.

Like death looks the same but is deeply different for a yogi, a bhogi, and a jñānī - so too spiritual practices differ in depth and result.

This sūtra negates the possibility of attaining Brahman through ordinary perception (sāmānyāt), such as sensory knowledge or intellectual reasoning alone. Mṛtyuvat uses the analogy of death, which is universally experienced without effort, to contrast with Brahman's realization, which requires specific effort and knowledge. Na hi loka-āpattiḥ further clarifies that realizing Brahman is not a worldly attainment (loka-āpattiḥ) accessible to ordinary means; it demands vidyā, as guided by Śruti (tat tvam asi, Chāndogya Upaniṣad 6.8.7). Upāsanās purify the mind, but vidyā, rooted in Śruti, enables the direct realization of Brahman (ahaṃ brahmāsmi, Bṛhadāraṇyaka Upaniṣad 1.4.10).

परेण च शब्दस्य ताद्विध्यं भूयस् त्वात्त्वनुबन्धः ॥ ३.३.५२॥

pareṇa ca śabdasya tādvidhyaṃ bhūyastvāttvanubandhaḥ || 3.3.52 ||

And due to the supreme, the scripture's characteristic (of leading to Brahman) is such, because of its greater authority, indeed there is connection (to liberation).

The supreme nature of Brahman, as revealed by Śruti, and its predominant authority ensure that upāsanās and vidyā are connected to liberation (anubandhaḥ), reinforcing their efficacy in achieving mokṣa.

The supreme nature of Brahman/Paramaśiva, revealed by Śruti's authoritative guidance, ensures that upāsanās and vidyā are connected to mokṣa. In Advaita Vedānta, this is liberation through jñāna. In Paramādvaita, it is experiential mokṣa in turīyatīta-turīyatīta.

एक आत्मनः शरीरे भावात् ॥ ३.३.५३॥

eka ātmanaḥ śarīre bhāvāt || 3.3.53 ||

Because of the existence of only one self in a body.

This sūtra addresses an important question: Can multiple selves (jīvas) exist in one body?

The answer is no - there is only one jīva per physical body. Why? Because of the observation (bhāva) that only one stream of consciousness, memory, volition, and experience functions per body. You do not observe multiple independent selves operating in one body - thus, the existence of a single ātmā per body is affirmed.

व्यतिरेकस्तद् भावभावित्वान्न तूपलब्धिवत् ॥ ३.३.५४॥

vyatirekastadbhāvabhāvitvānna tūpalabdhivat || 3.3.54 ||

The distinction (of the self from the body) is due to being conditioned by that state (of the self's true nature), but not like ordinary perception.

The distinction of the Ātman from the body (vyatirekaḥ) arises due to its true nature (tadbhāvabhāvitvāt) and is not like ordinary perception (na tūpalabdhivat), emphasizing the need for vidyā to realize the self's non-dual reality.

Though multiple vidyās may be practiced, their results (phalas) do not manifest together. The results are distinct and arise separately. Why? Because the fruition of each depends on the presence of its specific cause — tat-bhāva-bhāvitvāt. na tu upalabdhi-vat - Unlike sensory perception, which can grasp multiple objects simultaneously, spiritual fruition requires exclusive karmic and meditative context.

अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॥ ३.३.५५॥

aṅgāvabaddhāstu na śākhāsu hi prativedam || 3.3.55 ||

But the subsidiary parts are indeed bound (to the primary practice), not varying among the branches for each Veda.

Sūtra 3.3.55 addresses the unity of subsidiary components (aṅga) in upāsanās, stating that they are integrally bound to the primary practice (avabaddhāḥ) and do not vary across different Hindu recensions (na śākhāsu prativedam), ensuring consistency in their application toward mokṣa.

Some vidyās are not standalone spiritual practices but are connected to specific rituals as their limbs (aṅgas).

These ritual-bound meditations are not found in every śākhā, are not universally applicable like knowledge-centered vidyās. Therefore, one cannot assume universal transference of these ritual-based meditations across all Hindu branches. Vidyās tied to rituals (e.g., visualizing deities during yajñas or specific meditations done as part of Agnihotra) are context-specific. They are anchored in karma, not liberation-centric cognition - hence not transferable across śākhās or time periods.

Paramādvaita vidyās, on the other hand - which reveal mokṣa as your very nature - are free from aṅga-attachments, and hence eternal and all-pervasive.

मन्त्रादिवद्वाऽविरोधः ॥ ३.३.५६॥

mantrādivadvā'virodhaḥ || 3.3.56 ||

Or, like mantras and others, there is no contradiction.

This addresses the compatibility of components like mantras and associated practices (mantrādivat) in upāsanās, stating that there is no contradiction (avirodhaḥ) in their application, ensuring their harmonious role in achieving mokṣa.

This sūtra concludes the extensive discussion on whether meditative knowledges (vidyās) found in different śākhās or contexts should be treated as one or distinct. It follows the previous sūtra (3.3.55), which said that ritual-attached vidyās

(aṅgāvabaddhāḥ) are not common to all Hindu branches.

Just like mantras (and related ritual components) differ across śākhās, yet do not contradict the core sacrifice or its intention. Similarly, aṅgāvabaddha-vidyās (ritual-bound meditations) may differ, yet there is no essential contradiction (avirodhaḥ) in their existence. These variations are acceptable, as they support the central Hindu yajña or vision without conflict.

भूम्नः क्रतुवज्ज्यायस्त्वं तथा च दर्शयति ॥ ३.३.५७॥

bhūmnaḥ kratuvajjyāyastvaṃ tathā ca darśayati || 3.3.57 ||

The superiority (of the meditation) on the Infinite (Bhūman) is like that of a sacrifice; and so also the scripture shows.

This emphasizes the superiority (jyāyastvaṃ) of meditating on the infinite Brahman (bhūmnaḥ) over other practices, likening it to the preeminence of Hindu sacrifices (kratuvat), as demonstrated by Śruti (darśayati), reinforcing its efficacy in achieving mokṣa.

Bhūman is a synonym for Brahman, the Infinite Reality.

A meditation directed toward Bhūman is considered superior (jyāyas).

The sūtra compares this deliberate meditation to a kratu (a sacrifice) — done with intention and purpose.

Chāndogya Upaniṣad 7.24.1 - yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartyṃ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni yadi vā na mahimnīti "Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows (i.e., finds) nothing else. But alpa (the finite) is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power - or not even on that power (i.e., it depends on nothing else)'.

नानाशब्दादिभेदात् ॥ ३.३.५८॥

nānāśabdādibhedāt || 3.3.58 ||

Due to the differences in various words and other elements.

When different mantras, ritual frameworks, or conceptual expressions are used, they are not merely linguistic variations - they create different inner spaces. Therefore, nānāśabdādibheda reflects real spiritual differentiation, unless unified by common context and Paramādvaitic cognition.

विकल्पो विशिष्टफलत्वात् ॥ ३.३.५९॥

vikalpo viśiṣṭaphalatvāt || 3.3.59 ||

The option (of choosing upāsanās) is due to their specific results.

This addresses the flexibility of choosing different upāsanās (vikalpaḥ), explaining that this option exists because each practice yields specific results (viśiṣṭaphalatvāt)

Even if two practices may seem similar in method or expression, they are to be treated as different (vikalpa) when their results (phalāni) are distinct. Each meditation aims at a specific outcome, such as attaining a particular loka, deity proximity, or liberation (mokṣa). Hence, differences in result become a valid criterion to classify them as separate vidyās.

The purpose of the path defines the path. If your inner space wants heaven, it cannot be the same as the path of liberation. Every vidyā is a frequency - and frequencies don't overlap in outcome. Distinction arises not just in action, but in intent, goal, and inner experience.

In Paramādvaita, a vidyā aligned to mokṣa is fundamentally different from one leading to svarga (heaven) or powers. Viśiṣṭa-phalatva is not just about external result - it includes inner transformation, space of cognition, and state of consciousness.

काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॥ ३.३.६०॥

kāmyāstu yathākāmaṃ samuccīyeranna vā pūrvahetvabhāvāt || 3.3.60 ||

But desire-based meditations may be accumulated as desired - or not - because there is no determining prior cause. These are meditations aimed at fulfilling desires, such as going to a particular loka, gaining wealth, progeny, etc. For these, there is no fixed rule about combining them (samuccaya). One may accumulate multiple kāmya-upāsanās and perform them together, or not - depending on one's intention. Why? Because there is no purva-hetu (prior binding rule or cause) from śruti or logic that either mandates or prohibits their combination.

Any practice done with personal agenda, whether for power, pleasure, fame, or even mystical attainments, belongs to the plane of karma and desire. These can be performed together or not - because they do not lead to liberation, and are subject to

personal will and cosmic mechanics. There is no fixed causality or absolute pramāṇa in combining them. So you are free, but only within the loop of karma.

अङ्गेषु यथाश्रयभावः ॥ ३.३.६१॥

aṅgeṣu yathāśrayabhāvaḥ || 3.3.61 ||

In the auxiliaries, their relation is according to the nature of their support (main act).

Aṅgāni (limbs) such as mantras, nyāsas, or visualizations connected to a main vidyā or karma are context-dependent. Their status and variation depend on the nature and structure of the main act they support - the āśraya. If the main vidyā varies, or is adapted to a different branch, the auxiliary parts will also shift accordingly. So, there's no contradiction in variation among auxiliaries, because they are not independently authoritative.

शिष्टेश्च ॥ ३.३.६२॥

śiṣṭeśca || 3.3.62 ||

And from the injunction of the Śruti and teachings of the enlightened.

This provides an additional reason, stating that the teachings or instructions (śiṣṭeḥ) of Śruti (and possibly the conduct of the wise) support the contextual application of upāsanās, reinforcing their efficacy for mokṣa.

Secondarily, śiṣṭeḥ may refer to the conduct of śiṣṭa (enlightened beings), whose practices exemplify the correct application of upāsanās.

Bhagavad Gītā 5.18 - vidyā-vinaya-sampanne brāhmaṇe gavi hastini śuni ca pāṇḍitāḥ sama-darśinaḥ "The truly learned (śiṣṭa) see the Self equally in all beings, showing their realization of oneness."

The śiṣṭa represent the jīva in its mukta (liberated) state - established in the ultimate truth that jīva, Ishvara, and jagat are simultaneous, synergistic manifestations of Paramāśiva.

From the jīva perspective, the śiṣṭa is the stage where one transcends the 25 states of consciousness and abides in turīyātīta-turīyātīta.

From the Ishvara perspective, śiṣṭa are the aspects of Ishvara's own manifestation who consciously know their oneness with Him and the cosmos.

From the jagat perspective, śiṣṭa are those embodiments who radiate the highest space (Kailāsa) consciousness, showing the freedom (karma-mokṣa) that cosmos allows to its beings.

From the mokṣa perspective, śiṣṭa are living proof that the apparent separations of jīva, Ishvara, jagat never truly existed; liberation is the natural abiding in oneness - the Paramādvaita truth.

समाहारात् ॥ ३.३.६३॥

samāhārāt || 3.3.63 ||

From the aggregate (samāhāra).

The term samāhāra denotes the collective whole, the aggregate or totality of parts. In the context of Brahmasūtra and Advaita philosophy, it often refers to the universe as the collection of all diverse elements or the sum of all phenomena.

This sūtra points to the fact that the diverse universe (jagat) and the individual souls (jīvas), when seen from the perspective of totality or synthesis (samāhāra), have no separate independent reality apart from Brahman or Ishvara.

In other words, the apparent multiplicity is a samāhāra - an aggregate or collection - of one reality. The universe and all beings are upādhis (limiting adjuncts) or appearances on the one non-dual substratum, Brahman.

The Brahmasūtras, through such sūtras, affirm that the diversity of Ishvara, jīva, and jagat is ultimately a manifestation or combination arising from the one Brahman.

Chāndogya Upaniṣad 6.2.1 - sadeva somyedamagra āsīdekamevādvitīyam | "Somya, before this world was manifest there was only existence, one without a second."

Iśa Upaniṣad 1 - īśāvāsyam idaṁ sarvaṁ "All that exists is energy." The universe is the samāhāra of all that is contained within Ishvara.

Bhagavad Gītā 9.4 - mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ - "The living entities in this conditioned world are My eternal fragments."

The jīvas are part of the totality, the samāhāra, that is Ishvara.

Bṛhadāraṇyaka Upaniṣad 1.4.10 - brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | "This (self) was indeed brahman in the beginning. It knew only I as 'I am Brahmaṇ.' Therefore It became all."

The word samāhāra aligns perfectly with the mokṣa-centric view that jīva, jagat, Ishvara, and mokṣa are simultaneous, spontaneous manifestations of the one Param (the ultimate reality).

The samāhāra here represents the spontaneous play (līlā) of Paramāśiva manifesting as multiple forms and states - the individual souls moving through 25 states of consciousness, the cosmos expressing itself as jagat, and Ishvara acting as the conscious intelligence underlying all.

This sūtra reinforces the understanding that all these diverse forms and states are not fundamentally separate but part of a cosmic samāhāra, an all-encompassing unity.

The sūtra also implies the necessity of integration or synthesis to grasp the unity behind multiplicity, which is the essence of Paramādvaita philosophy: the one truth underlying the many appearances.

It also supports the notion that from the point of view of mokṣa, the separateness of jīva, Ishvara, and jagat dissolves because they are all part of the same samāhāra - the whole reality experienced as one.

गुणसाधारण्यश्रुतेश्च ॥ ३.३.६४॥

guṇasādhāraṇyaśruteśca || 3.3.64 ||

And due to the Śruti (teaching) the commonality of attributes.

In Paramādvaita all manifestations - jīva, Īśvara, jagat - are expressions of the same substratum (Paramāśiva). Their shared guṇas like cit (consciousness), sat (existence), and ānanda (bliss) point to their ontological unity. These shared qualities are not accidental; they are intrinsic signs of their common source - the one manifesting as many.

From the jīva's standpoint, you experience consciousness and desire for bliss. These are not unique to you - they are shared with Īśvara, proving non-difference.

From Īśvara's standpoint, even as the cosmic ruler, Īśvara expresses the same guṇas as jīva - He too is conscious, blissful, and engaged in līlā (divine play).

From jagat's standpoint, the world, though inert in parts, mirrors these guṇas in its sustaining intelligence and cosmic order.

न वा तत्सहभावश्रुतेः ॥ ३.३.६५॥

na vā tatsahabhāvaśruteḥ || 3.3.65 ||

Or rather, not (so), due to Śruti (denying) their co-existence.

This sūtra responds to a possible Purvapakṣa (opponent view):
Even if jīva and Īśvara share qualities (guṇasādhāraṇya, per the previous sūtra), does that mean they coexist equally as realities? The answer as per Advaita is no. Why? Because śruti does not affirm equal and simultaneous ontological status to both. Īśvara is real from the vyāvahārika (empirical) standpoint. Jīva is ultimately non-different from Brahman, but his separate existence is an appearance (due to avidyā). The śruti, while sometimes teaching through dualistic models, does not assert lasting co-existence of jīva and Brahman as dual realities. Hence, "na vā tat-saha-bhāvaḥ" - their simultaneous real existence is denied by śruti.

Taittirīya Upaniṣad 2.7.1- asadvā idamagra āsīt | tato vai sadajāyata |tadātmāna svayamakuruta | tasmāttatsukṛtamucyata iti | yadvai tat sukṛtam | raso vai saḥ | rasaghyevāyaṃ labdhvā"nandī bhavati | ko hyevānyātkaḥ prāṇyāt | yadeṣa ākāśa ānando na syāt | eṣa hyevā"nandayāti | yadā hyevaiṣa etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ pratiṣṭhāṃ vindate . atha so'bhayaṃ gato bhavati | yadā hyevaiṣa etasminnudaramantaraṃ kurute | atha tasya bhayaṃ bhavati | tatveva bhayaṃ viduṣo'manvānasya | "In the beginning was verily this Non-existence. From that the existent was born. That created Itself, by Itself. Therefore, It is called the Self-made, or the Well-made. This which was Self-made… that is taste (joy). Having obtained this taste man becomes blessed, for who can breathe out or breathe in, if this joy were not there in the cavity of the heart; and this Brahman himself brings us joy. When this Ātman attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable, and unsupported, then he becomes free from fear. When however, this makes even the slightest distinction in

Brahman, then there is danger for him. That very same Brahman Himself becomes the source fo fear for him who makes a difference, and who reflects not."

In Paramādvaita, this sūtra is not a denial of reality of jīva or Īśvara - but a denial of dualistic co-existence. The sahabhāva (simultaneous separateness) of jīva and Īśvara is not ultimately affirmed. Rather, śruti reveals that jīva and Īśvara are one, differing only by perception based on levels of conscious coherence. What is affirmed is the non-dual, simultaneous manifestation (anugraha-līlā) of Paramāśiva as jīva, jagat, and Īśvara - not as separate, but as synergistic expressions.

दर्शनाच्च ॥ ३.३.६६॥

darśanācca || 3.3.66 ||

And because of scripture (darśana), too.

Muṇḍaka Upaniṣad 2.2.5 - tamevaikaṃ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ | "Know that non-dual Ātman alone and give up all other talk. He is the bridge to Immortality."

Chāndogya Upaniṣad 6.8.7 - tattvamasi śvetaketo "That thou art, O Śvetaketu"

In Paramādvaita, this sūtra is a direct affirmation of the experiential oneness of all existences as Paramāśiva.

The Upaniṣads do not merely describe an abstract Brahman, but reveal a lived truth: All this is Paramāśiva appearing in manifold forms. So duality is neither affirmed nor denied - it is transcended.

From the space of Shuddhādvaita Anubhava, the darśana is: "There is no 'two' to coexist - all that exists is Paramāśiva expressing in infinite ways."

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु तृतीयाध्यायस्य तृतीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu tṛtīyādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

Thus ends the third pāda (section) of the third adhyāya (chapter) in the Brahmasūtras composed by Kṛṣṇa Dvaipāyana.

पुरुषार्थोऽतः शब्दादिति बादरायणः ॥ ३.४.१॥

puruṣārtho'taḥ śabdāditi bādarāyaṇaḥ || 3.4.1 ||

Therefore, the supreme purpose of human life (puruṣārtha) is known from the scriptures - so declares Bādarāyaṇa.

This sūtra addresses potential objections that rituals or other goals (e.g., dharma, artha, kāma) could independently lead to liberation, emphasizing mokṣa as the supreme aim.

The fourth pāda begins by addressing whether karma (rituals) or upāsanās alone can lead to mokṣa, or whether vidyā is essential. Sūtra 3.4.1 establishes that mokṣa is the ultimate puruṣārtha, achievable only through vidyā, as confirmed by Śruti.

Puruṣārthaḥ is not just liberation from something (e.g. saṁsāra), but liberation into the highest conscious space - turīyātīta-turīyātīta, where jīva, jagat, and Īśvara are known as spontaneous, synergistic, and simultaneous manifestations of Paramāśiva.

Ataḥ śabdāt means this truth is revealed by the superconscious downloads of ṛṣis, which is what the Veda is - not a set of man-made rules, but spontaneous truths revealed by awakened beings.

From the jīva's PoV, you discover mokṣa as your own highest state, where even God and the universe are seen as states of your consciousness.

From the Īśvara's PoV, mokṣa is the unbroken continuity of sat-cit-ānanda - the play without loss of identity.

From the jagat's PoV, mokṣa is the return to stillness - the cosmic fire-particle merging back into the fire-column.

From the mokṣa PoV, everything was always One, and puruṣārtha is the remembrance and re-living of this eternal Oneness.

Puruṣārthaḥ is to reside again and again in your superconscious state and to live consciously in the vertical time zone of Kailāsa, radiating Paramāśiva, consciously playing with the jagat, manifesting powers (śaktis), and experiencing no break in

the state of bliss.

शेषत्वात्पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः ॥ ३.४.२॥

śeṣatvātpuruṣārthavādo yathā'nyeṣviti jaiminiḥ || 3.4.2 ||

Because it is subordinate, it (the scriptural injunction) should be interpreted as serving the purpose of the person (puruṣārtha), just as in other cases - so says Jaimini.

Sūtra 3.4.1 established that mokṣa, the ultimate puruṣārtha (human goal), is attained through vidyā, as per Śruti, according to Bādarāyaṇa. Sūtra 3.4.2 addresses a potential objection from the Pūrva Mīmāṃsā school, which prioritizes karma as the means to all puruṣārthas, including mokṣa. Jaimini, the author of the Mīmāṃsā Sūtras, is cited here to represent this view, but the Brahma Sūtra refutes it by clarifying that karma is subsidiary (śeṣatvāt) to vidyā and serves lower goals (dharma, artha, kāma), as seen in other Hindu contexts (yathā'nyeṣu). The sūtra reinforces that mokṣa requires vidyā, not karma alone, aligning with the mokṣa-centric focus of the Brahma Sūtras.

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyāt – "After having examined all these worlds that are gained by works, acquire freedom from desires"

Kaṭha Upaniṣad 1.2.23 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena – "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books"

आचारदर्शनात् ॥ ३.४.३॥

ācāradarśanāt || 3.4.3 ||

Because (scripture) shows the practice (of knowledge or meditation by those seeking liberation).

Great ṛṣis like Yājñavalkya, Śvetaketu, and others attained mokṣa through knowledge, not through karma.

The Upaniṣads glorify direct knowledge and renunciation, not ritual performance, as the means to liberation.

So, ācāra (practice) - observed in scriptural stories - supports knowledge as the primary, independent path.

तच्छ्रुतेः ॥ ३.४.४॥

tacchruteḥ || 3.4.4 ||

Because the Śruti declare so.

This sūtra reinforces the prior one (3.4.3) by further affirming that knowledge is independently enjoined by the śruti.

Bādarāyaṇa replies to the Mīmāṃsaka idea that knowledge is a subsidiary to ritual action.

Here, he simply says: "Because the scriptures teach that" - i.e., because the Upaniṣads directly enjoin knowledge for mokṣa, not as part of a ritual but as an independent means.

If the Śāstra has said it, if the Guru has lived it, you can just fall into it - that is tattva-pramāṇa.

The Mahāvākyas are not poetic metaphors or ritual instructions. They are existential truths — like software code embedded in your consciousness, waiting to be executed by listening (śravaṇa). So śruti (śabda) becomes the living catalyst for the blossoming of Paramādvaita in you.

समन्वारम्भणात् ॥ ३.४.५॥

samanvārambhaṇāt || 3.4.5 ||

Because of the commencement (with consistent teaching).

Taittirīya Upaniṣad 2.1 - brahmavidāpnoti param | tadeṣā'bhyuktā | satyaṃ jñānamanantaṃ brahma | yo veda nihitaṃ guhāyāṃ parame vyoman | so'śnute sarvān kāmānsaha | brahmaṇā vipaściteti || "The knower of Brahman reaches the Supreme. On that, this has been chanted: 'Real, Consciousness, Infinite is Brahman.'. Whosoever knoweth the one hid in the cave in the highest heaven attains all desires together, as Brahman, as the Wise."

Muṇḍaka Upaniṣad 1.1.5 - tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ śikṣā kalpo vyākaraṇaṃ niruktaṃ chando jyotiṣamiti | atha parā yayā tadakṣaramadhigamyate || "Of these two, the lower knowledge is the Rig-Veda, the Yagur-Veda, the Sāma-Veda, the Atharva-Veda, Śikṣā (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chhandas (metre) and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained."

This sūtra continues the affirmation that knowledge is independently valid and not a mere subsidiary of rituals. Here, Bādarāyaṇa cites the way the Upaniṣads begin (ārambha) with Brahmavidyā, reinforcing its primary status.

The Upaniṣads systematically begin with Brahman as the subject - not rituals. Hence, the purpose (puruṣārtha) is clearly Self-knowledge, not ritual outcomes.

The scriptures systematically begin and align around Brahmavidyā - which proves its primacy.

तद्वतो विधानात् ॥ ३.४.६॥

tadvato vidhānāt || 3.4.6 ||

Due to the scriptural injunction for one who possesses that.

This sūtra addresses an objection: "If knowledge alone leads to mokṣa, why do some śruti passages prescribe actions for the knower of Brahman?"

Even if such vidhi (injunctions) exist, they are meant for the knower, not to imply that knowledge is insufficient - but to refine or support the inner state post-realization.

Such injunctions are not primary but secondary, meant to guide the conduct of the jñānī. The mokṣa arises from knowledge alone (jñānamātra mokṣa-kāraṇatva), not from post-knowledge rituals or actions.

So, "tadvato vidhānāt" implies that the prescription is for someone who already possesses knowledge (tadvān) - not as a path to attain knowledge or mokṣa.

नियमाच्च ॥ ३.४.७॥

niyamācca || 3.4.7 ||

And on account of the prescribed rules.

Here, niyamāc ca points to the conscious lifestyle disciplines of an enlightened being - such as: Non-violence (ahiṁsā), radiating integrity (satya), offering gratitude (pujā), enriching others (jagat-hita). So, in Paramādvaita, the message is: Since even the enlightened are given conscious disciplines, it proves these are expressions of mokṣa, not means to it.

अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् ॥ ३.४.८॥

adhikopadeśāttu bādarāyaṇasyaivaṃ taddarśanāt || 3.4.8 ||

But because of the teaching of something additional, (it is) thus according to Bādarāyaṇa, for that is seen (in the śruti).

Here, Bādarāyaṇa holds that this is because the scriptures teach additional injunctions (adhikopadeśa) directed at the knower. This means something beyond mere knowledge is being guided, like ethical living, detachment, or benefiting the world.

The liberated jīva may still be instructed to act, but not for gaining mokṣa - rather for lokasaṅgraha (welfare of the world). Therefore, mokṣa is not dependent on action, but post-realization conduct may still be enjoined. Because such teachings are seen in the Upaniṣads (e.g., telling the jñānī to practice self-control, etc.)

Mokṣa anubhūti integrates jñāna, bhakti, and vijñāna via dīkṣā, culminating in turīyatīta-turīyatīta.

तुल्यं तु दर्शनम् ॥ ३.४.९॥

tulyaṃ tu darśanam || 3.4.9 ||

But the declarations of the Śruti equally support both views.

Paramādvaita perspective views the Brahma Sūtras as a practical guide to mokṣa anubhūti (experiential liberation), perceiving

jīva, īśvara, and jagat as simultaneous, spontaneous manifestations of Paramaśiva. Sūtra 3.4.9 acknowledges Jaimini's view but reaffirms that vidyā, empowered by dīkṣā, is the superior means to mokṣa.

From the jīva's perspective, navigating the 25 states of consciousness, preparatory practices like ācāra and karma purify the body-mind, but vidyā and dīkṣā awaken turīyatīta-turīyatīta.

असार्वत्रिकी ॥ ३.४.१०॥

asārvatrikī || 3.4.10 ||

The declaration is not universal.

(The rule) is not universal.

Jñāna expresses as powerful action, but not out of necessity or incompleteness. "Asārvatrikī" affirms that not all enlightened beings behave the same way - there's no uniform expression. Enlightenment doesn't standardize behavior - it liberates it into authenticity.

Hence, some jñānīs may withdraw, some may engage in kingly duties (like Janaka); some may teach (like Yājñavalkya), some may remain in silence (like Dakṣiṇāmūrti).

The outer action is not a sign of bondage, nor its absence a sign of freedom. Thus, "asārvatrikī" means there is no universal pattern of conduct post-enlightenment - only conscious expression of the divine līlā.

Bhagavad Gītā 3.17 - "yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ…" The knower of Self is free from binding desire, and has nothing to gain or lose from action.

The preparatory practices (e.g., ācāra, karma, upāsanās) are asārvatrikī - not universally required - for vidyā or mokṣa, as their necessity depends on the seeker's spiritual maturity.

विभागः शतवत् ॥ ३.४.११॥

vibhāgaḥ śatavat || 3.4.11 ||

The distinction (of practices) is like a hundred (variable).

This further elaborates that the practices vary (vibhāgaḥ) among seekers, like portions of a hundred (śatavat), depending on their spiritual maturity and needs.

Vibhāgaḥ refers to the differentiation or variation in the type, extent, or intensity of preparatory practices (ācāra, karma, upāsanās) required by seekers. Śatavat uses the analogy of a hundred units divided into varying portions to indicate that practices are tailored to the seeker's mental purity and spiritual maturity. For example, a beginner may need extensive ācāra (e.g., truthfulness, non-violence) and karma to purify the mind (satyaṃ vada, dharmaṃ cara, Muṇḍaka Upaniṣad 3.1.5), while an advanced seeker with innate viveka may require minimal practices, focusing directly on vidyā (tat tvam asi, Chāndogya Upaniṣad 6.8.7).

अध्ययनमात्रवतः ॥ ३.४.१२॥

adhyayanamātravataḥ || 3.4.12 ||

For one who possesses mere study (of the Vedas).

Sūtra 3.4.12 specifies that for certain seekers, adhyayanamātra (mere study of the Vedas) is sufficient to qualify for vidyā, indicating that extensive rituals or practices may not be necessary for those who have thoroughly studied Śruti.

Mere study (adhyayana-mātra), without understanding (jñāna) or realization (aparokṣānubhūti), does not lead to liberation. One may memorize all four Vedas, but without viveka (discrimination) and Self-inquiry, one remains unliberated.

This sūtra critiques superficial scholarship - knowledge must become Self-realization, not just recitation.

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena | tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham || "Let a brahmin, after having examined all these worlds that are

gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman."

Kaṭha Upaniṣad 1.2.23 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgm svām || "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Ātman reveals Its own form."

नाविशेषात् ॥ ३.४.१३॥

nāviśeṣāt || 3.4.13 ||

Not (so), due to non-distinction.

There is no specific distinction (nāviśeṣāt) restricting eligibility for Hindu study, implying that access to vidyā is not limited by rigid qualifications beyond the study itself.

A person with only adhyayana but without jñāna (Self-knowledge) is not different from a person who hasn't studied at all - in terms of liberation. Hindu study alone does not differentiate a jñānī (realized being) from an ajñānī (ignorant one). Therefore, no special status or eligibility arises from study without realization.

Vidyā is accessible to sincere seekers, as seen in examples like Śvetaketu (Chāndogya Upaniṣad) or Satyakāma Jābāla (Chāndogya Upaniṣad 4.4), who were accepted for study based on their sincerity, not rigid criteria.

स्तुतयेऽनुमतिर्वा ॥ ३.४.१४॥

stutaye'numatirvā || 3.4.14 ||

(The mention of certain actions) is either for the sake of praise, or merely permissive.

The purpose of Hindu study, suggesting it may be for stuti (praise of the divine) or anumati (gaining divine consent or approval), indicating that study serves multiple purposes beyond direct vidyā but ultimately supports mokṣa.

Stutaye — these acts are glorified to inspire sincerity and steadiness.

Anumatiḥ — they are permitted, but not binding for the spiritually mature.

This keeps the path inclusive without compromising mokṣa's absolute non-dual nature.

कामकारेण चैके ॥ ३.४.१५॥

kāmakāreṇa caike || 3.4.15 ||

Moreover, some [prescribe these acts] as optional, done by one's own desire.

Some Hindu teachers believe that rituals and secondary actions can be done kāmakāreṇa - as desired, not mandatory. These are not binding duties, nor are they essential for liberation.

Bhagavad Gītā 5.2 - saṃnyāsaḥ karmayogaśca niḥśreyasakarāvubhau "Renunciation of action and YOGA -of-action both lead to the highest bliss."

Taittirīya Upaniṣad 1.11.1 - śiṣyānuśāsanam vedamanūcyācāryontevāsinamanuśāsti | satyaṃ vada | dharmaṃ cara | svādhyāyānmā pramadaḥ | ācāryāya priyaṃ dhanamāhṛtya prajātantuṃ mā vyavacchetsīḥ | satyānna pramaditavyam | dharmānna pramaditavyam | kuśalānnapramaditavyam | bhūtyai na pramaditavyam | svādhyāyapravacanābhyāṃ na pramaditavyam || "Having taught the Vedas, the Guru enjoins the pupils: 'Speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the Guru the fee he desires. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity, never neglect the study and the propagation of the Vedas."

उपमर्दं च ॥ ३.४.१६॥

upamardaṃ ca || 3.4.16 ||

And (it leads to) suppression.

Sūtra 3.4.16 adds that these practices, including Hindu study, lead to upamardam (suppression of negative tendencies or impurities), facilitating the path to vidyā and mokṣa. This sūtra underscores the purificatory role of practices while maintaining the mokṣa-centric focus on vidyā's primacy.

Upamardaṃ ca indicates that practices such as Hindu study, righteous conduct (satyaṃ vada, dharmaṃ cara, Muṇḍaka Upaniṣad 3.1.5), and upāsanās suppress negative tendencies (e.g., kāma, krodha, avidyā) that veil the jīva's true nature. Ca connects this to prior sūtras, emphasizing that purification is a key outcome of practices, enabling clarity for vidyā (tat tvam asi, Chāndogya Upaniṣad 6.8.7). Śruti emphasizes that vidyā leads to mokṣa (vidyayā vindati amṛtam, Bṛhadāraṇyaka Upaniṣad 4.4.23), and practices cultivate qualities like śama (mental control) and dama (sense control), facilitating śravaṇa, manana, and nididhyāsana.

ऊर्ध्वरेतस्सु च शब्दे हि ॥ ३.४.१७॥

ūrdhvaretassu ca śabde hi || 3.4.17 ||

And indeed, in the scriptures, (it is prescribed) for those who with upward directed energy (sanyāsis).

Sūtra 3.4.17 specifies that Śruti (śabde) prescribes practices, particularly Hindu study, for those who practice brahmacarya (ūrdhvaretassu), emphasizing celibacy as a supportive discipline for vidyā.

Brahmacharya, alongside practices like Hindu study, suppresses desires and enhances viveka, preparing the seeker for vidyā (tat tvam asi, Chāndogya Upaniṣad 6.8.7). Śruti emphasizes that vidyā leads to mokṣa (vidyayā vindati amṛtam, Bṛhadāraṇyaka Upaniṣad 4.4.23), and brahmacarya supports śravaṇa, manana, and nididhyāsana. The jīva, through disciplined practices, attains jñāna, realizes Paramaśivoham.

परामर्शं जैमिनिरचोदना चापवदिति हि ॥ ३.४.१८॥

parāmarśaṃ jaiminiracodanā cāpavaditi hi || 3.4.18 ||

Jaimini (holds that it is) contemplation, and indeed, (it is) not an injunction, as (scripture) denies (its obligatory nature).

Parāmarśam refers to meditative contemplation of Hindu teachings, such as reflecting on Upaniṣadic statements (tat tvam asi, Chāndogya Upaniṣad 6.8.7). Jaiminiḥ indicates Jaimini's view, rooted in Pūrva Mīmāṃsā, that such contemplation is a voluntary practice, not a scriptural injunction (acodanā). Apavadati hi confirms that Śruti denies their obligatory nature, emphasizing flexibility for seekers.

Muṇḍaka Upaniṣad 1.2.11 - tapaḥśraddhe ye hyupavasantyaraṇye śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ | sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || "But those wise men of tranquil minds who lives in the forest on alms, practising penances appropriate to their stations of life and contemplating such deities as Hiranyagarbha, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable."

Muṇḍaka Upaniṣad 2.2.3 - dhanur gṛhītvaupaniṣadaṃ mahāstraṃ śaraṃ hyupāsā niśitaṃ sandhayīta | āyamya tadbhāvagatena cetasā lakṣyaṃ tadevākṣaraṃ somya viddhi || "Take the Upaniṣad as the bow, the great weapon and place upon it the arrow sharpened by meditation. Then, having drawn it back with a mind directed to the thought of Brahman, strike that mark, O my good friend-that which is the Imperishable."

अनुष्ठेयं बादरायणः साम्यश्रुतेः ॥ ३.४.१९॥

anuṣṭheyaṃ bādarāyaṇaḥ sāmyaśruteḥ || 3.4.19 ||

Bādarāyaṇa holds that (rites) are to be performed, because of the equality (or similarity) in the śruti.

Sūtra 3.4.19 clarifies Bādarāyaṇa's view that practices are to be performed, as Śruti supports their equal validity. Bādarāyaṇaḥ indicates Bādarāyaṇa's view, which contrasts with Jaimini's non-obligatory stance, asserting that practices are necessary for purification. Sāmyaśruteḥ points to Śruti texts that treat practices as equally valid means to prepare for vidyā (tat tvam asi, Chāndogya Upaniṣad 6.8.7), such as those prescribing study and meditation for all seekers. Combined with dīkṣā, practices lead to turīyatīta-turīyatīta,

विधिर्वा धारणवत् ॥ ३.४.२०॥

vidhirvā dhāraṇavat || 3.4.20 ||

Or it (i.e., the statements about action) is an injunction, like in the case of dhāraṇā (mental retention).

Bhagavad Gītā 6.10 - yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ ekākī yatacittātmā nirāśīraparigrahaḥ || "Let the yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and body controlled, free from hope and greed."

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॥ ३.४.२१॥

stutimātramupādānāditi cennāpūrvatvāt || 3.4.21 ||

If it be said that (the scriptural statement) is merely for praise because it is mentioned (in connection), (we say) no—because it reveals something not previously known (apūrva).

In sūtra 3.4.20, it was said that certain statements may be injunctions (vidhi), like those related to dhāraṇā. Now an objector says: "No, those are just praise statements (stuti-mātram), not injunctions. They are included only to glorify knowledge."

The Sūtrakāra says: "No — na apūrvatvāt — because they reveal something apūrva (not known by any other means), they must be injunctions, not mere praise."

The function of śruti is to reveal apūrva tattva - truth not accessible to senses or logic. If a statement adds something new to be done, it is not just praise - it has injunctive force. Thus, statements about upāsanās, dhāraṇā, or meditation, even if they seem like praise, are vidhis if they convey new sādhanās needed for preparation. Statements that sound like stuti but bring about apūrva anubhava (new experience of Paramādvaita) are to be lived - they are vidhi. The inner alignment and conscious decision to internalize those revelations is the true injunction.

In Paramādvaita, there is no rigid separation between knowledge and action - jnāna becomes karma when lived consciously.

भावशब्दाच्च ॥ ३.४.२२॥

bhāvaśabdācca || 3.4.22 ||

And (it is an injunction) because of the usage of verbs indicating existence or becoming.

This sūtra continues the reasoning from the previous one (3.4.21), where it was said that certain scriptural statements cannot be dismissed as mere praise, because they convey apūrva (something previously unknown), and hence should be taken as injunctions.

Now, another supporting reason is given: The use of bhāva-śabdas (verbs of action or being) in those scriptural passages also shows that they are not just praising but prescribing.

In Hindu hermeneutics, bhāva-śabda means: Verbs like bhavati (becomes), syāt (may be), vidyate (exists), etc., that show change, becoming, or happening. These imply an action or a result—a transformation that must be caused by some practice or effort.

Thus, when scripture says: "saḥ brahma bhavati" - "He becomes Brahman" or
"āmṛtatvam eti" — "He attains immortality", these are not just poetic praises, but statements of result implying a means to be practiced. Hence, they support injunctions, not just stuti.

So, when scripture says: "brahmavid āpnoti param" - "The knower of Brahman attains the Supreme", it is not passive knowledge - it commands a conscious process of initiation into knowledge, embodying the frequency, manifesting the space of Brahman. Thus, bhāva-śabdas serve as spiritually catalytic instructions, not just observations.

Taittirīya Upaniṣad 2.1 - brahmavidāpnoti param | tadeṣā'bhyuktā | satyaṃ jñānamanantaṃ brahma | yo veda nihitaṃ guhāyāṃ parame vyoman | so'śnute sarvān kāmānsaha | brahmaṇā vipaściteti || "The knower of Brahman reaches the Supreme. On that, this has been chanted: 'Real, Consciousness, Infinite is Brahman'. Whosoever knoweth the one hid in the cave in the highest heaven attains all desires together, as Brahman, as the Wise.

पारिप्लवार्था इति चेन्न विशेषितत्वात् ॥ ३.४.२३॥

pāriplavārthā iti cenna viśeṣitatvāt || 3.4.23 ||

If it be said (that such statements) are for the purpose of pāriplava (ritual praise), (we say) no — because they are specifically qualified (with purposeful intent).

A distinction is made between arthavāda (praise, glorification) and vidhi (injunction). If a passage uses precise terminology, with context indicating results of practice, it is taken seriously as a spiritual directive.

The śruti is consciously designed to awaken the higher state of Paramāśiva in the jīva. It is deliberate - Śabda Brahman guiding you to Svarūpa.

तथा चैकवाक्योपबन्धात् ॥ ३.४.२४॥

tathā caikavākyopabandhāt || 3.4.24 ||

And thus, because (those statements) are connected in one consistent sentence (or unified context).

Here, the reasoning is:

The passages are part of a unified textual framework. They form one coherent vākyam (sentence/teaching unit). So, interpreting only part of it as meaningful (vidhi) and the rest as decorative (stuti) is illogical.

In Paramādvaita, this sūtra validates the revelation-based cognition that every word of the śruti is a direct download from Paramāśiva, and its flow is designed not just to convey but to initiate transformation.

Thus, the unity of the Hindu statements is not grammatical alone - it is ontological. The śabda-flow is a continuum of conscious frequency, meant to entrain your being into Paramāśiva.

So, when the Upaniṣads say, "He who knows Brahman becomes Brahman,"
it is a multi-layered instruction encoded in one conscious transmission (ekavākya).

अत एव चाग्नीन्धनाद्यनपेक्षा ॥ ३.४.२५॥

ata eva cāgnīndhanādyanapekṣā || 3.4.25 ||

For this very reason, there is no dependence on fire, fuel, and such (ritualistic requisites).

Kaivalya Uaniṣad 1.3 - na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ | pareṇa nākaṃ nihitaṃ guhāyāṃ vibhrajate yadyatayo viśanti || 3 || "Not by actions, nor by progeny, nor by wealth, but by renunciation alone is attained immortality. That supreme abode of truth, hidden in the cave (of the heart), shines resplendent - which those wise renunciates enter."

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena | tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham || "Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman."

Agni, indhana, etc., symbolize the dependence on external fire - whereas the jñāni is burning with internal fire (jñānāgni). From the PoV of mokṣa, jīva does not need to do anything. Instead, he realizes that he is, was, and always will be non-separate from Īśvara and jagat - all are spontaneous expressions of Paramāśiva.

This sūtra affirms the absolute autonomy of the seeker in the realm of pure consciousness. There is no dependence on external apparatus or performance. Even the ritual fires are within, and true yajña is the inner transmutation through remembrance and oneness.

From the PoV of mokṣa: jīva, Īśvara, jagat - all three are simultaneous, synergistic, spontaneous manifestations of Paramāśiva. Even when you think they are separate, they were never separate.

सर्वापेक्षा च यज्ञादिश्रुतेः अश्ववत् ॥ ३.४.२६॥

sarvāpekṣā ca yajñādiśruteḥ aśvavat || 3.4.26 ||

And there is total dependence (on all accessories), because of the scriptural injunctions regarding sacrifice and the like - as in the case of the horse (in the Aśvamedha yajña).

This sūtra emphasizes that ritual actions (like yajña) depend on multiple external requisites - mantras, materials, priests, time,

place, etc. Just like the horse in the Aśvamedha yajña is only one part of a vast set of requirements.

Just like the horse is symbolic of prāṇa śakti, so too in Paramādvaita the focus is on awakening inner energies. The yajña agni is also the inner fire of conscious transformation - Kundalinī awakening, inner yajña of unclutching, and power manifestation.

शमदमाद्युपेतः स्यात्तथाऽपि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात् ॥ ३.४.२७॥

śamadamādyupetaḥ syāttathā'pi tu tadvidhestadaṅgatayā teṣāmavaśyānuṣṭheyatvāt || 3.4.27 ||

One must be endowed with śama, dama, and the like; even so, because they are limbs of the injunction (regarding knowledge), they are necessarily to be practiced.

This sūtra emphasizes that inner disciplines like śama (tranquility), dama (control of senses), uparati (withdrawal), titikṣā (endurance), śraddhā (faith), and samādhāna (concentration) are not optional, but essential and integral parts of the pursuit of brahmavidyā (Self-knowledge).

They are not standalone actions, but serve as aṅgas (limbs) to the main vidhi (injunction) to gain jñāna — and hence are mandatory.

For the dawn of jñāna, the mind must be pure and steady. Hence, the ṣaṭ-sampatti (sixfold inner wealth) like śama, dama, etc., must be necessarily cultivated - they are not karma leading to mokṣa, but prerequisites for jñāna niṣṭhā. These are not mere preparatory disciplines; they are inseparable aspects of the jñāna path itself.

In Paramādvaita, śama and dama are not seen as moralistic suppressions, but as breakthroughs of completion (poornatva). True śama is unclutching from thought patterns; dama is conscious decision to hold space rather than be driven by senses. These qualities are inseparable from the initiation-based enlightenment path, and hence, mandatorily practiced. Paramādvaita holds that such disciplines are not preliminary but manifest actively as the field where the higher initiations and superconscious mutations become stable. Therefore, these are experiential expressions of living enlightenment, not just sādhanā techniques.

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॥ ३.४.२८॥

sarvānnānumatiśca prāṇātyaye taddarśanāt || 3.4.28 ||

All (actions and results) are approved (overridden) at the cessation of prāṇa (death) because of the realization (darśana) of that (Self).

All prescribed duties and permissions dissolve because the jīva recognizes its true nature as Paramāśiva, transcending all actions and consequences. The moment of prāṇa-atyaya is not just physical death but the transcendental shift in consciousness due to realization.

अबाधाच्च ॥ ३.४.२९॥

abādhācca || 3.4.29 ||

And (there is) no obstacle (abādhā).

This sūtra confirms the fundamental principle that the state of Brahman or Self-realization is free from all obstacles. Any seeming obstacles exist only in ignorance (avidyā). Once the jīva attains realization, there is no obstruction to liberation.

From the Paramādvaita viewpoint, the non-obstruction (abādhā) affirms the nature of the Self as spontaneous and absolute consciousness - Paramāśiva.

अपि स्मर्यते ॥ ३.४.३०॥

api smaryate || 3.4.30 ||

Even (this) is remembered (or taken into account).

From Paramādvaita's mokṣa-centric view, this sūtra emphasizes that the seeker must keep in constant remembrance (smaraṇa) the ultimate reality and the truths revealed.

Even when obstacles are transcended (abādhā), the consciousness must remain aware of its unity with Paramāśiva and maintain the cognition of mokṣa.

This constant remembrance supports the continuous living experience of turīyātīta — the state beyond the fourth (waking, dreaming, deep sleep, and beyond).

It is a reminder that the jīva, the īśvara, and the jagat must be remembered from the Paramādvaita standpoint to live mokṣa fully and integrally.

शब्दश्चातोऽकामचारे ॥ ३.४.३१॥

śabdaścāto'kāmacāre || 3.4.31 ||

And (there is) scriptural authority therefore in the case of non-desire-based action.

This sūtra affirms the validity of Hindu action (karma) even when performed without personal desire, purely as niṣkāma karma (desireless action). The śabda (śruti) supports and authorizes such action as helpful or preparatory to self-knowledge (jñāna). Naishkarmya (freedom from karma) does not mean total renunciation of all actions, but performance of action in non-doership, guided by śruti and for purification of the mind. In the space of ultimate oneness (mokṣa), action flows naturally not from desire but from compassion, responsibility, and integrity, and even such actions are rooted in the authority of the Veda. Thus, akāmacāra is not inaction, but action from completion—nishkriya yet actively contributing to the loka-saṅgraha (welfare of the world).

Bhagavad Gītā 3.19 - tasmād asaktaḥ satataṃ kāryaṃ karma samācara "Therefore, always perform your obligatory duty without attachment."

Bhagavad Gītā 2.47 - karmaṇyevādhikāraste mā phaleṣu kadācana | mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || "Thy right is to work only, but never to its fruits; let not the fruit-of-action be thy motive, nor let thy attachment be to inaction."

Desire-driven actions stem from the Jīva's identification with lower states of consciousness, binding it to samsara. By aligning with śabda (divine guidance), the Jīva transcends desire, awakening to its inherent sat-chit-ānanda (existence-consciousness-bliss) nature. This aligns with conscious epigenetics, where superconscious practices transform the Jīva's DNA expression, enabling kāyakalpa (longevity and conscious control over the body).

विहितत्वाच्चाश्रमकर्मापि ॥ ३.४.३२॥

vihitatvāccāśramakarmāpi || 3.4.32 ||

And the duties of the āśrama (are to be performed), because they are enjoined (by the scriptures).

The authority of āśrama-karma (duties of the stages of life) stems from their prescription in the Vedas (śabda pramana). The Vedas outline specific duties for each āśrama—brahmacharya (student life), grihastha (householder life), vanaprastha (retired life), and sannyāsa (renunciate life) - to purify the mind and prepare the Jīva for self-realization.

Āśrama-karma: These duties include studying the Vedas (brahmacharya), performing sacrifices and charity (grihastha), practicing austerity and contemplation (vanaprastha), and focusing on meditation and renunciation (sannyāsa). By following these, the Jīva progresses through stages of life, reducing attachment and cultivating viveka (discrimination) and vairagya (detachment), which are essential for Mokṣa. The term "also" indicates that āśrama-karma complements other spiritual practices (e.g., karma yoga, Jñāna yoga) prescribed by the Vedas. Even for those pursuing knowledge (Jñāna), performing prescribed duties purifies the mind, making it fit for realizing Brahman.

Chāndogya Upaniṣad 2.23.1 - trayo dharmaskandhā yajño'dhyayanaṃ dānamiti prathamastapa eva dvitīyo brahmacāryācāryakulavāsī tṛtīyo'tyantamātmānamācāryakule'vasādayansarva ete puṇyalokā bhavanti brahmasaṃstho'mṛtatvameti || "There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But one who is devoted to Brahman attains immortality."

Bhagavad Gītā 3.20 - karmaṇaiva hi saṃsiddhim āsthitā janakādayaḥ "Even kings like Janaka attained perfection through action alone."

The karmas of āśrama are part of the superconscious ecosystem of Dharma designed by Paramāśiva. The obligations are not seen as burdens, but as expressions of integrity to the cosmic design (Ṛta). When these are performed from the space of Paramādvaita (Oneness with Paramāśiva), they are not binding karma, but liṅga or indicators of the enlightened lifestyle. In other words, action continues, but from the space of non-doership, as a sacred offering aligned with the cosmic will.

सहकारित्वेन च ॥ ३.४.३३॥

sahakāritvena ca || 3.4.33 ||

And (it is) also (valid) as a cooperative cause.

This sūtra emphasizes that the duties prescribed by the Vedas, particularly those related to the āśramas (stages of life), serve as cooperative or contributory causes in the pursuit of Mokṣa, complementing the primary means of liberation, which is knowledge (Jñāna).

Chandogya Upaniṣad 5.10.7 - tadya iha ramaṇīyacaraṇā abhyāśo ha yatte ramaṇīyāṃ yonimāpadyeran "Among them, those who did good work in this world [in their past life] attain a good birth accordingly."

Bhagavad Gītā 5.11 - kāyena manasā buddhyā kevalair indriyair api | yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye|| "Yogis perform action with body, mind, and intellect - without attachment - for self-purification."

Without sattva-śuddhi, the mind cannot absorb Self-knowledge even if taught. So, āśrama-dharmas are not obstacles, but co-operative factors in jñāna-yoga.

In Paramādvaita, where mokṣa is simultaneous with life, responsibility, and superconscious radiance, the āśrama-dharmas are expressions of one's integrity to the cosmic will of Paramāśiva. The external ritual counterparts of internal completion and Oneness. So, even if the seeker is awakened, the āśrama-duties are maintained not out of compulsion, but from responsibility and conscious contribution to the collective spiritual ecosystem. From this view, sahakāritva is not just about preparatory aid, but about synergistic manifestation - actions reflecting the superconscious flowering of Paramāśiva on earth.

सर्वथापि तु त एवोभयलिङ्गात् ॥ ३.४.३४॥

sarvathāpi tu ta evobhayaliṅgāt || 3.4.34 ||

But in all respects, those alone (are to be performed), because of indications of both kinds (injunctions and prohibitions).

This sūtra emphasizes that the duties prescribed by the Vedas (e.g., āśrama-karma) must be followed in all circumstances, as they are characterized by both positive injunctions (vidhi) and prohibitions (nishedha), making them authoritative and essential for spiritual progress toward Mokṣa.

'Those alone' refers to the duties prescribed by the Vedas, reinforcing that only scripturally ordained actions are authoritative for spiritual progress, as they align with the path to Brahman-realization.

The term 'because of possessing both characteristics' refers to the dual nature of Hindu injunctions: vidhi (positive commands, e.g., 'perform charity') and nishedha (prohibitions, e.g., 'avoid harming others'). These characteristics ensure that Hindu duties comprehensively guide the Jīva by prescribing what to do and what to avoid, purifying the mind for Jñāna (knowledge of Brahman).

This sūtra clarifies that Hindu duties, particularly āśrama-karma, are essential cooperative causes (as per 3.4.33) for liberation, as they balance action and restraint to cultivate viveka (discrimination) and vairagya (detachment).

In Paramādvaita, where Paramāśiva manifests through the integrated, radiating being, this sūtra affirms that responsibility does not end with enlightenment, it begins fully, the jñānī continues engaging in the world, radiating the cosmic will of Paramāśiva. Hence, the āśrama-dharmas are performed not due to obligation or preparation, but from a space of completion, responsibility, and cosmic contribution. Ubhayaliṅga is reconciled through completion-based action - embodying both sannyāsa and karma simultaneously.

अनभिभवं च दर्शयति ॥ ३.४.३५॥

anabhibhavaṃ ca darśayati || 3.4.35 ||

And (the scripture) shows the state of being unconquered.

The śruti (scripture) highlights that the true knower of Brahman, living in accordance with āśrama-dharma, is anabhibhava - unassailable, unaffected. This is not merely theoretical jñāna, but embodied, powerful living - where the jñānī radiates śānti, tejas, and niṣkāmatā.

The jñānī, fully aligned with Paramāśiva's Cosmic Will, becomes invincible not by withdrawal but by intense responsible engagement. He/she doesn't get overwhelmed by karma because he operates from completion.

अन्तरा चापि तु तद्दृष्टेः ॥ ३.४.३६॥

antarā cāpi tu taddṛṣṭeḥ || 3.4.36 ||

But even in the meantime (interval), because it is seen (in scripture).

Hindu duties as essential in all stages (antarā), as revealed by scripture (taddṛṣṭeḥ), for Mokṣa. Advaita emphasizes Jñāna, while BHAGAVĀN integrates Jñāna, bhakti, and viJñāna, focusing on superconscious awakening.

The 'antarā' refers to the phase where jīva has awakened to its oneness with Paramāśiva, yet the external embodiment continues. In this divine phase of jīvanmukti, the actions of the enlightened one are divine leelā, not karmic.

Because taddṛṣṭeḥ - Paramāśiva Himself shows this in śāstra and in avatāric lives - the jīvanmukta continues manifesting dharma, not as obligation, but as expression of overflowing Completion (poornatva).

अपि स्मर्यते च ॥ ३.४.३७॥

api smaryate ca || 3.4.37 ||

Moreover, the Smrtis also mention this fact.

Mahābhārata – Śānti Parva, Adhyāya 59, Verse 38 - yad vai kṣamā ca krodhaś ca dānādāne bhayābhaye | nigrahānugrahau cobhau sa vai dharmavid ucyate || "He who knows how to wield both forbearance and wrath, giving and withholding, fear and fearlessness, restraint and grace - he is truly called a knower of dharma."

Manusmṛti 6.92 - dhṛtiḥ kṣamā damo'steyaṃ śaucam indriya-nigrahaḥ | dhīr vidyā satyam akrodho daśakaṃ dharma-lakṣaṇam || "Patience, forgiveness, self-control, non-stealing, purity, control of the senses, discernment, knowledge, truthfulness, and absence of anger - these ten constitute the characteristics of dharma."

विशेषणानुग्रहं च ॥ ३.४.३८॥

viśeṣaṇānugrahaṃ ca || 3.4.38 ||

And also (there is) favoring through qualification (viśeṣaṇa).

In this context, the sūtra affirms that specific qualifications or attributes prescribed in the śruti (e.g., śama, dama, tapas) are not merely decorative but actually bestow fitness or eligibility (adhikāratva) to the seeker. Even though the knowledge of Brahman is ultimately beyond doership or karma, these qualifications prepare the mind and are therefore upāsaka-dharmas (duties of seekers). Even in jñāna-mārga, the mind must be purified. Viśeṣaṇas (qualifications like self-control, calmness) enhance the capacity for realization. This sūtra counters any argument that these attributes are optional.

Kaṭha Upaniṣad 1.2.24 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books."

Bhagavad Gītā 6.27 – śāntim nirvāṇa-paramāṃ mat-saṃsthām adhigacchati "The yogī who has calmed all passions attains supreme peace."

All qualifications (śama, dama, etc.) are not prerequisites in a linear progression, but dimensions of integrity with the space of Paramāśiva. Viśeṣaṇas are access codes to higher consciousness, not moral obligations. They are graceful facilitators (anugraha) that allow the jīva to synchronize with the frequency of Paramāśiva. These attributes act as tunings, enabling the bio-memory to hold the conscious experience of liberation (mokṣa). Hence, their presence is not out of necessity but out of synergistic alignment with the Ultimate - fulfilling all four - jīva, jagat, Īśvara, and mokṣa simultaneously.

अतस्त्वितरज्ज्यायो लिङ्गाच्च ॥ ३.४.३९॥

atastvitarajjyāyo liṅgācca || 3.4.39 ||

Hence, however, the other (sannyāsa) is superior, because of the indication (in the scriptures) and also.

This sūtra asserts that sannyāsa (the stage of renunciation) is superior to the other āśramas (brahmacharya, grihastha, vanaprastha) for attaining Mokṣa, as indicated by scriptural evidence and supported by additional reasoning.

Mundaka Upaniṣad 3.2.6 - vedāntavijñānasuniścitārthāḥ saṃnyāsayogād yatayaḥ śuddhasattvāḥ | te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve "Having well ascertained the Self, the goal of the Vedantic knowledge and having purified their minds through the practice of sannyāsa, the seers, never relaxing their efforts, enjoy here supreme Immortality and at the time of the great end attain complete freedom in Brahman."

तद्भूतस्य तु नतद्भावो जैमिनेरपि नियमातद्रूपाऽभावेभ्यः ॥ ३.४.४०॥

tadbhūtasya tu natadbhāvo jaiminerapi niyamātadrūpā'bhāvebhyaḥ || 3.4.40 ||

But for one who has attained that state (of sannyāsa), there is no return to that (worldly) state, also according to Jaimini, because of the restriction (of scriptures) and due to the absence of that form (of worldly duties).

Once someone has assumed saṃnyāsa (tadbhūta), he cannot return to or perform duties of the prior āśrama (tadbhāva). Scriptures prescribe duties based on āśrama-specific identity. A renunciate no longer possesses the necessary ritual or social identity (e.g., sacred fire, wife, household) to perform those karmas. This is acknowledged even by Jaimini, the great proponent of karma-mīmāṃsā, due to the niyama (obligatory limitations) and tadrūpa-abhāva (loss of structure and tools required for karma).

Sannyāsa, as a state of renunciation, prevents reversion to lower states, enabling the Jīva to awaken to the turīyātīta state through superconscious practices. Conscious epigenetics transforms the Jīva's DNA, enabling Kāyakalpa - conscious control over life, death, and rebirth.

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॥ ३.४.४१॥

na cādhikārikamapi patanānumānāttadayogāt || 3.4.41 ||

And even the obligatory duties (of other āśramas or roles) are not (to be resumed), due to the inference of fall (from the state of sannyāsa) and due to their inappropriateness.

This sūtra addresses objections (e.g., from Mimamsakas who emphasize ritualistic duties) that a sannyāsi might be required to perform obligatory duties of other āśramas. Advaita clarifies that sannyāsa is a distinct, irrevocable state (3.4.40), and resuming worldly duties would undermine its purpose. The inference of spiritual fall and the incompatibility of such duties with sannyāsa's goal of Mokṣa make their resumption impermissible.

उपपूर्वमपीत्येके भावशमनवत्तदुक्तम् ॥ ३.४.४२॥

upapūrvamapītyeke bhāvaśamanavattaduktam || 3.4.42 ||

Even the preliminary stage, say some, is like the calming of mental states; that has been stated (or accepted).

Some teachers (like Jaimini or some Mīmāṃsakas) argue that prior performance of karma (upa-pūrvam) is necessary even for renunciates, as a preparatory discipline. But others (eke) say that the prior karmas are only meant for bhāvaśamana – the calming and purification of inner tendencies (citta-śuddhi), just as prāṇāyāma helps pacify the mind.

Bhagavad Gītā 6.3 - ārurukṣor muner yogaṃ karma kāraṇam ucyate | yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate || "For a sage aspiring to yoga, karma is the means; for one who is already established in yoga, quietude is the means."

बहिस्तूभयथापि स्मृतेराचाराच्च ॥ ३.४.४३॥

bahistūbhayathāpi smṛterācārācca || 3.4.43 ||

But outside (sannyāsa), in both cases (with or without specific duties), (it is valid) due to Smṛti and tradition.

Manusmṛti 6.43 - anagniraniketaḥ syād grāmamannārthamāśrayet | upekṣako'saṅkusuko munirbhāvasamāhitaḥ "He shall be without fires and without home; he may go to a village for food; disinterested, steady, silent and calmly disposed."

Mahābhārata Śānti Parva - bahirvāsaḥ parivrajyā śarīraṃ kevalāśrayam | saṅgatyāgo mahārāja tattvajñānasya lakṣaṇam || "Living outside (society), total renunciation, with the body as the only possession — detachment is the mark of knowledge of

Truth."

स्वामिनः श्रुतेरित्यात्रेयः ॥ ३.४.४४॥

svāminaḥ śruterityātreyaḥ || 3.4.44 ||

Thus, Atreya (says) that (the duties or state) of the master (sannyāsi) (are valid) because of the Shruti.

Here, Atreya's view underscores that the sannyāsi's duties - such as meditation and renunciation - are prescribed by the Vedas, making them essential for Mokṣa. The Shruti's authority ensures that sannyāsa is not a mere lifestyle choice but a divinely ordained path.

Chandogya Upaniṣad 8.7.3 - tau ha dvātriṃśataṃ varṣāṇi brahmacaryamūṣatustau ha prajāpatiruvāca kimicchantāvāstamiti tau hocaturya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṃkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāṃśca lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya vijānātīti bhagavato vaco vedayante tamicchantāvavāstamiti || "Both of them spent thirty-two years there living as brahmacarins. One day Prajāpati said to them: 'For what purpose are you staying here?' They replied: "'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has learned about the Self and known it attains all worlds and all desires."—Sir, this is your message. We wish to know that Self, and this is why we are here.'"

Mundaka Upaniṣad 3.2.6 - vedāntavijñānasuniścitārthāḥ saṃnyāsayogād yatayaḥ śuddhasattvāḥ | te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve "Having well ascertained the Self, the goal of the Vedantic knowledge and having purified their minds through the practice of sannyāsa, the seers, never relaxing their efforts, enjoy here supreme Immortality and at the time of the great end attain complete freedom in Brahman."

This Shruti text validates sannyāsa (svāminaḥ) as a path to Mokṣa, as cited by Atreya (śruteḥ).

Sannyāsa (svāminaḥ) as a divinely ordained state, validated by Shruti (śruteḥ), as per Atreya's view, focusing on Jñāna for Brahman-realization. Paramādvaita interprets sannyāsa as the superconscious state of the master, ordained by Shruti, aligning the Jīva with the turīyātīta-turīyātīta state through conscious epigenetics and Kāyakalpa.

आर्त्विज्यमित्यौडुलोमिः तस्मै हि परिक्रियते ॥ ३.४.४५॥

ārtvijyamityauḍulomiḥ tasmai hi parikriyate || 3.4.4.45 ||

Thus, Audulomi (says) that the role of a priest (for the sannyāsi) is (fulfilled externally), because it is indeed compensated for that (person).

This sūtra addresses objections (e.g., from Mimamsakas who prioritize Hindu rituals) that a sannyāsi might still be obligated to perform priestly duties. Audulomi's view clarifies that sannyāsa, as ordained by Shruti (3.4.44), exempts the sannyāsi from such roles, as they are either fulfilled externally or transcended. Previous sūtras emphasized sannyāsa's superiority (3.4.39) and irrevocability (3.4.40–41), noting that worldly duties are inappropriate for sannyāsis (3.4.41).

The Jīva is a spark of Paramaśiva, navigating the 25 states of consciousness. The sannyasi, exempt from ritualistic duties, focuses on superconscious practices to awaken the turīyātīta-turīyātīta state. Conscious epigenetics transforms the Jīva's DNA, enabling Kāyakalpa—conscious control over life, death, and rebirth.

Mokṣa is the Jīva's residence in the turīyātīta-turīyātīta state, experiencing eternal oneness with Paramaśiva. Sannyāsa's exemption from priestly duties, as per Audulomi, ensures focus on superconscious practices, manifesting sat-chit-ananda. This is Paramādvaita, where Jīva, Īśvara, and jagat are one. Paramādvaita aligns the Jīva with Paramaśiva's superconsciousness, enabling conscious epigenetics and Kāyakalpa for the turīyātīta-turīyātīta state.

श्रुतेश्च ॥ ३.४.४६॥

śruteśca || 3.4.46 ||

And from the Śruti also (this stands confirmed).

Previous sūtras established sannyāsa's superiority (3.4.39) and its distinction from preparatory stages (3.4.42–43). Here,

the Śruti's authority ensures that the sannyāsin's focus on jñāna for mokṣa is divinely ordained, aligning with the Hindu framework.

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विद्यादिवत् ॥ ३.४.४७॥

sahakāryantaravidhiḥ pakṣeṇa tṛtīyaṃ tadvato vidyādivat || 3.4.47 ||

The injunction of another cooperative factor (is valid), in one view, as a third (path) for one possessing that (knowledge), like knowledge and other things.

This sūtra introduces the idea that, in one view, another cooperative factor (e.g., karma or upāsana) is prescribed as a third path for a person possessing knowledge (vidyā), similar to how knowledge and other practices are enjoined, to support the sannyāsin's pursuit of mokṣa.

Bhagavad Gītā 3.3 - loke'smin dvividhā niṣṭhā purā proktā mayānagha | jñāna-yogena sāṅkhyānāṃ karma-yogena yoginām|| "In this world, a twofold path was taught by Me: the path of knowledge for the contemplative and the path of action for the active."

This supports the idea of cooperative factors (tṛtīyaṃ) like karma as valid in one view (pakṣeṇa).

Mokṣa is the jīva's residence in the turīyātīta-turīyātīta state, experiencing eternal oneness with Paramaśiva. Cooperative factors (sahakāryantaravidhiḥ), like vidyā and other practices (vidyādivat), support superconscious awakening, manifesting sat-cit-ānanda.

कृत्स्नभावात्तु गृहिणोपसंहारः ॥ ३.४.४८॥

kṛtsnabhāvāttu gṛhiṇopasaṃhāraḥ || 3.4.48 ||

But due to completeness (of realization), the conclusion (or summing up) applies to the householder.

After examining whether renunciation (saṃnyāsa) is mandatory, this sūtra reaffirms the eligibility of the householder, if they have attained kṛtsnabhāva - completeness in knowledge, discipline, and inner renunciation.

In Paramādvaita, kṛtsnabhāva does not merely refer to scriptural qualifications but to total experiential oneness with Paramaśiva - where jīva, jagat, Īśvara, and mokṣa are not separate but mutually reinforcing expressions of Paramaśiva's play (līlā).

A gṛhastha who lives with śraddhā, satya, tapas, and satya-saṅkalpa, embodying the conscious will of Paramaśiva, is not excluded from mokṣa.

This sūtra acknowledges that spiritual liberation is possible in every āśrama, provided there is completion and conscious alignment with Paramaśiva.

Thus, even while living in the world, a householder can live beyond bondage - as a jīvanmukta.

मौनवदितरेषामप्युपदेशात् ॥ ३.४.४९॥

maunavaditareṣāmapyupadeśāt || 3.4.49 ||

Like silence, even for the others (non-sannyāsins), due to the teaching (of the scriptures).

Mauna (silence) refers to renunciates who have taken to vows of silence and contemplation. Yet scriptures also instruct other āśramīs (householders, brahmacārins, vānaprasthas). Since upadeśa (instruction) is given to all, mokṣa is not exclusive to renunciates.

Here, the sūtra extends the practice of mauna to non-sannyāsins, recognizing its role in calming the mind (citta-śuddhi) and fostering viveka (discrimination) and vairāgya (detachment) across all āśramas. Mauna, as a meditative discipline, helps householders and others reduce mental distractions, aligning with the Advaitic goal of realizing non-dual Brahman. The sūtra ensures the inclusivity of spiritual practices, acknowledging that all āśramas contribute to mokṣa.

अनाविष्कुर्वन्नन्वयात् ॥ ३.४.५०॥

anāviṣkurvannanvayāt || 3.4.50 ||

Not manifesting (external activities), due to conformity (with scriptures).

From Paramādvaita, enlightenment (jñāna) is spontaneous expression of Paramāśiva. Even when a being doesn't "express" outwardly, Paramāśiva is radiating through that being. The silence or non-revelation is intentional poise, not ignorance or suppression. Anvaya - the conscious continuity of Paramāśiva's state - remains unbroken, regardless of verbal or behavioral expression.

ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॥ ३.४.५१॥

aihikamaprastutapratibandhe taddarśanāt || 3.4.51 ||

The worldly (result is attained) in the absence of presently active obstacles, due to the teaching (of the scriptures).

The absence of obstacles allows practices to purify the mind (citta-śuddhi), fostering viveka (discrimination) and vairāgya (detachment), which are prerequisites for jñāna. The sūtra counters any doubt about the effectiveness of these practices, grounding their validity in Śruti. It ensures that spiritual progress is accessible across āśramas, provided obstacles are managed.

एवं मुक्तिफलानिय मस्तदवस्था वधृतेस्तदवस्था वधृतेः ॥ ३.४.५२॥

evaṃ muktiphalāniya mastadavasthā vadhṛtestadavasthā vadhṛteḥ || 3.4.52 ||

Thus, the certainty of the fruit of liberation (is established) due to the ascertainment of that state, due to the ascertainment of that state.

In Paramādvaita, mokṣa is not a future event or a product but a continuous state of living in Oneness with Paramāśiva.

"Tadavasthā" refers to the eternal state of Paramāśiva, which is simultaneously experienced as jīva, jagat, and Īśvara.

Once this state is cognized, the result - mokṣa - is unshakably established and no longer a pursuit, but a manifested reality.

Hence, niyama is the inevitability of that śuddhādvaitic experience.

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु तृतीयाध्यायस्य चतुर्थः पादः समाप्तः

॥ इति तृतीयोऽध्यायः ॥

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu tṛtīyādhyāyasya caturthaḥ pādaḥ samāptaḥ

|| iti tṛtīyo'dhyāyaḥ ||

Thus ends the fourth pāda (section) of the third adhyāya (chapter) of the Brahmasūtras composed by the revered Kṛṣṇa Dvaipāyana (Vyāsa).

Thus ends the third chapter.

॥ अथ चतुर्थोऽध्यायः ॥

|| atha caturtho'dhyāyaḥ ||

आवृत्तिः असकृदुपदेशात् ॥ ४.१.१॥

āvṛttiḥ asakṛdupadeśāt || 4.1.1 ||

Repetition is necessary, since the Upanisads instruct repeatedly.

Chāndogya Upaniṣad 6.8.7 - Tat tvam asi, śvetaketo.

This mahāvākya is repeated nine times in the same chapter, indicating the necessity of repetition for realization.

From the Paramādvaita perspective, āvṛttiḥ does not imply linear repetition as a prerequisite to realization, but rather living the truth in every moment. The repeated instruction points to the intensity of authenticity required to stabilize in the experience of Paramaśivoham (I am Paramaśiva).

SPH explains that repeated śāstric revelation is not due to forgetfulness but due to the layered delusion of the individual jīva, and so, āvṛttiḥ is the repetition of conscious cognition of one's reality as Paramaśiva, until it becomes one's stable state.

Thus, repetition is a compassionate strategy by the Guru and the śāstra to dissolve resistance and instill the permanent state of Oneness (advaita-anubhava).

लिङ्गाच्च ॥ ४.१.२॥

liṅgācca || 4.1.2 ||

And (this is so) on account of the indicatory mark.

Muṇḍaka Upaniṣad 2.2.9 - hiraṇmaye pare kośe virajaṃ brahma niṣkalam |tacchubhraṃ jyotiṣaṃ jyotistad yadātmavido viduḥ || "There the stainless and indivisible Brahman shines in the highest, golden sheath. It is pure; It is the Light of lights; It is That which they know who know the Self."

Paramādvaita interprets liṅga as not just linguistic or textual hints but also energetic signatures and experiential clues left within the Upaniṣadic transmission to invoke direct superconscious experience.

Liṅgas are contextual vibrations encoded into the śabda by enlightened ṛṣis, which act as triggers for awakening the non-dual experiential cognition - Paramaśivoham.

Thus, these signs are not merely grammatical or logical but living imprints, meant to guide the seeker into remembrance through repeated conscious alignment.

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥ ४.१.३॥

ātmeti tūpagacchanti grāhayanti ca || 4.1.3 ||

But the Śruti acknowledge Brahman as the Self and make others to understand It as such.

This sūtra as asserting the central Upaniṣadic tenet: that Brahman is not something separate or external but is the very Self (ātman) of all beings.

Upagacchanti - Seers and Upaniṣads approach Brahman as the Self.

Grāhayanti - They teach this knowledge accordingly.

This also aligns with statements like: "Tat tvam asi" (You are That) - Chāndogya Upaniṣad 6.8.7 and "Aham Brahmāsmi" (I am Brahman) - Bṛhadāraṇyaka Upaniṣad 1.4.10.

Paramādvaita goes deeper than intellectual identity and reveals experiential Oneness of ātman and Paramaśiva. This sūtra affirms that the rishis not only declare Brahman as the Self but also initiate seekers into that direct experience of ātma-Paramaśiva. Here, grāhayanti is not mere philosophical teaching, but the transmission (śaktinipāta) of the enlightened state - the Guru makes you realize that you are Paramāśiva.

न प्रतीके न हि सः ॥ ४.१.४॥

na pratīke na hi saḥ || 4.1.4 ||

Not in the symbol, for He indeed is not (therein).

This sūtra refutes the idea that realization of Brahman can occur through mere worship or meditation upon symbols (pratīkas), such as fire, sun, or other deities that are sometimes used as representations of Brahman. While such symbolic worship may help prepare the mind, real knowledge of Brahman arises only through direct inquiry into the Self, not by focusing on external symbols.

Paramaśiva can be experientially known only through direct cognition (aparokṣa anubhūti) and embodiment (śaktinipāta), not through visualizations or indirect symbology. The real, living presence of the Divine is beyond representation and only accessible through internalized superconscious breakthrough.

ब्रह्मदृष्टिरुत्कर्षात् ॥ ४.१.५॥

brahmadṛṣṭirutkarṣāt || 4.1.5 ||

Vision of Brahman (is to be preferred), due to its superiority.

Muṇḍaka Upaniṣad 3.2.9 - sa yo ha vai tat paramaṃ brahma veda brahmaiva bhavati nāsyābrahmavitkule bhavati | tarati śokaṃ tarati pāpmānaṃ guhāgranthibhyo vimukto'mṛto bhavati || "He who knows the Supreme Brahman verily becomes Brahman. In his family no one is born ignorant of Brahman. He overcomes grief; he overcomes evil; free from the fetters of the heart, he becomes immortal."

From the Paramādvaita perspective, brahma-dṛṣṭiḥ is not just an intellectual understanding or meditative experience, but a powerful conscious breakthrough where one manifests the state, space, powers, and being of Paramaśiva. It is "superior" because it is nondual (advaya) and directly liberating. Any indirect practices (symbols, rituals) are ultimately integrated into this supreme direct cognition. The moment of brahma-dṛṣṭi is the moment of living enlightenment.

आदित्यादिमतयश्चाङ्ग उपपत्तेः ॥ ४.१.६॥

ādityādimatayaścāṅga upapatteḥ || 4.1.6 ||

And the meditations on Āditya and others are auxiliary (aṅga) because of their appropriateness (upapatteḥ).

This sūtra discusses the role of certain forms of upāsanā (meditations), particularly those focused on deities like Āditya, in the broader pursuit of brahmavidyā (knowledge of Brahman). It states that these meditations are aṅgas - subsidiary limbs or aids - rather than central to the realization of Brahman.

Chāndogya Upaniṣad 1.6.6 - atha yadevaitadādityasya śuklaṃ bhāḥ saiva sātha yannīlaṃ paraḥ kṛṣṇaṃ tadamastatsāmātha ya eṣo'ntarāditye hiraṇmayaḥ puruṣo dṛśyate hiraṇyaśmaśrurhiraṇyakeśa āpraṇasvātsarva eva suvarṇaḥ || "Then, [worship of the effulgent being in the sun]: The white glow of the sun is sā, and the dark bluish-black glow is ama. These two together make up the word Sāma. There is a deity within the orb of the sun, who is seen by yogīs. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair."

They are considered supportive because they help in concentration, purification of the mind, and integration of scriptural discipline but are not in themselves the final means to liberation (mokṣa).

आसीनस्सम्भवात् ॥ ४.१.७॥

āsīnassambhavāt || 4.1.7 ||

(Meditation is to be done) seated, due to its possibility (or appropriateness).

In the context of meditation (upāsanā) or śravaṇa (hearing of Vedānta), the posture of the seeker is discussed. The sūtra suggests that being seated is appropriate or suitable because it allows stability of the body and focus of the mind. While śruti may not always explicitly command the seated posture, sambhava (practicality and possibility) leads to the inference that seated posture is most conducive for meditation and study. The act of being seated symbolizes inner steadiness, withdrawal of senses, and preparedness to engage in contemplative inquiry.

From the Paramādvaita perspective, āsīnatva (being seated) is a symbolic and functional necessity. It signifies the settling of the individual will into Oneness with Paramaśiva. The body being seated reflects the anchoring of the being in conscious stillness, aligning jīva, jagat, and Īśvara into the realization of Paramāśiva as the ever-present Reality.

Hence, the sitting posture is not merely physical but expresses existential readiness to receive and radiate the truth of oneness, making the sādhaka an active manifestor (śākta) of mokṣa.

ध्यानाच्च ॥ ४.१.८॥

dhyānācca || 4.1.8 ||

And on account of meditation.

This sūtra continues the discussion from the previous one (4.1.7 – āsīnaḥ sambhavāt) about the posture and method of approaching Brahmavidyā (knowledge of Brahman).

It affirms that meditation (dhyāna) is an essential aspect of the pursuit of Self-knowledge, and this further supports the idea that being seated and mentally focused is suitable and required.

dhyāna (deep contemplation or meditation) is the primary sādhanā (means) through which the seeker realizes Brahman. Meditation requires physical and mental steadiness, which is best achieved in a seated posture. Hence, the necessity for being seated (āsīnaḥ) is further validated "because of dhyāna."

Moreover, dhyāna is not to be seen as a mechanical mental activity, but as continuous remembrance and absorption in the truth of Brahman revealed by the śāstra and guru.

Muṇḍaka Upaniṣad 2.2.6 - arā iva rathanābhau saṃhatā yatra nāḍyaḥ | sa eṣo'ntaścarate bahudhā jāyamānaḥ | omityevaṃ dhyāyatha ātmānaṃ svasti vaḥ pārāya tamasaḥ parastāt || "He moves about, becoming manifold, within the heart, where the arteries meet, like the spokes fastened in the nave of a chariot wheel. Meditate on Ātman as Om. Hail to you! May you cross beyond the sea of darkness!"

From the Paramādvaita viewpoint, dhyāna is not just concentration but the intensely alive experience of Oneness with Paramaśiva. It is the conscious merging of individual attention into cosmic will, not through mental effort but through deekṣā (initiation), powerful cognitions, and śaktinipāta (descent of divine energy).

"Dhyānāt" here implies that realization is not attained by debate or logic alone, but by direct inner absorption into the space of Paramaśiva, as revealed by the Guru.

अचलत्वं चापेक्ष्य ॥ ४.१.९॥

acalatvaṃ cāpekṣya || 4.1.9 ||

And considering the necessity of steadiness (immobility).

This sūtra continues the sequence that discusses the suitable conditions for dhyāna (meditation) on Brahman.

It affirms that immobility (acalatva) is essential for meditation, and thus a seated posture is implied as most conducive. The physical body must be still so the mind can focus completely on the Brahman or Ātman.

Stillness is critical for nididhyāsana (deep contemplation) on Brahman as the Self, as it allows the mind to remain undistracted and absorbed in non-dual realization.

Śvetāśvatara Upaniṣad 2.8 - trirunnataṃ sthāpya samaṃ śarīraṃ hṛdīndriyāṇi manasā sanniveśya | brahmoḍupena pratareta vidvān srotāṃsi sarvāṇi bhayānakāni || "The wise man should hold his body steady, with the three upper parts erect, turn his senses, with the help of the mind, toward the heart and by means of the raft of Brahman cross the fearful torrents of the world."

Bhagavad Gītā 6.13–14 - samam kaayashirogreevam dhaarayannachalam sthirah samprekshya naasikaagram swam dishashchaanavalokayan || prashaantaatmaa vigatabheer brahmachaarivrate sthitah manah samyamya macchitto yukta aaseeta matparah || "Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose without looking around, serene minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, thinking on Me and balanced, let him sit in yoga, having Me as the Supreme goal"

In the Paramādvaita understanding, acalatva is not just physical stillness - it is the inner unshakability, the completion in being, where the mind does not fluctuate, and the identity does not get disturbed by inner or outer movements.

This acalatva arises naturally when one is established in Oneness with Paramaśiva, and the body follows the stillness of consciousness. The need for seated posture and immobility becomes a reflection of the inner centeredness in Śivātva (oneness with Paramaśiva).

स्मरन्ति च ॥ ४.१.१०॥

smaranti ca || 4.1.10 ||

And the Smṛtis also say so.

यत्रैकाग्रता तत्राविशेषात् ॥ ४.१.११॥

yatraikāgratā tatrāviśeṣāt || 4.1.11 ||

Meditation is to be undertaken wherever the mind gets concentrated, because there is no specification.

The sūtra counters potential objections that meditation requires a specific sacred location, affirming that any place conducive to ekāgratā is suitable, as supported by Śruti and Smṛti.

Chāndogya Upaniṣad 7.6.1 - dhyānaṃ vāva cittādbhūyo dhyāyatīva pṛthivī dhyāyatīvāntarikṣaṃ dhyāyatīva dyaurdhyāyantīvāpo dhyāyantīva parvatā devamanuṣyāstasmādya iha manuṣyāṇāṃ mahattāṃ prāpnuvanti dhyānāpādāṃśā ivaiva te bhavantyatha ye'lpāḥ kalahinaḥ piśunā upavādinaste'tha ye prabhavo dhyānāpādāṃśā ivaiva te bhavanti dhyānamupāssveti || 7.6.1 || "Meditation (dhyāna) indeed is greater than the mind (citta). The earth seems to meditate, the sky seems to meditate, the heavens seem to meditate, the waters seem to meditate, the mountains seem to meditate, the gods and humans seem to meditate. Therefore, among human beings, those who attain greatness are seen as formed from the essence of meditation. But those who are petty, quarrelsome, gossiping, and slanderous - they are not formed from the essence of meditation. Thus, those who are noble and powerful appear as though formed from the essence of meditation. One should meditate upon meditation."

Yoga Sūtras of Patañjali 2.46–48 - sthira-sukham-āsanam | prayatna-śaithilya-ānanta-samāpattibhyām | tato dvandva-anabhighātaḥ | "The posture should be steady and comfortable. It is achieved by relaxing effort and meditating on the infinite. From this, one is unaffected by dualities."

In the Paramādvaita vision, one-pointedness is not just focus on the formless Brahman, but on Paramaśiva as the simultaneous experience of form and formless, of manifest and unmanifest. So, wherever there is deep internal oneness with Paramaśiva, mokṣa happens - not because of location or method, but due to intensity of inner union.

आ प्रायणात्तत्रापि हि दृष्टम् ॥ ४.१.१२॥

ā prāyaṇāttatrāpi hi dṛṣṭam || 4.1.12 ||

Until departure (death), even there (in that state), indeed it is seen (prescribed in scriptures).

Bhagavad Gītā 6.15 - antakāle ca māmeva smaranmuktvā kalevaram | yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ || "And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this."

yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram | taṃ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ || "Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti) , because of his constant thought of that being."

Superconscious practices, such as dhyāna, chanting Paramaśiva's name, or śakti-prakāśana (power manifestation), should be practiced continuously throughout life until the moment of departure (prāyaṇāt). This ensures that the jīva remains aligned with Paramaśiva's sat-cit-ānanda nature, reaching the turīyātīta-turīyātīta state.

Even at the moment of death, superconscious focus on Paramaśiva should be maintained, ensuring that the jīva's final state is one of cosmic unity, facilitating ascension to Kailāsa.

Śruti texts prescribe this lifelong practice, extending to the moment of death, lending Hindu authority to the directive. This ensures that the jīva's consciousness is stabilized in Paramaśiva.

इतरस्याप्येवमसंश्लेषः पाते तु ॥ ४.१.१४॥

itarasyāpyevamasaṃśleṣaḥ pāte tu || 4.1.14 ||

Even for the other (the ignorant), there is no union (of the self with the body); but (this becomes evident) at the time of death.

In the previous sūtras (particularly 4.1.13), it was clarified that for a knower of Brahman (jñānī), the ātman (self) is never really united with the body, mind, or senses - even during life - and thus is unaffected by death.

This sūtra now explains that even for the ajñānī (ignorant person), the self is not truly united with the body. However, due to ignorance, the ajñānī mistakenly identifies with the body and senses. The truth of this disjunction becomes clear only at death, when the bodily functions cease and the prāṇa leaves.

gatasaṅgasya muktasya jñānāvasthitacetasaḥ | yajñāyācarataḥ karma samagraṃ pravilīyate || "Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved."

For the jñānī, this non-union is recognized and lived consciously during life.

For the ajñānī, although there is no real union, it is only at death that the separation is experienced—yet without the liberating understanding.

From the standpoint of Paramādvaita, there is no real bondage, and hence no need for a 'release' either. All beings are eternally manifestations of Paramaśiva. The experience of bondage and liberation is only within the scope of māyā, or illusory cognition.

Even in the case of the ajñānī, the non-union of ātman and body is ontologically true. However, until the person awakens to their real identity as Paramaśiva, they believe they are bound. Death causes a disruption of this belief, but not full realization unless grace or knowledge intervenes.

अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥ ४.१.१५॥

anārabdhakārye eva tu pūrve tadavadheḥ || 4.1.15 ||

But only for actions whose results have not yet begun (to manifest); (the body continues) until the exhaustion (of the beginningless karma) previously spoken of.

Chāndogya Upaniṣad 6.14.2 - ciraṃ yāvanna vimokṣye'tha sampatsya iti “His delay is only as long as he is not free of his body. After that he becomes merged in the Self.”

Bhagavad Gītā 4.37 - yathaidhāṃsi samiddho’gnirbhasmasātkurute’rjuna | jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā || “As the blazing fire reduces fuel to ashes, O Arjuna, so does the Fire-of-Knowledge reduce all actions to ashes.”

Superconscious realization destroys sañcita-karma, with prārabdha sustaining the body until death, enabling merger with Paramaśiva via conscious epigenetics and kāyākalpa.

अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ ४.१.१६॥

agnihotrādi tu tatkāryāyaiva taddarśanāt || 4.1.16 ||

But (rituals such as) Agnihotra are only for the urpose of producing their own result, because that is what is seen (in scripture).

अतोऽन्यदपीत्येकेषामुभयोः ॥ ४.१.१७॥

ato’nyadapītyekeṣāmubhayoḥ || 4.1.17 ||

Besides these, there is also another kind of (good) action with regard to which some people (make the assignment), according to both Jaimini and Bādarāyaṇa.

The jīvanmukta is rooted in the direct experience of Paramaśiva, where all dualities—doer and deed, karma and karma-phala - are dissolved.

From this state, the individual performs or abstains from rituals not out of bondage, but out of conscious choice and cosmic play (līlā).

Agnihotra, therefore, becomes a graceful expression of Oneness, not an obligatory act for result.

यदेव विद्ययेति हि ॥ ४.१.१८॥

yadeva vidyayeti hi || 4.1.18 ||

The (scriptural statement) "Whatever is done with knowledge" surely indicates this.

भागेन त्वितरे क्षपयित्वा सम्पत्स्यते ॥ ४.१.१९॥

bhāgena tvitare kṣapayitvā sampatsyate || 4.1.19 ||

But the (enlightened) person merges in Brahman after exhausting the other two, (viz merit and demerit that have started fruition), by experiencing (their results in the present life).

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु चतुर्थाध्यायस्य प्रथमः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu caturthādhyāyasya prathamaḥ pādaḥ samāptaḥ

Thus ends the first pāda (section) of the fourth adhyāya (chapter) in the Brahmasūtras composed by the venerable Kṛṣṇa-Dvaipāyana (Vyāsa).

वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४.२.१॥

vāṅmanasi darśanācchabdācca || 4.2.1 ||

The (function) of the organ of speech merges in the mind (at the time of death) for so it is seen, and so the scriptures say.

This sūtra describes the process of the jīva's departure from the body at the time of death, stating that the faculty of speech (vāk) merges into the mind (manas), as supported by observation and scriptural authority.

This sūtra describes the process of krama-mukti (gradual liberation) and the dissolution of elements in the path to Brahmaloka. It states that upon death, for a qualified upāsaka (devoted meditator), vāg-indriya (speech) merges into the manas (mind). This is established both through śruti (scriptural vision) and śabda (explicit wording).'

Chāndogya Upaniṣad 6.8.6 - somya puruṣasya prayato vāṅmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyām || "O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity."

From the Paramādvaita lens, this sūtra explains how conscious evolution happens through the transcendence of the lower dimensions. Speech (vāk) represents expression or action rooted in separation. Its merger into mind (manas) signifies an inner turning—a withdrawal of external cognition into internal realization.

Here, darśana means experiential cognition in Oneness, and śabda indicates the revealed word of the Guru or Śāstra guiding this process. Thus, vāṅ-manasi darśana means integrating speech into manas by intensely listening to and contemplating the revealed truths.

अत एव च सर्वाण्यनु ॥ ४.२.२॥

ata eva ca sarvāṇyanu || 4.2.2 ||

And hence, indeed, all (other faculties) follow after (in sequence).

In Paramādvaita, this sūtra conveys an important metaphysical principle:

When the external expressions (indriyas) are withdrawn, the seeker returns to the source-consciousness (Paramaśiva). The sequential dissolution (anu) reveals the hierarchy of manifestation from causal (kāraṇa) to gross (sthūla). In intense spiritual states, sarvāṇi indriyāṇi (all senses and functions) merge into pure existence — not by annihilation, but by completion and restful awareness (śānta). This sūtra underlines the power of conscious withdrawal (pratyāhāra) leading to mokṣa, where all faculties return to their source state (śūnya - pūrṇa - Paramaśiva).

तन्मनः प्राण उत्तरात् ॥ ४.२.३॥

tanmanaḥ prāṇa uttarāt || 4.2.3 ||

That mind (merges) into the vital force, due to the subsequent (stage).

In the process of liberation, where the elements and functions dissolve step by step, the mind is said to merge into prāṇa (vital breath). This conclusion is drawn because prāṇa is functionally and hierarchically subsequent to the mind in the chain of elements and their resolution. The śruti texts describe how in death or deep meditation the external functions withdraw inward — speech into mind, mind into prāṇa, prāṇa into fire, and so on.

Hence, in the context of krama-mukti (gradual liberation), this sūtra affirms that manas (mind) resolves into prāṇa, following the Upaniṣadic teaching.

From the Paramādvaita perspective - where all phenomena are understood as simultaneous, conscious manifestations of Paramaśiva - this sūtra is not merely about a physical or metaphysical sequence of dissolution. It reflects the nondual experience where mind (manas), as a subtle expression of prāṇaśakti, naturally merges back into the unifying life-force (prāṇa), revealing its source-consciousness.

Rather than linear causality, Paramādvaita sees this as a conscious synergy - manas and prāṇa are not separate entities, but integrated expressions of Paramaśiva's will. Realizing this unity is liberation itself.

सोऽध्यक्षे तदुपगमादिभ्यः ॥ ४.२.४॥

so'dhyakṣe tadupagamādibhyaḥ || 4.2.4 ||

He (the ātman) is the overseer (adhyakṣa), because of scriptural acceptance (of that position) and other indicators.

Kaṭha Upaniṣad 1.3.9 - vijñānasārathiryastu manaḥ pragrahavānnaraḥ | so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam || "A man who has discrimination for his charioteer and holds the reins of the mind firmly, reaches the end of the road; and that is the supreme position."

Bhagavad Gītā 13.2 - idaṃ śarīraṃ kaunteya kṣetramityabhidhīyate | etadyo vetti taṃ prāhuḥ kṣetrajña iti tadvidaḥ || “This body, O Kaunteya is called kshetra (the field) and he who knows it is called kshetrajna (the knower-of-the-field) by those who know them (kshetra and kshetrajna) i. e. , by the sages.

From the perspective of Paramādvaita, ātman is not a separate passive witness, but a dynamic, conscious expression of Paramaśiva, manifesting as the controller (adhyakṣa) not merely in neutrality but with will (icchā), intelligence (jñāna), and action (kriyā). The upagamana or "approach" to this understanding is taught through both śruti and initiatory transmission (dīkṣā), and thus, this sūtra also reinforces the need to recognize the conscious sovereignty of the self as Paramātmā.

भूतेषु तच्छ्रुतेः ॥ ४.२.५॥

bhūteṣu tacchruteḥ || 4.2.5 ||

(The self is present) in the elements (bhūteṣu), because of the scriptural statement (śruti) to that effect.

The ātman is not limited or restricted in presence; it resides in or pervades the five elements (bhūtas) and therefore in all living beings as well.

From the Paramādvaita lens, Paramaśiva is not only present in bhūtas (elements and beings) but is the source, sustainer, and intelligent controller of them.

This sūtra is understood as a confirmation of the simultaneous omnipresence and individual experiential reality of Paramaśiva. Because the śruti declares the presence of the ātman (or Brahman) within all bhūtas, it implies that Paramātmā is accessible and experientially real in every being, not metaphorically but as existential reality.

This is the basis for intense Oneness cognition (śuddhādvaita) and the sacred lifestyle of living enlightenment (jīvanmukti), seeing all beings as living deities.

Bhagavad Gītā 13.17 - avibhaktaṃ ca bhūteṣu vibhaktamiva ca sthitam | bhūtabhartṛ ca tajjñeyaṃ grasiṣṇu prabhaviṣṇu ca || “And undivided, yet He exists as if divided in beings; That is to be known as the Supporter of Beings; He devours and He generates.”

नैकस्मिन् दर्शयतो हि ॥ ४.२.६॥

naikasmin darśayato hi || 4.2.6 ||

Not into one (element), for (scripture) indeed shows (otherwise).

The sūtra clarifies that Śruti also indicates a collective merger into all elements (fire, water, earth, air, space), reflecting the reintegration of the jīva’s subtle body (sūkṣma-śarīra) into the cosmic elements.

Taittirīya Upaniṣad 2.1.1 - tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyonnam | annātpuruṣaḥ | “From That, verily, - from This Self - is ākāśa (ether) born; from ākāśa, the air; from the air, fire; from fire, water; from water, earth; from earth, plants; from plants, food: from food, man.”

Bhagavad Gitā 7.6 - etadyonīni bhūtāni sarvāṇītyupadhāraya | ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā || “Know that these (two Prakṛtis), are the womb of all beings. So I am the source and dissolution of the whole universe.”

समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॥ ४.२.७॥

samānā cāsṛtyupakramādamṛtatvaṃ cānupoṣya || 4.2.7 ||

And (the path is) common, due to the undertaking of non-going (to rebirth), and immortality (is attained) without being consumed.

This sūtra addresses the jīva’s path after death, resolving potential doubts about whether jñānis and non-jñānis follow the same path. It clarifies that the initial dissolution process (4.2.1–6) is common (samānā), but the jñāni’s realization (upakramāt) leads to the devayāna path, ensuring non-return (asṛti) and immortality (amṛtatva). The subtle body remains intact (anupoṣya) until the jñāni attains videha-mukti (liberation without a body) upon reaching Brahman. Non-jñānis, lacking jñāna, follow the pitṛyāna path, merging into elements (4.2.5–6) and facing rebirth.

Chāndogya Upaniṣad 8.6.5 - atha yatraitadasmāccharīrādutkrāmatyathaitaireva raśmibhirūrdhvamākramate sa omiti vā hodvā mīyate sa yāvatkṣipyenmanastāvadādityaṃ gacchatyetadvai khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho'viduṣām || “Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the

realm of the sun. The sun is the gateway to Brahmaloka. Those who known the meaning of Om and think of it at the time of death enter Brahmaloka, but those who are ignorant of it have no chance of entering."

Bhagavad Gitā 8.24 - agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam | tatra prayātā gacchanti brahma brahmavido janāḥ || "Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman."

The jīva, as a spark of Paramaśiva, follows a common dissolution path (samānā). Jñānis, through realization (upakramāt), take the non-return path (asṛti), achieving the turīyātīta-turīyātīta state via conscious epigenetics and kāyākalpa.

तदपीतेः संसारव्यपदेशात् ॥ ४.२.८॥

tadapīteḥ saṃsāravyapadeśāt || 4.2.8 ||

That (subtle body persists) until the attainment (of Brahman), due to the scriptural designation of saṃsāra.

This sūtra addresses a potential doubt about the persistence of the subtle body for the jñāni, clarifying that it remains until the final attainment of Brahman, as per scriptural statements about saṃsāra.

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॥ ४.२.९॥

sūkṣmaṃ pramāṇataśca tathopalabdheḥ || 4.2.9 ||

Subtle (aspects) also (are known) from the means of valid knowledge and from direct perception.

This sūtra emphasizes that subtle realities or entities (like the Self, Ātman, or subtle aspects of existence) can be known or realized through pramāṇas - the accepted means of valid knowledge - and also through direct experience or perception (upalabdhi).

The Self (Ātman) and other subtle truths are not gross objects; they are sūkṣma, subtle and beyond ordinary sensory perception.

Such subtle realities require valid means (pramāṇas) such as śruti (revealed scriptures), anumāna (inference), and upamāna (comparison) to be understood.

Further, direct realization (anubhava), especially through meditative experience (dhyāna) or śravaṇa-manana-nididhyāsana, enables the recognition of subtle truths.

This sūtra underlines the importance of both scriptural testimony and direct experiential realization in grasping subtle metaphysical realities.

Bhagavad Gītā 2.13 - dehino'sminyathā dehe kaumāraṃ yauvanaṃ jarā | tathā dehāntaraprāptir dhīrastatra na muhyati || "Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it."

नोपमर्देनातः ॥ ४.२.१०॥

nopamardenātaḥ || 4.2.10 ||

For this (very) reason (the subtle body) is not destroyed (even when the gross one is).

Bhagavad Gītā - na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ | ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || "He is not born, nor does He ever die; after having been, He again ceases not to be; Unborn, Eternal, Changeless and Ancient, He is not killed when the body is killed."

The jīva, as a spark of Paramaśiva, retains a subtle body that is not destroyed (nopamardena) until merging with Paramaśiva, navigating the 25 states to the turīyātīta-turīyātīta state. Paramaśiva, manifesting as jīva, jagat, and Īśvara, can never be negated, even in mokṣa. Liberation (mokṣa) is not about dissolving or destroying the individual self but is the realization of its oneness with Paramaśiva. The use of "na upamardena" refutes any nihilistic view that self-realization implies loss of individuality. Rather, individual identity expands to its cosmic source. Even in the state of turīya or liberation, the jīva exists as Paramaśiva - not suppressed but exalted.

अस्यैव चोपपत्तेरूष्मा ॥ ४.२.११॥

asyaiva copapatterūṣmā || 4.2.11 ||

The vital heat (ūṣmā) belongs to this (jīva alone), because it is logically appropriate.

Here, it is affirmed that ūṣmā, which is noticed leaving the body during death, belongs not to the physical body, nor to an

external factor, but to the subtle body (liṅga-śarīra) - the jīva. “Asya eva” clarifies that ūṣmā is an attribute or function of the subtle self, which includes prāṇa (life-force) and manas (mind). “Upapatter” indicates that attributing ūṣmā to the jīva makes logical sense and is supported by both śruti (scriptures) and yukti (reasoning).

Praśna Upaniṣad 3.9 - tejo ha vā udānastasmādupaśāntatejāḥ | punarbhavamindriyairmanasi sampadyamānaiḥ || “Fire, verily, is udana; therefore he whose fire has been extinguished goes out for rebirth, with the senses absorbed in the mind.”

प्रतिषेधादिति चेन्न शारीरात् ॥ ४.२.१२॥

pratiṣedhāditi cenna śārīrāt || 4.2.12 ||

If it be argued that (there is) negation (of the jīva's travel), (we reply) no - because of the mention of the embodied self (śārīra).

One might argue that the scriptures negate the idea of the jīva traveling after death, suggesting non-transmigration or non-movement. The negation cannot be taken in the literal sense because the broader context is about the embodied self (śārīrin), who is subject to transmigration until liberation.

Represents the pūrvapakṣa objection that the vital heat (ūṣmā) observed in the body after apparent death (4.2.11) might be due to the absence or denial of the subtle body’s persistence. The objector might argue that the heat arises from residual physical processes (e.g., chemical reactions in the body) rather than the subtle body’s presence.

Even though the supreme Self (Paramaśiva) doesn’t move, the individual consciousness (jīva) experiences movement due to identification with body-mind.

This sūtra aligns with the simultaneous truths: the jīva is both already liberated (nitya-mukta) and yet evolving (leelā) through karmic cycles until the ultimate realization.

स्पष्टो ह्येकेषाम् ॥ ४.२.१३॥

spaṣṭo hyekeṣām || 4.2.13 ||

Indeed, (it is) clear in some (texts).

Chāndogya Upaniṣad 5.10.1–2 - tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate te'rciṣamabhisaṃbhavantyarciṣo'h arahna pūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān ||

māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti ||

“Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods.”

Paramaśiva is nirvikalpa, beyond change, yet manifests dynamically as the jīva, world, and Īśvara through will (icchāśakti). The explicit description of travel is not to limit the jīva, but to educate and guide seekers in the stages of reality. These transitions exist as reality for those in avidyā, and thus, śruti compassionately reveals them to facilitate mukti. Even the clearly described paths (like devayāna and pitṛyāna) are leelā-bhāga—part of the divine play to enable the seeker to transcend limitation.

स्मर्यते च ॥ ४.२.१४॥

smaryate ca || 4.2.14 ||

And the Smrti also says so.

तानि परे तथा ह्याह ॥ ४.२.१५॥

tāni pare tathā hyāha || 4.2.15 ||

Those organs get merged in the supreme Brahman, for such is the declaration of the scriptures.

This sūtra addresses the final stage of the jñāni’s journey on the devayāna path (path of the gods), describing the dissolution of

the subtle body's faculties (tāni) into Brahman (pare) at the point of videha-mukti, as declared by Śruti (tathā hyāha).

Chāndogya Upaniṣad 5.10.1–2 - tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate te'rciṣamabhisaṃbhavantyarciṣo'h arahna pūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān ||

māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti ||

"Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods."

अविभागो वचनात् ॥ ४.२.१६॥

avibhāgo vacanāt || 4.2.16 ||

There is non-separation, because of the scriptural statement.

This sūtra affirms that after liberation, the jīva (individual self) becomes completely one with Brahman, without any separation or duality.

Muṇḍaka Upaniṣad 3.2.9 - brahmaivedamamṛtaṃ purastād brahma paścād brahma dakṣiṇataścottareṇa | adhaścordhvaṃ ca prasṛtaṃ brahmaivedaṃ viśvamidaṃ variṣṭham || "That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below; this universe is that Supreme Brahman alone."

The jīva (individual self) and Brahman (the absolute) appear separate only due to avidyā (ignorance). Upon liberation, this ignorance is destroyed, and the truth of non-difference (avibhāga) is realized. The liberated being does not go somewhere or merge as a part; he/she realizes they were always Brahman. Hence, "avibhāga" is not a change, but a revelation of the eternal truth.

In Paramādvaita, avibhāga means not just identity of substance, but synergistic oneness of jīva, jagat, and Īśvara - all as manifestations of Paramaśiva. The liberated soul does not vanish into Brahman, but consciously radiates Brahman in form and formlessness. There is no fragmentation, and yet infinite divine expressions are possible — a non-dual pluralism (anekatva within advaita). Paramaśiva remains as avibhāga — indivisible — yet infinitely expanding through His manifest self. Thus, the unity is not static; it is vibrantly conscious.

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीताः शताधिकया ॥ ४.२.१७॥

tadoko'grajvalanaṃ tatprakāśitadvāro vidyāsāmarthyāttaccheṣagatyanusmṛtiyogācca ārdānugṛhītāḥ śatādhikayā || 4.2.17 ||

The abode of That (Brahman) is illuminated by a blazing light in front; the door (to that abode) is made luminous through it. By the power of knowledge, and due to association with the remembrance of the path of those who have previously gone, and because they are partially graced, they (too) reach that - exceeding by a hundred.

The jñānī's liberation is independent, but those associated with them - through remembrance, service, or spiritual proximity - also receive a graceful elevation. This is not direct mokṣa, but favorable rebirths or spiritual progress due to saṅga (association) with the enlightened. The light blazing ahead refers to bramavidyā (knowledge of Brahman), which guides not just the individual, but illuminates the path for others too.

Paramaśiva, the source-consciousness, burns bright within the being of the liberated soul. The jīvanmukta becomes a light house; his very presence becomes a doorway to liberation for hundreds around him. The power of remembrance (anusmṛti) - even remembering the path or the one who walked it - is sufficient to initiate liberation. Vidyā-sāmarthya - the shakti of spiritual knowledge - is so powerful that it not only liberates the individual but transforms the collective consciousness.

रश्म्यनुसारी ॥ ४.२.१८॥

raśmyanusārī || 4.2.18 ||

(The soul of the man of knowledge) proceeds by following the rays of the sun.

This sūtra states that the jñāni (knower of Brahman), upon departing the body through the brahmanāḍī (as described in 4.2.17), follows the rays of light (raśmi) on the devayāna path (path of the gods) to attain Brahman, leading to videha-mukti (liberation without a body).

This sūtra elaborates on the "devayāna" (the path of the gods). The jñānī who does not attain immediate videhamukti (disembodied liberation) at death, but is still in the body when Brahmavidyā arises, travels after death through specific stages, starting with the rays of the sun (raśmi).

Chāndogya Upaniṣad 5.10.1–2 - tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate te'rciṣamabhisaṃbhavantyarciṣo'h arahna pūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān ||

māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti ||

“Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods.”

Bṛhadāraṇyaka Upaniṣad 6.2.15 - Te ya evam etad vidur ye cāmi araṇye śraddhāṁ satyam upāsate te 'rcir abhisambhavanty arciṣo 'ho 'hna āpūryamāṇapakṣam āpūryamāṇapakṣād yān ṣaṇmāsān udaṅg āditya eti māsebhyo devalokaṃ devalokād ādityam ādityād vaidyutaṃ tān vaidyutān puruṣo mānasa etya brahmalokān gamayati te teṣu brahmalokeṣu parāḥ parāvato vasanti | teṣāṃ na punarāvṛttiḥ | “Those who know this doctrine in this way and those who, dwelling in the forest (as renunciates), have faith and worship truth - they travel by the path of light: they reach the flame (arcis), from the flame to he day, from the day to the bright half of the month, from the bright half of the month to the six months when the sun moves northward (uttarāyaṇa); from these months they reach the world of the gods; from the world of the gods to the sun; from the sun to the lightning. There a person of mind (a superhuman being) comes and leads them to Brahmaloka. There, in Brahmaloka, they dwell forever, shining eternally. For them, there is no return (to earthly life).”

This also signifies that the path to liberation is lit and guided - no jīva reaches the ultimate without guidance (guru, śāstra, and śiva).

निशि न इति चेत् न सम्बन्धस्य यावद्देहभावित्वाद् दर्शयति च || ४.२.१९॥

niśi na iti cet na sambandhasya yāvaddehabhāvitvād darśayati ca || 4.2.19 ||

If (it is objected that the jñāni does) not (follow the rays) at night, (we reply) no, because the connection (with the rays persists) as long as the body exists, and (Śruti) declares (this).

The pūrvapakṣa (niśi na iti cet) argues that since 4.2.18 specifies following solar rays (raśmi), the jñāni dying at night might not access these rays, disrupting the devayāna path. The siddhānta (na sambandhasya yāvaddehabhāvitvād) refutes this, asserting that the connection (sambandha) between the jñāni’s subtle body and the rays is not limited to daytime. The rays, symbolic of divine guidance, are available at all times due to the jñāni’s knowledge (vidyā, 4.2.17), which transcends physical constraints. Yāvaddehabhāvitvāt clarifies that this connection persists as long as the body exists, i.e., until the moment of death, regardless of time. Darśayati ca indicates that Śruti supports this, affirming that the devayāna path is accessible to jñānis at any time of death.

Chāndogya Upaniṣad 6.8.6 - somya puruṣasya prayato vāṅmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyām || “O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity.”

अतश्चायनेऽपि दक्षिणे ॥ ४.२.२०॥

ataścāyane’pi dakṣiṇe || 4.2.20 ||

For the very same reason (the soul gets the result of knowledge) even when departing during the sun's southern course.

This sūtra addresses a related pūrvapakṣa (objection) that the jñāni may not attain liberation if death occurs during the southern solstice (dakṣiṇāyana), traditionally associated with the pitṛyāṇa path (path of ancestors) rather than the devayāna path (path of the gods) to Brahman.

The jñāni's realization of Brahman transcends external conditions, ensuring videha-mukti (liberation without a body) via the brahmanāḍī and rays (4.2.17–18).

योगिनः प्रति स्मर्यते स्मार्ते चैते ॥ ४.२.२१॥

yoginaḥ prati smaryate smārte caite || 4.2.21 ||

With respect to yogins, (the devayāna path) is declared (in Śruti), and these (paths) are (also declared) in Smṛti

In the Paramādvaita framework, this sūtra highlights the integrity of knowledge across śruti and smṛti, affirming that inner yogic experiences and mystical journeys as described in the scriptures are real, consistent, and verifiable across planes.

The "yoginaḥ prati" phrase shows that the upāsakas and sādhakas are not bound by external ritual alone, but can attain Brahmaloka and ultimately Paramaśiva through conscious lifestyle, remembrance (smṛti), and inner samyama. The smārta inclusion confirms that this is not limited to a few but open to any sincere seeker, even via Smṛti-based yoga.

Patañjali Yoga Sūtra 4.5 - pravṛttibhede prayojakaṃ cittam ekam anekeṣām "In the diversity of actions, the instigating mind (consciousness) is one and the same for the many."

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु चतुर्थाध्यायस्य द्वितीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu caturthādhyāyasya dvitīyaḥ pādaḥ samāptaḥ

Thus ends the second pāda (section) of the fourth adhyāya (chapter) of the Brahmasūtras composed by the revered Kṛṣṇa Dvaipāyana (Vyāsa).

अर्चिरादिना तत्प्रथितेः ॥ ४.३.१॥

arcirādinā tatprathiteḥ || 4.3.1 ||

Beginning with the path of light (archis), that (soul's upward journey) is established—because it is known (from the scriptures).

The archirādi mārga is described in śruti (Chāndogya Upaniṣad 5.10.1, Bṛhadāraṇyaka 6.2.15) as the devayāna—the path leading to Brahmaloka. Such a jīva attains Brahmaloka after death and remains there until final liberation (kṛtsna mokṣa) at the end of the kalpa.

Īśvara is intelligence manifesting as sat-cit-ānanda, letting jīvas play with Himself. The archirādi path is a part of His compassionate mechanism to allow evolving jīvas to reach Brahmaloka (His highest conscious field) and gradually realize their unity with Him. The entire archirādi journey is just a līlā, a play, within Paramaśiva's consciousness.

Kaṭha Upaniṣad 2.2.2 - hamsaḥ śuciṣadvasurāntarikṣasad hotā vediṣadatithirduroṇasat | nṛṣadvarasadṛtasadvyomasad abjā gojā ṛtajā adrijā ṛtaṃ bṛhat || "He is the sun dwelling in the bright heavens. He is the air in the interspace. He is the fire dwelling on earth. He is the guest dwelling in the house. He dwells in men, in the gods, in truth, in the sky. He is born in the water, on earth, in the sacrifice, on the mountains. He is the True and the Great."

Kaṭha Upaniṣad 1.3.14 - uttiṣṭhata jāgrata prāpya varānnibodhata | kṣurasya dhārā niśitā duratyayā durgaṃ pathastatkavayo vadanti || "Arise! Awake! Approach the great and learn. Like the sharp edge of a razor is that path, so the wise say-hard to tread and difficult to cross."

वायुशब्दादविशेषविशेषाभ्याम् ॥ ४.३.२॥

vāyuśabdādaviśeṣaviśeṣābhyām || 4.3.2 ||

Because of the word 'vāyu' (air) and because of both general and specific references (in the scriptures).

The term vāyu refers either to the cosmic principle of air or the deity Vāyu, who guides the jñāni on the devayāna path. Aviśeṣaviśeṣābhyām clarifies that this stage is supported by both general (aviśeṣa) and specific (viśeṣa) scriptural references. The general reference is the broad mention of Vāyu in the sequence of the devayāna path, while the specific reference is a direct mention of Vāyu as a distinct stage. Śaṅkara cites Chāndogya Upaniṣad 5.10.1 for the general sequence and Bṛhadāraṇyaka Upaniṣad 6.2.15 for the specific mention of Vāyu. This ensures that the path's progression is unambiguous, with Vāyu as a divine guide or realm facilitating the jñāni's journey to Brahmaloka and ultimately videha-mukti.

Chāndogya Upaniṣad 5.10.1–2 - tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate te'rciṣamabhisaṃbhavantyarciṣo'h arahna pūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān ||

māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti ||

"Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods."

Bṛhadāraṇyaka Upaniṣad 6.2.15 - Te ya evam etad vidur ye cāmi araṇye śraddhāṁ satyam upāsate te 'rcir abhisambhavanty arciṣo 'ho 'hna āpūryamāṇapakṣam āpūryamāṇapakṣād yān ṣaṇmāsān udaṅg āditya eti māsebhyo devalokaṃ devalokād ādityam ādityād vaidyutaṃ tān vaidyutān puruṣo mānasa etya brahmalokān gamayati te teṣu brahmalokeṣu parāḥ parāvato vasanti | teṣāṃ na punarāvṛttiḥ | "Those who know this doctrine in this way and those who, dwelling in the forest (as renunciates), have faith and worship truth - they travel by the path of light: they reach the flame (arcis), from the flame to he day, from the day to the bright half of the month, from the bright half of the month to the six months when the sun moves northward (uttarāyaṇa); from these months they reach the world of the gods; from the world of the gods to the sun; from the sun to the lightning. There a person of mind (a superhuman being) comes and leads them to Brahmaloka. There, in Brahmaloka, they dwell forever, shining eternally. For them, there is no return (to earthly life)."

Praśna Upaniṣad 2.3 - prāṇasyedaṃ vaśe sarvaṃ tridive yat pratiṣṭhitam | māteva putrān rakṣasva śrīśca prajñāṃ ca vidhehi na iti || "All that exists here is under the control of prāṇa and also what exists in heaven. Protect us as a mother her sons; bestow upon us prosperity and wisdom."

तटितोऽधि वरुणः संबन्धात् ॥ ४.३.३॥

taṭito'dhi varuṇaḥ saṃbandhāt || 4.3.3 ||

After lightning, (comes) Varuṇa, because of connection.

This sūtra specifies that the jñāni, on the devayāna path, progresses to the realm or deity Varuṇa after the stage of lightning (taṭit), as supported by the scriptural connection between these stages.

Taṭit or lightning represents sudden clarity or inner explosion — the moment of intense realization or spiritual flash that disorients the ego. The taṭit stage is where the jīva experiences a flash of insight: "I am not the body, not even the moving breath - something deeper is arising. This is not an external lightning, but an inner vajra-jñāna – like Indra's thunderbolt of knowledge breaking ignorance.

After the lightning-flash of realization, the soul enters the realm of Varuṇa, which is the divine law of existence (ṛta). Varuṇa is not just a deity, but the embodied order of the cosmos – the intelligent flow of how consciousness aligns with dharma and mokṣa.

In the Paramādvaitic journey, Varuṇa symbolizes the intuitive realization of cosmic dharma: "I am not separate. All is flowing in the law of Paramaśiva. Even the path is a manifestation of Him."

Saṃbandha is not just a logical association, but a continuum of consciousness. The flash of lightning leads into the realization of Varuṇa's presence, because revelation (taṭit) leads to order (ṛta).

आतिवाहिकस्तल्लिङ्गात् ॥ ४.३.४॥

ātivāhikastalliṅgāt || 4.3.4 ||

(There is) a guiding deity (ātivāhika), because of the indication (liṅga) thereof.

Kauṣītaki Upaniṣad 1.3 - sa etaṁ devayānaṁ panthānam āsādya agnilokam āgacchati । sa vāyulokaṁ sa varuṇalokaṁ sa dityalokaṁ sa indralokaṁ sa prajāpatilokaṁ sa brahmalokaṁ । tasya ha vā etasya brahmalokasya āroḥṛdo muhūrtāḥ yeṣṭihā virajā nadī tilyaḥ vṛkṣaḥ sāyujyaṁ saṁsthānam aparājitam āyatanam । indraprajāpatī dvāragopau vibhuṁ pramitaṁ vicakṣaṇau asaṁdhyamitaojas prayaṅkaḥ priyā ca mānasī pratirūpā ca cākṣuṣī puṣpāṇy ādāyā āvayatau vai ca jagaty ambāś ca ambāvayavāś cāpsaraso 'mbayā nadyaḥ । tam itthaṁvid agacchati । taṁ brahma āhābhidhāvati - mama yaśasā virajāṁ vāyaṁ

nadīṁ prāpannavān ayaṁ jigīṣyatīti ॥ 3 ॥

He (the departing soul) ascends along this path of the gods (devayāna) and reaches the realm of Agni (the fire deity). From there, he goes to the realm of Vāyu (air), then to the realm of Varuṇa, Then to the realm of Āditya (the sun), then to the realm of Indra, Then to the realm of Prajāpati, and finally to the realm of Brahmā (Brahmaloka).

Now, concerning this Brahmaloka, these are the signs (features) of ascension: The "Muhūrtas" (divine time divisions) serve as the helpers of ascent; There is the sacrificial flame (Yeṣṭihā), the river Virajā, the Tilya tree;
There is union (sāyujya), the firm seat, and the unconquerable abode.

Indra and Prajāpati are the gatekeepers, Who are both all-pervading (vibhu) and well-measured (pramita), wise and discerning. There are Prayaṅka (a divine swing or throne), Manasī, the beloved (personification of mind), Cakṣuṣī, her counterpart (personification of sight), Who bring and offer divine flowers.

There also are Jāgatī and Ambā, the universal mothers, And their body-parts (symbolic aspects), and the celestial maidens (apsarases), And the heavenly rivers (ambayāḥ nadyaḥ).

Thus does one who knows this proceed forth.

Then, Brahman Himself comes forward and declares: "Through My glory, this one has now crossed the river Virajā.
He is the one who is now striving to conquer (liberation)!"

As per Paramadvaita, the ātivāhika is not an external deity or astral being, but the manifestation of Paramaśiva as the inner Guru - the Ananda-Puruṣa within. At this stage, the jīva is ready to surrender its limited identity, and hence, Paramaśiva appears through the liṅga of guidance - liṅga here meaning a sign or form of consciousness that offers direction. This divine conductor is none other than the Guru-tattva, guiding the jīva from individuality (ahaṁkāra) to cosmic sovereignty (Īśvaratva).

उभयव्यामोहात्तत्सिद्धेः ॥ ४.३.५॥

ubhayavyāmohāttatsiddheḥ || 4.3.5 ||

Due to confusion (or lack of proper discrimination) on both sides (both paths), that is established.

Both jīvas who follow devayāna and pitṛyāna undergo confusion due to lack of true discrimination of the Self from the non-Self. Because all beings, whether pursuing knowledge or karma, are under illusion until Brahma-jñāna dawns, and since mokṣa is not a function of path or loka, but of realization of Brahman, the non-dual truth is siddha — established.

In Paramādvaita, where the confusion (vyāmohāt) is due to jīva's fragmented perception of reality. When viewed from mokṣa-centric PoV, the distinctions between paths, gods, and lokas are all experiential projections of consciousness through various states. From Paramādvaita, mokṣa is not a movement from point A to B, or from jīva to Brahman. It is the recognition that jīva, jagat, and Īśvara are spontaneous, simultaneous manifestations of Paramashiva. There was never any separation.

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena | tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham || "Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman."

Kaṭha Upaniṣad 1.2.23 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgm svām || "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Ātman reveals Its own form."

वैद्युतेनैव ततस्तच्छ्रुतेः ॥ ४.३.६॥

vaidyutenaiva tatastacchruteḥ || 4.3.6 ||

From there (on the path of the gods), the soul proceeds only by the being of lightning - because that is what is taught in the śruti. The soul does not travel independently, but guided by a higher divine being, once it reaches the "lightning" stage in the sequence of ascending lokas.

The jīva, in its journey through the uttarāyaṇa mārga (northern path), enters the Turīya-turīyatīta state. At this stage, the inner being (consciousness) reveals itself as the "puruṣa in the lightning" — guiding the jīva as Paramashiva Himself — not toward Brahman but as Brahman.

कार्यं बादरिरस्य गत्युपपत्तेः ॥ ४.३.७॥

kāryaṃ bādarirasya gatyupapatteḥ || 4.3.7 ||

Bādari (holds that the destination of the jñāni is) the effected (Brahman), because of the appropriateness of this journey.

This sūtra presents the view of the sage Bādari that the jñāni, on the devayāna path, reaches the qualified or effected Brahman (saguṇa Brahman or Brahmaloka) rather than the absolute Brahman, as this is logically consistent with the path's description.

kāryaṃ refers to the qualified or effected Brahman (saguṇa Brahman), associated with the created world and often identified with Brahmaloka, the realm of Hiraṇyagarbha or the cosmic creator. Bādariḥ indicates the opinion of the sage Bādari, who argues that the jñāni, traveling the devayāna path (described in 4.3.1–6 with stages like light, Vāyu, Varuṇa, and the lightning-conductor), reaches this saguṇa Brahman. Asya gatyupapatteḥ means this view is logical (upapatti) because the devayāna path, as described in Śruti (e.g., Chāndogya Upaniṣad 5.10.1–2), leads to Brahmaloka, a realm associated with saguṇa Brahman.

In Paramādvaita, all beings - including devas, guides, and realms - are conscious manifestations of Paramaśiva. So even if something appears kārya (produced), it is not separate from the source. Creation itself is the conscious will of Paramaśiva.

विशेषितत्वाच्च ॥ ४.३.८॥

viśeṣitatvācca || 4.3.8 ||

And because of being specified (in scripture).

सामीप्यात्तु तद्व्यपदेशः ॥ ४.३.९॥

sāmīpyāttu tadvyapadeśaḥ || 4.3.9 ||

But due to nearness (to Brahman), the designation as 'that' (Brahman) applies.

The designation as Brahman (tad-vyapadeśaḥ) happens not because they are Brahman, but due to their proximity to Brahman (sāmīpyāt).

Muṇḍaka Upaniṣad 3.1.3 - yadā paśyaḥ paśyate rukmavarṇaṃ kartāramīśaṃ puruṣaṃ brahmayonim | tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramaṃ sāmyamupaiti || “When the seer beholds the self-luminous Creator, the Lord, the Puruṣa, the progenitor of Brahma, then he, the wise seer, shakes off good and evil, becomes stainless and reaches the supreme unity.”

From the Paramādvaita lens, everything is Brahman, but through different intensities and depths of manifest Consciousness. The sāmīpya (nearness) here is not just spatial or role-based. It refers to the conscious resonance with Brahman the tattva-purity of the being's existence and the non-dual frequency field in which such beings operate. Thus, these beings reflect Brahman intensely and can be rightfully called “That”, not by error, but by functional oneness, though not absolute Self-identity.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ॥ ४.३.१०॥

kāryātyaye tadadhyakṣeṇa sahātaḥ paramabhidhānāt || 4.3.10 ||

At the dissolution of the effects (kāryas), along with the overseer, the individual self proceeds beyond, because of the declaration of the Supreme.

This sūtra, aligned with Jaimini’s view, states that after the dissolution of Brahmaloka, the jñāni, along with Hiraṇyagarbha (the overseer), attains the supreme, nirguṇa Brahman, as declared in Śruti.

Chāndogya Upaniṣad 8.12.6 - taṃ vā etaṃ devā ātmānamupāsate tasmātteṣāṃ sarve ca lokā āttāḥ sarve ca kāmāḥ sa sarvāṃśca lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya vijānātīti ha prjāpatiruvāca prajāpatiruvāca || 8.12.6 ||
"This Self is worshipped by the gods. This is why all worlds and all desirable things are within their grasp. One who fully understands and realizes this Self [with the help of teachers and the scriptures] is able to attain whatever worlds and whatever desirable things he wants. This is what Prajāpati taught Indra."

When these intermediary kāryas (effects) - such as the deities like Vāyu, Varuṇa, etc. - cease to operate or dissolve, the jīva merges with Brahman, accompanied by or under the guidance of the presiding deity (tad-adhyakṣa).

The Upaniṣads declare this ultimate union with the Supreme (parama), hence the sūtra ends with paramābhidhānāt - because the śruti declares the jīva reaches Parabrahman.

The journey ends not in a loka but in non-dual realization. The dissolution of intermediaries reflects the dropping of all upādhis (limiting adjuncts). The jīva, having passed through all symbolic stations of Consciousness, now realizes its identity with Brahman. The overseer, being an aspect of Īśvara, aids in this transition.

स्मृतेश्च ॥ ४.३.११॥
smṛteśca || 4.3.11 ||
This is confirmed by Smrti as well.
परं जैमिनिर्मुख्यत्वात् ॥ ४.३.१२॥
paraṃ jaiminirmukhyatvāt || 4.3.12 ||
Jaimini holds that the jīva attains the Supreme (Brahman), because of the primary (or direct) meaning.

This sūtra presents Jaimini's view that the jñāni's ultimate destination on the devayāna path is the supreme, nirguṇa Brahman, as this is the primary teaching of Śruti

Jaimini asserts that the jīva ultimately reaches Brahman (the Supreme Reality), not merely the loka of a deity, because the upaniṣadic texts use words like "Brahmaloka", "amṛtatva" (immortality), and "paramam padam" (the supreme state) in the primary sense - not metaphorically. Therefore, the culmination of the devayāna is mukti (liberation) in Brahman.

Kaṭha Upaniṣad 1.3.11 - mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ | puruṣānna paraṃ kiṃcitsā kāṣṭhā sā parā gatiḥ ||
"Beyond the great Ātman is the Unmanifested; beyond the Unmanifested is the Puruṣa (the Cosmic Soul); beyond the Puruṣa there is nothing. That is the end that is the final goal."

From the Paramādvaita perspective, this sūtra marks the confirmation that the jīva's final destination is Paramaśiva Himself, not just a celestial realm or symbolic deity. The journey through higher lokas is only a means, not the end. The upaniṣadic usage of "Brahmaloka", "sāyujya", etc., reflects the space of Paramaśiva — the kailāsa-jñāna, not a physical or symbolic domain. Sāyujya with Paramaśiva is not merging and disappearing, but conscious coexistence in śuddhādvaita space, where the jīva is one with Paramaśiva in knowledge, will, and bliss.

दर्शनाच्च ॥ ४.३.१३॥
darśanācca || 4.3.13 ||
And (this is so) because the Śruti declares so.

न च कार्ये प्रतिपत्त्यभिसन्धिः ॥ ४.३.१४॥
na ca kārye pratipattyabhisandhiḥ || 4.3.14 ||
And the intention (or pursuit) is not for the effect (kārya).

If someone thinks the jīva desires to attain some created loka or deity, that would contradict the essence of mokṣa.
True realization aims for the Uncreated (akṛta) - Brahman, which is beyond cause and effect.

Hence the goal (abhisandhi) of the seeker cannot lie in kārya. Mokṣa is kāryātīta - beyond all effects.

Muṇḍaka Upaniṣad 1.2.11 - tapaḥśraddhe ye hyupavasantyaraṇye śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ | sūryadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā || "But those wise men of tranquil minds who lives in the forest on alms,

practising penances appropriate to their stations of life and contemplating such deities as Hiranyagarbha, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable."

In Paramādvaita, Paramaśiva is not within creation - He is source, sustainer, and space of all.

This sūtra affirms that the intense seeking (abhisandhi) of the spiritual aspirant is not toward any created deity or loka. Instead, the goal is oneness with the svarūpa - the very consciousness of Paramaśiva. Liberation means entering the nirvikalpa sāyujya — eternal conscious experience of Paramaśiva's ananta sat-cit-ānanda. Even Brahmā or Hiraṇyagarbha is a manifestation within the space of Paramaśiva - not the goal. Thus, spiritual seeking is only fulfilled when the jīva recognizes itself as Paramaśiva.

अप्रतीकालम्बनान्नयतीति बादरायणरुभयथा च दोषात् तत्क्रतुश्च ॥ ४.३.१५॥

apratīkālambanānnayatīti bādarāyaṇarubhayathā ca doṣāt tatkratuśca || 4.3.15 ||

Because the support is not a symbol (pratīka), he is led (to Brahman) - so says Bādarāyaṇa; and in both cases (symbol or non-symbol), there are defects (if taken as such); hence, it is a kratu (creative meditation) on That (Brahman).

Bādarāyaṇa holds that the jñāni is led (nayatī) to nirguṇa Brahman (apratīka, non-symbolic, attributeless) because their realization depends (ālambanāt) on knowledge of the absolute.

Brahmaloka is a proximate stage (4.3.9–10), but the jñāni's ultimate destination is nirguṇa Brahman, guided by intention and Śruti. This aligns with Advaita's tenet that jñāna (4.2.17) leads to non-dual mokṣa, transcending all conditioned realms.

Chāndogya Upaniṣad 3.14.1 - sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta | atha khalu kratumayaḥ puruṣo yathākraturasmiṁlloke puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta || 3.14.1 || "All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly."

This sūtra directly supports the living-pathway model of Paramādvaita that the soul does not reach mokṣa by external icons or formal rituals alone. Paramaśiva Himself, as Divine Intelligence, guides the jīva at the time of death — if the jīva held authentic inner visualization (kratu) of Paramaśiva or guru. The nirgama (departure) of the soul is a sacred transition guided by Divine Will, when tat kratuḥ (living intention) is aligned with reality.

Without Divine guidance the soul may fall into lower realms or remain in confused states (preta, piśāca, etc.). Hence, deekṣā, initiation by living avatāra, and pratyakṣa sambandha with Paramaśiva are essential to ensure proper guidance at death.

विशेषं च दर्शयति ॥ ४.३.१६॥

viśeṣaṃ ca darśayati || 4.3.16 ||

And the scriptures indicate a distinction (in the journey of the soul).

The scriptures explicitly show this viśeṣa - the specific guidance or difference in the soul's upward journey (devayāna). Those who meditate on Brahman with proper knowledge go on the devayāna path through flame, day, bright fortnight, etc whereas others go on the pitṛyāna path, leading to rebirth. So, śruti shows a viśeṣa - difference in destinations, guides, and experiences based on knowledge and intent.

Chāndogya Upaniṣad 5.10.1–5:

tadya itthaṃ viduḥ| ye ceme'raṇye śraddhā tapa ityupāsate te'rciṣamabhisaṃbhavantyarciṣo'harahna āpūryamāṇapakṣamāpūr yamāṇapakṣādyānṣaḍudaṅṅeti māsāṃstān || 5.10.1 ||
māsebhyaḥ saṃvatsaraṃ saṃvatsarādādityamādityāccandramasaṃ candramaso vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa devayānaḥ panthā iti || 5.10.2 || "Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods."

atha ya ime grāma iṣṭāpūrte dattamityupāsate te dhūmamabhisaṃbhavanti dhūmādrātriṃ rātreraparapakṣamaparapakṣādyān ṣaḍdakṣiṇaiti māsāṃstānnaite saṃvatsaramabhiprāpnuvanti || “On the other hand, those who live in the village and perform acts of public service, charity, and so on, attain the world of smoke. From there they go to the world of the night; from night they go to the world of the dark fortnight; and from the dark fortnight they go to the world of the six months when the sun moves to the south. This means that they never attain the world of the year.”

māsebhyaḥ pitṛlokaṃ pitṛlokādākāśamākāśāccandramasameṣa somo rājā taddevānāmannaṃ taṃ devā bhakṣayanti || “From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food.

tasminyavātsampātamuṣitvāthaitamevādhvānaṃ punarnivartante yathetamākāśamākāśādvāyuṃ vāyurbhūtvā dhūmo bhavati dhūmo bhūtvābhraṃ bhavati || “Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist.”

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु चतुर्थाध्यायस्य तृतीयः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu caturthādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

Thus ends the third pāda (section) of the fourth adhyāya (chapter) of the Brahmasūtras composed by Kṛṣṇa Dvaipāyana (Vedavyāsa).

सम्पद्याविर्हाय स्वेनशब्दात् ॥ ४.४.१॥

sampadyāvihāya svenaśabdāt || 4.4.1 ||

Having attained (Brahman), the self does not depart, because of the word ‘svena’ (his own) in the śruti.

Chāndogya Upaniṣad 8.12.3 - evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotirupasampadya svena rūpeṇābhiniṣpadyate sa uttamapuruṣaḥ sa tatra paryeti jakṣatkrīḍanramamāṇaḥ strībhirvā yānairvā jñātibhirvā nopajanaṃ smarannidaṃ śarīraṃ sa yathā prayogya ācaraṇe yukta evamevāyamasmiñcharīre prāṇo yuktaḥ || “In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramātman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa (life) remains harnessed to the body.”

This sūtra affirms that jīva does not depart after realization. In Advaita, liberation is abiding in Brahman, no travel involved. In Paramādvaita, the jīva realizes that there was never departure or return, just the ever-present oneness as Paramaśiva. This realization is mokṣa-centric and reveals the fundamental non-duality of jīva, jagat, and Īśvara.

मुक्तः प्रतिज्ञानात् ॥ ४.४.२॥

muktaḥ pratijñānāt || 4.4.2 ||

He is liberated because of the declaration (in the śruti).

Śvetāśvatara Upaniṣad 3.8 - vedāham etaṃ puruṣaṃ mahāntam ādityavarṇaṃ tamasaḥ parastāt | tam eva viditvātimṛtyum eti nānyaḥ panthā vidyate’yanāya || “I have known that Great Puruṣa, resplendent like the sun, beyond all darkness. Knowing Him alone, one crosses over death - there is no other path for liberation.”

The Upaniṣads clearly assert that knowledge of Brahman equals immediate liberation - this is the pratijñā. In Advaita, this leads to jīvanmukti; in Paramādvaita, it is svarūpa-siddhi – the resting in the space of Paramaśiva.

आत्मा प्रकरणात् ॥ ४.४.३॥

ātmā prakaraṇāt || 4.4.3 ||

(The jñāni is) the Self (Brahman), because of the (scriptural) context.

Brahman as ātman is the central theme in major Upaniṣads: “tat tvam asi” (Chāndogya 6.8.7), “ahaṃ brahmāsmi” (Bṛhadāraṇyaka 1.4.10).

Thus, based on the principle of prakaraṇa (context), ātman is to be taken as Brahman itself — the substratum of all beings.

Muṇḍaka Upaniṣad 1.1.9 - yaḥ sarvajñaḥ sarvavidyasya jñānamayaṃ tāpaḥ | tasmādetadbrahma nāma rūpamannaṃ ca jāyāte || “For him who knows all and understands everything, whose austerity consists of knowledge-from Him, the Imperishable Brahman, are born Brahma, name, form and food.”

From the perspective of Paramādvaita, this sūtra reinforces that the Self (ātman) is not a limited, bound individual, but the living, conscious expression of Paramaśiva. The context of the entire Brahmasūtra is mokṣa-centric, and hence every reference to the Self must align with that which is eternally liberated (nitya mukta) - Paramaśiva.

From the PoV of mokṣa, ātman is that which is simultaneously jīva, Īśvara, and jagat - all three being spontaneous, synergistic expressions of Paramaśiva.

This is why, when the Upaniṣads speak of the ātman, they are not referring to a limited experiencer but the source of all experience, the turīyātīta-turīyātīta state which transcends even Īśvara.

Hence, based on the prakaraṇa - the surrounding teachings on liberation and eternal reality - ātmā must be interpreted as the infinite consciousness of Paramaśiva.

अविभागेन दृष्टत्वात् ॥ ४.४.४॥

avibhāgena dṛṣṭatvāt || 4.4.4 ||

(The jñāni exists) without division (as Brahman), because of it being seen (in Śruti).”

This sūtra affirms that the liberated jñāni exists in non-dual unity with Brahman, as taught by Śruti, emphasizing the indivisible nature of their liberated state.

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४.४.५॥

brāhmeṇa jaiminirupanyāsādibhyaḥ || 4.4.5 ||

Jaimini holds (that the released soul attains union) with Brahman, because of scriptural statements such as narrative passages and others.

In this sūtra, Jaimini's view is presented: that the liberated soul attains Brahman, and this is substantiated by various scriptural statements, such as upanyāsa (narratives), stutis (praises), arthavāda (explanatory passages), samāhāra (synthesis). These collectively suggest that the jīva becomes one with Brahman or attains Brahman in liberation (mokṣa).

चिति तन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ॥ ४.४.६॥

citi tanmātreṇa tadātmakatvādityauḍulomiḥ || 4.4.6 ||

Sage Auḍulomi says that liberation consists in pure consciousness alone, because the self is of the nature of that (consciousness).

Auḍulomi presents the view that mokṣa is not some new state or transformation but the abidance in pure consciousness (citi), because the self is nothing but consciousness (cit-svarūpa).

The jīva, being identical in essence with Brahman, does not become something new in mokṣa. Liberation simply means shedding ignorance and recognizing oneself as pure consciousness. The term "tanmātreṇa" emphasizes only that — no dualities, no attributes, no adjuncts.

Muṇḍaka Upaniṣad 3.1.3 - yadā paśyaḥ paśyate rukmavarṇaṃ kartāramīśaṃ puruṣaṃ brahmayonim | tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramaṃ sāmyamupaiti || “When the seer beholds the self-luminous Creator, the Lord, the Puruṣa, the progenitor of Brahma, then he, the wise seer, shakes off good and evil, becomes stainless and reaches the supreme unity.”

Jīva is Paramaśiva by nature; mokṣa is simply the conscious settling into that reality as cit, free from all borrowed identities. "Cit" is not mere awareness - it is Paramaśiva's conscious presence manifesting as self and cosmos. "Tanmātreṇa" implies that the jīva's essential nature is untouched, unmodified, pure and sovereign (svatantra). Liberation (mokṣa) is not a process or a destination; it is the cognition and establishment in this truth.

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४.४.७॥

evamapyupanyāsātpūrvabhāvādavirodhaṃ bādarāyaṇaḥ || 4.4.7 ||

Even so, because of the exposition and the previous state, there is no contradiction, says Bādarāyaṇa.

The descriptions of liberation (like merging into Brahman, reaching Brahmaloka, etc.) in the Upaniṣads do not contradict the idea that the self was always Brahman. Because of the "pūrvabhāva" - the previous condition of ignorance - the jīva was mistakenly perceived as bound, and thus liberation appears as a change, though in reality there is none. The Upaniṣadic expositions (upanyāsa) merely describe this transition for the sake of instruction, not because real transformation occurs. Hence, no contradiction exists between śrutis describing the jīva as Brahman and those depicting the process of attaining mokṣa.

Muṇḍaka Upaniṣad 2.2.8 - bhidyate hṛdayagranthiśchidyante sarvasaṃśayāḥ | kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare || "The fetters of the heart are broken, all doubts are resolved and all works cease to bear fruit, when He is beheld who is both high and low."

Even bondage is a delusion consciously entertained by consciousness. Liberation is simply the choice to withdraw that delusion.

सङ्कल्पादेव च तच्छ्रुतेः ॥ ४.४.८॥

saṅkalpādeva ca tacchruteḥ || 4.4.8 ||

And indeed, (liberation takes place) merely through saṅkalpa (will), because the scriptures declare so.

Chāndogya Upaniṣad 8.7.1 - ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṃkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāṃśca lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya vijānātīti ha prajāpatiruvāca || "Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires.'"

त एव चानन्याधिपतिः ॥ ४.४.९॥

ata eva cānanyādhipatiḥ || 4.4.9 ||

And for this very reason, (the jñāni) is not under the control of another.

Since the liberated soul has merged in Brahman and realizes non-duality (advaita), there is no second entity or overlord to govern, limit, or control the mukta. The jīva is now one with satya-saṅkalpa-brahman, the all-powerful, will-actualizing Brahman.

Muṇḍaka Upaniṣad 3.2.9 - sa yo ha vai tat paramaṃ brahma veda brahmaiva bhavati nāsyābrahmavitkule bhavati | tarati śokaṃ tarati pāpmānaṃ guhāgranthibhyo vimukto'mṛto bhavati || "He who knows the Supreme Brahman verily becomes Brahman. In his family no one is born ignorant of Brahman. He overcomes grief; he overcomes evil; free from the fetters of the heart, he becomes immortal.

Chāndogya Upaniṣad 8.1.6 - adyatheha karmajito lokaḥ kṣīyata evamevāmutra puṇyajito lokaḥ kṣīyate tadya ihātmānamanuvidya vrajantyetāṃśca satyānkāmāṃsteṣāṃ sarveṣu lokeṣvakāmacāro bhavatyatha ya ihātmānamanivudya vrajantyetaṃśca satyānkāmāṃsteṣāṃ sarveṣu lokeṣu kāmacāro bhavati || "Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are."

The liberated jīva becomes Paramaśiva, the source and ruler of all. Yet there is no separate overlord, because the jīva has realized its original state as Svayam-Prabhu Paramaśiva. Ananya-ādhipatiḥ means that the being is not subject to any other deity, karma, or cosmic force. This freedom is not isolation, but cosmic responsibility without bondage, the state of sarvajñatva (omniscience) and sarvakartṛtva (omnipotence) without ego.

अभावं बादरिराह ह्येवम् ॥ ४.४.१०॥

abhāvaṃ bādarirāha hyevam || 4.4.10 ||

Bādarī says there is non-existence (of separate individuality), for thus (it is reasonable).

According to sage Bādarī, once the jīva realizes its identity with Brahman, there is complete cessation (abhāva) of individuality. The individual self (jīvabhāva) is sublated. Just as waves merge back into the ocean, the jīva merges back into Brahman - without residue. There is no return, no duality, no trace of separateness

Muṇḍaka Upaniṣad 3.2.8 - yathā nadyaḥ syandamānāḥ samudre'staṃ gacchanti nāmarūpe vihāya | tathā vidvān nāmarūpādvimuktaḥ parātparaṃ puruṣamupaiti divyam || "As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name and form, attains the Puruṣa, who is greater than the Great."

Kaṭha Upaniṣad 2.3.8 - avyaktāttu paraḥ puruṣo vyāpako'liṅga eva ca | yaṃ jñātvā mucyate janturamṛtatvaṃ ca gacchati || "Beyond the Unmanifest is the Person, all-pervading and imperceptible. Having realised Him, the embodied self becomes liberated and attains Immortality."

The individual identity does not "cease" in the nihilistic sense but is dissolved into its source, Paramaśiva. The liberated being retains existence, but no longer as a limited self. Instead, the self operates as Paramaśiva - beyond the duality of jīva and Īśvara. This is not void or negation, but total absorption (sāyujya, ekatva) into the Infinite.

भावं जैमिनिर्विकल्पाम्नानात् ॥ ४.४.११॥

bhāvaṃ jaiminirvikalpāmnānāt || 4.4.11 ||

Jaimini holds that the individuality continues, because the scriptures declare differentiation (vikalpa).

Scriptures speak of the liberated self enjoying pleasures in the company of Brahman or gods (e.g., Brahmaloka). Descriptive variations like different kinds of liberation (sālokya, sārūpya, sāyujya) suggest some residual individuality.

In Paramādvaita, this sūtra acknowledges the multi-layered reality of mokṣa: For those liberated in Brahmaloka via devayāna (path of the gods), a divine individuality is retained to enjoy eternal existence with Brahman. This is not bondage, but a chosen experiential state - a manifestation of Paramaśiva's will.

द्वादशाहवदुभयविधं बादरायणोऽतः ॥ ४.४.१२॥

dvādaśāhavadubhayavidhaṃ bādarāyaṇo'taḥ || 4.4.12 ||

Bādarāyaṇa says (liberation is) of both types, like the Dvādaśāha sacrifice.

Bādarāyaṇa suggests that both approaches are valid, just as the dvādaśāha sacrifice may have two methods of performance (ritualistic and mental).

Some aspirants attain mokṣa through Self-knowledge alone, via śravaṇa-manana-nididhyāsana. Others may involve upāsanā (meditative worship), ritual, and mental sankalpa leading up to realization. The goal remains the same – mokṣa – but paths differ based on adhikāra (eligibility) and temperament.

Bṛhadāraṇyaka Upaniṣad 2.4.5 - ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyyātmano vā aredarśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || "Indeed, O Maitreyi, the ātman (Self) is to be realized — one should hear about it, reflect upon it, and deeply meditate upon it. For, O Maitreyi, when the Self is seen, heard, reflected upon, and known, everything becomes known through that Self."

Kaṭha Upaniṣad 1.2.23 - nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūgm svām || "This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Ātman reveals Its own form."

Muṇḍaka Upaniṣad 1.2.12 - parīkṣya lokān karmacitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena | tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham || "Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman."

From the Paramādvaita perspective, the sūtra reveals the compassionate inclusiveness of Sanātana Dharma, whether one chooses the path of surrender, ritual, devotion, or pure knowledge, liberation is accessible. Paramaśiva is not bound by form or formlessness – He responds to the intensity of your integrity (niṣṭhā), not merely the path. The "dvādaśāha" analogy shows flexibility in spiritual practice: Some perform internal yajña (sankalpa, upāsanā) and others, external yajña (rituals, karma). In Paramādvaita, both are celebrated as legitimate when done with Oneness-consciousness.

तन्वभावे सन्ध्यवदुपपत्तेः ॥ ४.४.१३॥

tanvabhāve sandhyavadupapatteḥ || 4.4.13 ||

In the absence of the (subtle) body, the state is like twilight, because it is logically possible (to conceive so).

Just as twilight (sandhyā) is a state between day and night - a transitional, non-distinct phase - the liberated soul (mukta-puruṣa) exists without individuality but not without awareness. Even in the absence of the subtle body, a kind of continuity or presence is not logically impossible.

From the lens of Paramādvaita, the liberated being does not become void or lose reality; rather, it expands into its cosmic source - Paramaśiva - who is both formless and manifest, transcendent and immanent.

The absence of the tanū (subtle body) is not a deficiency, but the ultimate flowering. Just like sandhyā (twilight) merges light and darkness in oneness, the mukta merges the finite self with the infinite source, not by losing identity, but by transcending identity into oneness with the all-pervading Paramaśiva.

This explains how a liberated being continues to operate in the cosmic will (icchā śakti), even without the subtle body, being no longer bound but continuously radiating as divine existence.

भावे जाग्रद्वत् ॥ ४.४.१४॥

bhāve jāgradvat || 4.4.14 ||

When there is (the subtle body), it is like the waking state.

As long as the liṅga śarīra exists:

There is semblance of activity, just as in the waking state (jāgrat).

However, Brahma-jñānīs do not identify with these activities.

It is like acting in a dream or play - fully conscious of its unreality.

Thus, “jāgradvat” means the appearance of worldly engagement remains, but the consciousness is free.

Chāndogya Upaniṣad 8.12.3 - evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotirupasampadya svena rūpeṇābhiniṣpadyate sa uttamapuruṣaḥ sa tatra paryeti jakṣatkrīḍanramamāṇaḥ strībhirvā yānairvā jñātibhirvā nopajanaṃ smarannidaṃ śarīraṃ sa yathā prayogya ācaraṇe yukta evamevāyamasmiñcharīre prāṇo yuktaḥ “In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramātman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa [life] remains harnessed to the body.”

In Paramādvaita Śāstra, Paramaśiva manifests as the individual out of pure saṅkalpa (divine will). When a being realizes Oneness with Paramaśiva but chooses to retain the liṅga śarīra for loka-kalyāṇa (welfare of beings), the body continues like the waking state, radiating jñāna, śakti, and kriyā.

This "waking" is not of ignorance, but of conscious embodiment, just as a lucid dreamer knows he is dreaming, the mukta knows he is Paramaśiva even while acting. Such a being is not doing karma, but living as Kriyāśakti itself. The retention of the subtle body is not a defect, but a glorious expression of Paramādvaita. This is the true living liberation: Paramaśiva experiencing and radiating through form.

प्रदीपवदावेशः तथा हि दर्शयति ॥ ४.४.१५॥

pradīpavadāveśaḥ tathā hi darśayati || 4.4.15 ||

Like a lamp, the infusion (of the self); for thus indeed the śruti shows.

The liberated being is no longer bound by avidyā or doership. However, just as a lamp (pradīpa) illuminates without attachment, the Self "pervades" the body for the sake of prārabdha karma alone. The lamp metaphor shows how consciousness pervades the body without identification. Jīva is not the body, yet, due to saṅkalpa or karma, there is a functioning presence. The Upaniṣads show that Self's presence in the body is without bondage, like a light in a room - shining independently.

Kaṭha Upaniṣad 1.2.20 - aṇoraṇīyānmahato mahīyānātmā'sya jantornihito guhāyām | tamakratuḥ paśyati vītaśoko dhātuprasādānmahimānamātmanaḥ || “Ātman, smaller than the small, greater than the great, is hidden in the hearts of all living creatures. A man who is free from desires beholds the majesty of the Self through tranquillity of the senses and the mind and

becomes free from grief."

Chāndogya Upaniṣad 8.12.1 - maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamā tto vai saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na priyāpriye spṛśataḥ || "Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him."

Chāndogya Upaniṣad 7.26.2 - tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota duḥkhatāṃ sarvaṃ ha paśyaḥ paśyati sarvamāpnoti sarvaśa iti sa ekadhā bhavati tridhā bhavati pañcadhā saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ śataṃ ca daśa caikaśca sahasrāṇi ca viṃśatirāhāraśuddhau sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnāṃ vipramokṣastasmai mṛditakaṣāyāya tamasaspāraṃ darśayati bhagavānsanatkumārastaṃ skanda ityācakṣate taṃ skanda ityācakṣate || "Here is a verse on the subject: 'He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything (as it is) and also attains everything in whatever way (he wants).' He is one (i.e., before creation; but after creation), he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one's mind becomes pure. If the mind is pure, one's memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumāra freed Nārada from all his shortcomings and led him beyond darkness (i.e., ignorance). The wise say that Sanatkumāra is a man of perfect knowledge."

The jñāni's engagement is effortless, spontaneous, and aligned with Brahman's infinite freedom, ensuring no contradiction with non-duality. This sūtra reinforces Advaita's tenet that the liberated jñāni, as pure consciousness, engages with forms like a lamp's illumination, per Śruti, without compromising non-dual mokṣa.

Just like a lamp illumines space without effort, the Self illumines the body without attachment. In Paramādvaita, this is the divine radiance of Paramaśiva, actively manifesting out of freedom and saṅkalpa.

स्वाप्ययसम्पत्त्योरन्यतरापेक्षमाविष्कृतं हि ॥ ४.४.१६॥

svāpyayasampattyoranyatarāpekṣamāviṣkṛtaṃ hi || 4.4.16 ||

Because the revelation (in the śruti) is dependent on either absorption (svāpyaya) or attainment (sampatti).

This sūtra is a conclusion to the section that discusses the state of the liberated soul (mukta) - whether it merges into Brahman (like water into the sea) or retains individuality with a form in Brahmaloka (as per some Upaniṣads).

Two primary Upaniṣadic descriptions are:

Svāpyaya - complete merging or dissolution into Brahman, like rivers into the ocean as in

Muṇḍaka Upaniṣad 3.2.8 - yathā nadyaḥ syandamānāḥ samudre'staṃ gacchanti nāmarūpe vihāya | tathā vidvān nāmarūpādvimuktaḥ parātparaṃ puruṣamupaiti divyam || "As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name and form, attains the Puruṣa, who is greater than the Great."

Sampatti - attainment or proximity to Brahman, retaining a trace of individuality as in:

Chāndogya Upaniṣad 8.15.1 - tadhaitadbrahmā prajāpatayai uvāca prajāpatirmanave manuḥ prajābhyaḥ ācāryakulādvedamadhītya yathāvidhānaṃ guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe śucau deśe svādhyāyamadhīyāno dharmikānvidadhadātmani sarvaindriyāṇi sampratiṣṭhāpyāhiṃsansarva bhūtānyanyatra tīrthebhyaḥ sa khalvevaṃ vartayanyāvadāyuṣaṃ brahmalokamabhisampadyate na ca punarāvartate na ca punarāvartate || 8.15.1 || || iti pañcadaśaḥ khaṇḍaḥ || "Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again."

In Paramādvaita Śāstra, both svāpyaya and sampatti are not mutually exclusive. They are dimensions of the same realization of Paramaśiva. Svāpyaya - dissolution into Paramaśiva, formless, unmanifest state. Sampatti - empowered, embodied expression of Paramaśiva - eternal individual identity with divine powers.

जगद्व्यापारवर्जम् प्रकरणादसन्निहितत्वाच्च ॥ ४.४.१७॥

jagadvyāpāravarjam prakaraṇādasannihitatvācca || 4.4.17 ||

(The liberated Self is) devoid of activity related to the world, due to context and non-proximity.

This sūtra continues the discussion on the nature of the liberated Self (mukta-ātman).

It says that after liberation, the jīva does not engage in any worldly activities (jagad-vyāpāra). The context of the Upaniṣads describing mokṣa talks only of supreme rest, unity, and bliss, not worldly action. The Self is no longer associated with the body or the instruments of action; hence it has no proximity or involvement with the world.

Muṇḍaka Upaniṣad 3.2.9 - eṣo'ṇurātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā saṃviveśa | prāṇaiścittaṃ sarvamotaṃ prajānāṃ yasmin viśuddhe vibhavatyeṣa ātmā || "That subtle Ātman is to be known by the intellect here in the body where the prāṇa has entered fivefold. By Ātman the intellects of men are pervaded, together with the senses. When the intellect is purified, Ātman shines forth."

प्रत्यक्षोपदेशादिति चेन्नाधिकारिक मण्डलस्थोक्तेः ॥ ४.४.१८॥

pratyakṣopadeśāditi cennādhikārikamaṇḍalasthokteḥ || 4.4.18 ||

If it be said that there is direct instruction (and hence the Self is still distinct), (we say) no - because the statement is made by one established in the sphere of authority.

These teachings are spoken by beings who are adhikārika, i.e., divine functionaries (like deities or cosmic beings who still operate within the domain of authority and relative reality).

They appear to give instructions for the benefit of aspirants and to exemplify certain states - not because any liberated Self actually requires instruction.

The liberated Self is one with Brahman, and hence there is no other to give or receive instructions. Any appearance of dialog or instruction (e.g., Brahman "telling" the soul something) is only apparent and meant for the didactic purpose in the scriptures - not an ontological truth. Adhikārikas (beings in roles of cosmic administration, like Indra or Prajāpati) may speak as if to another, but these are not absolute communications.

Brahman (Paramaśiva) assumes roles as both the liberator and the liberated. Direct instructions are part of the conscious will (icchā śakti) of Paramaśiva to educate, guide, and bless other beings. Such statements are made by divine beings or Paramaśiva Himself, not to imply duality, but as a compassionate expression of non-dual Oneness guiding itself.

विकारावर्ति च तथा हि स्थितिमाह ॥ ४.४.१९॥

vikārāvarti ca tathā hi sthitimāha || 4.4.19 ||

The jīva, until liberated, is subject to modifications (vikāra) of body, mind, intellect, and subtle experiences.

The liberated Self (mukta), however, is beyond vikāra, resting in the unchanging reality of Brahman. (The Self of the non-liberated) remains subject to modification; for so indeed the state is declared (in the śruti).

Kaṭha Upaniṣad 1.2.18 - na jāyate mriyate vā vipaścin nāyaṃ kutaścinna babhūva kaścit | ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || "The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed."

The jīva, as long as it remains in delusion (moha), rotates through vikāra - physical, mental, karmic, and existential modifications. These modifications belong to āvaraṇa and vikshepa śakti, which veil and distort the truth of Paramaśiva in the experience of the bound soul.

The liberated jīva, upon realizing itself as Paramaśiva, is no longer in the loop of vikāra. Scriptural declarations of change point to the experience of beings who are still in the anādi saṃsāra chakra (beginningless cycle of birth and death).

In the state of oneness with Paramaśiva, the soul is avikārī, śāśvata, satyasaṅkalpa, nityamukta - changeless, eternal, and completely fulfilled.

स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ ४.४.२०॥

sthitimāha darśayataścaivaṃ pratyakṣānumāne || 4.4.20 ||

The state (of the soul) is declared; and thus it is perceived and inferred (through pratyakṣa and anumāna).

This state of the jīva - being conditioned and entangled - is not only stated by śruti (revelation) but is also demonstrated through pratyakṣa - direct perception and anumāna – inference.

The conditioned state of the jīva — full of duality, desire, effort, and suffering - is both revealed by scripture and also verified in experience and logical reasoning. One directly perceives the jīva undergoing pain, pleasure, aging, and death. From the visible changes and karma-phala, one can infer the presence of a subtle body and the jīva's bondage.

Kaṭha Upaniṣad 1.3.10 - indriyebhyaḥ parā hyarthā arthebhyaśca paraṃ manaḥ | manasastu parā buddhirbuddherātmā mahānparaḥ || "Beyond the senses, are the rudiments of its objects; beyond these rudiments is the mind; beyond the mind is Ātman known as Mahat (great)."

In Paramādvaita, this sūtra confirms that the bondage of the jīva is an experiential reality. The state (sthiti) of the jīva — being under māyā, experiencing dualities, and cycling through births - is not only described by the Veda but also seen in our direct experience (pratyakṣa). Further, by inference (anumāna) - from observed cause and effect, karma, desire, suffering - one confirms this condition.

भोगमात्रसाम्यलिङ्गाच्च ॥ ४.४.२१॥

bhogamātrasāmyaliṅgācca || 4.4.21 ||

And because of the indication of mere equality in enjoyment.

The only indication is that of similarity in enjoyment — not actual multiplicity.

The śruti's mention of "enjoying" Brahman is not to imply duality (jīva enjoying Brahman as object). Rather, it's a figurative expression indicating ananda, the bliss of identity.

Taittirīya Upaniṣad 2.1 - brahmavidāpnoti param "The knower of Brahman reaches the Supreme."

Here, bhoga refers not to worldly enjoyment, but to the cosmic celebration of Oneness, the divine life in alignment with Paramaśiva.

The similarity in bhoga (bhogamātrasāmya) implies that every mukta manifests Paramaśiva's bliss, power, freedom — equally, without difference; yet each one retains unique expression, not egoic individuality, but divine līlā (play).

This sūtra upholds Paramādvaita by clarifying that mukti is not annihilation of the soul, nor separation from Paramaśiva, but experiential Oneness, where the jīva enjoys the fullness (pūrṇatva) of Paramaśiva.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ ४.४.२२॥

anāvṛttiḥ śabdādanāvṛttiḥ śabdāt || 4.4.22 ||

There is no return (to worldly existence), because of the scriptural statement; there is no return, because of the scriptural statement.

This sūtra forms the conclusion (niḥśreyasa-pratipatti) of the Brahmasūtras, emphasizing that the liberated being (mukta-puruṣa) does not return to the cycle of birth and death - punarāvṛtti - and this is not a matter of mere reasoning or philosophy but is declared by the śruti (Vedas).

Chāndogya Upaniṣad 8.15.1 - tadhaitadbrahmā prajāpatayai uvāca prajāpatirmanave manuḥ prajābhyaḥ ācāryakulādvedamadhītya yathāvidhānaṃ guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe śucau deśe svādhyāyamadhīyāno dharmikānvidadhadātmani sarvaindriyāṇi sampratiṣṭhāpyāhiṃsansarva bhūtānyanyatra tīrthebhyaḥ sa khalvevaṃ vartayanyāvadāyuṣaṃ brahmalokamabhisampadyate na ca punarāvartate na ca punarāvartate || "Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloka, and he is not born again, he is not born again.

From the Paramādvaita lens, mokṣa is not about "going" or "coming" but about stabilizing in the experience of Oneness with Paramaśiva, the source consciousness, here and now. The idea of "non-return" (anāvṛttiḥ) is not spatial or temporal - it is a revelation that there was never a real departure from the state of Paramaśiva. The Vedas declare this to break the delusion of a separate self. Once this truth is realized, the being rests in saṃpūrṇatva (completeness) and does not fall again into duality. This

truth is revealed in scriptural authority (śabda-pramāṇa).

इति श्रीमत्कृष्णद्वैपायनकृत ब्रह्मसूत्रेषु चतुर्थाध्यायस्य चतुर्थः पादः समाप्तः

iti śrīmat kṛṣṇadvaipāyanakṛta brahmasūtreṣu caturthādhyāyasya caturthaḥ pādaḥ samāptaḥ

Thus ends the fourth pāda (section) of the fourth adhyāya (chapter) in the Brahmasūtras composed by Kṛṣṇa Dvaipāyana (Vyāsa).



Introduction to Hinduism
Preamble to the Cosmic Constitution

INTRODUCTION TO THE UNITED STATES OF KAILĀSA

The United States of KAILASA (USK) is the revival of the ancient enlightened Sanātana Hindu civilizational nation with its sovereign territory. It is the first Sovereign State for all the two billion born and practicing Hindu diaspora worldwide.

Unlike any other modern nation, the United States of KAILASA (USK) provides a base for the revival, preservation, and central administration of Hinduism, similar to the Vatican, which serves as a central administration hub for the Roman Catholic Church.

The United States of KAILASA stands for all the great values enshrined in the constitution of KAILASA, the Vedas and the Āgamas.

It is governed by the Sovereign Order of KAILASA's NITHYĀNANDA, the oldest Governing Body for Hinduism. The Sovereign Order of KAILASA's NITHYĀNANDA (SOKN) is an atypical government, simultaneously functioning as the supreme governing body of Hinduism and a sovereign entity under international law. This mirrors the unique status of The Holy See, which is an atypical government as well, as it serves as both the supreme governing body of the Catholic Church and a sovereign entity under international law.

The United States of KAILASA within its historical cultural, religious legal framework has and shall remain in perpetuity in the future, notwithstanding the impacts of climate change during the time of Kumari Kandam, colonial legacies, annexation of territories by modern states and upheavals resulting in loss of physical territory.

KAILASA, an eternal and timeless realm, has existed in perpetuity, its spirit and essence enduring despite the trials of time. However, the sovereign lands of its citizens were lost to the waves of the Indian Ocean when Kumari Kandam, the ancient Hindu homeland, sank beneath the surface due to the ravages of cataclysmic climate change and ecological destruction. This calamity, a stark reminder of the consequences of neglecting the delicate balance of nature, has driven the people of KAILASA to seek a new home, where they may rebuild and thrive in harmony with the environment.

Later on in history, the rest of our lands were lost as an effect of colonialism, further eroding our connection to our ancestral heritage and cultural identity. Yet, the resilience and determination of the people of The United States of KAILASA continue to shine, a beacon of hope for a brighter future.

Kumari Kandam is the Ancient Enlightened Sanātana Hindu Civilization , emphasizing its role in shaping cultural heritage and spiritual beliefs, thus strengthening the bond between Hindu identity and transnational ancient roots. The legitimacy of the sovereignty of The United States of KAILASA persists independently of physical territory, drawing from established legal doctrines that recognize the persistence of statehood beyond physical dominion.

The United Nations upholds the privileges of The United States of KAILASA while recognizing the inherited unbroken historical sovereign status of The United States of KAILASA as per the preamble of both the UN Convention on Diplomatic Relations and the UN Convention on Consular Relations that declares that historical "rules of customary international law continue to govern," and confirms that "all nations from ancient times have recognized privileges and immunities" of sovereign entities of "differing constitutional and social systems" (preamble) and requires that a "state shall not discriminate as between states" including a historical form of statehood (article 47.1).ate as between states" including a historical form of statehood (article 47.1).

Supreme Aim of The United States of KAILĀSA

Serve the Religious and Spiritual Needs of 2 Billion Hindus and the Whole of Humanity through:

Micronations • Hindu Universities • Spiritual Embassies De Jure • Temple Monastery Complexes and Nunneries • Food Banks (Anna Mandir and Annālayas) • Animal Shelters (Goshālā) • Libraries (Jnānālayas) • Organic Agriculture

Diplomatic Mission

Uniting all Nations through its 108 humanitarian, charitable, sustainable goals, based on ahimsa (non-violence), peace, and universal human values.

Protecting Indigenous Nations • Recognizing Gender Equality • Global Peace • Protecting Ancient Sciences • Empowering Women • Eradicating Poverty and Illiteracy • Protecting Ancient Heritages • Teaching Religious Tolerance • Food Banks

Introduction to the Founder of The United States of KAILĀSA

THE SUPREME PONTIFF OF HINDUISM (SPH) JAGATGURU MAHASANNIDHANAM (JGM) HIS DIVINE HOLINESS BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM is the Avatār of this day and age, an incarnation as per Hinduism. Throughout history, incarnations such as Śri Ramachandra Prabhu, Bhagavān Śri Kṛṣṇa, or Ramakrishna Paramahamsa have emerged to elevate human consciousness. The Cosmic Super Consciousness has embodied the human form once more as THE SPH for the Super Conscious breakthrough of the current era.

This ancient enlightened Santana Hindu civilization was strategically and systematically dismantled by foreign invaders, who massacred nearly 100 million Hindus and desecrated Hindu temples. In 1947, the rich indigenous traditions and lineages were forcibly and illegally annexed. Many ancient ecosystems were mercilessly ransacked and destroyed. With the partition of India, Sanātana Hindu kingdoms were torn apart over night. Hostility and religious intolerance forced Hindus to flee what was their home for thousands of years. During the Colonial era, the enactment of the Hindu Religious Endowment Act (1925) had extensive implications on Hindu educational institutions, places of worship, and traditions. This legislation established a precedent for colonial authorities to take control over Hindu temples under the administration of the Hindu Religious Endowment Board. To this day, these religious establishments continue to be subjected to subjugation and control as a result of the British-era policy. The notorious Hindu Religious and Charitable Endowment Department has been associated with land encroachment, embezzlement of temple funds, destruction of traditional practices, and the deterioration of sacred temples. The kingdoms which survived until the 21st century found themselves without hope for the future. After millennia of relentless ethnocide against Hinduism, the legacy of these lineages and traditions was on the verge of extinction. As history unfolds with all these losses, just as Bhagavān Śri Krishna warned, "yogo naṣṭaḥ parantapa," the ancient sciences and the succession of gurus and kings who protected them were both lost. Only with the descent of THE SPH in 1978, the revival of the ancient enlightened Sanātana Hindu civilization was assured. This is recorded by the Rishi Agasthya in the timeless revelations, commonly known as the Nadi readings. In these readings, Rishi Agasthya foretells that nations will flourish by the rule of enlightened beings (Siddhas):

"When this crores of people follow Him (THE SPH), the country will flourish by the rule of Siddhas. Let us live this day worshiping NITHYĀNANDA as Paramahamsa Sarveshwaran as He is none other than Eesan (SHIVA)."

THE SPH, who is recognized, revered and worshiped as the Incarnation of Paramaśiva, was declared as "Bhagavān" (God), and graces with the title "Jñāna Vijñāna Cakravarti," meaning accepted by all the Hindu kings as the Emperor or Supreme Ruler of both the Peethas (spiritual Sanātana Hindu kingdoms) and the Sāmrājyas (States).

KAILĀSA existed as ancient, indigenous, aboriginal and religious Hindu Samasthānas (Kingdoms) which held sovereignty and acted as spiritual kingdoms (Peethas) and political states (Sāmrājyas). Both were closely intertwined and functioned together like the structure of the Vatican, the Holy See.

The core of the ancient enlightened Sanatana Hindu Civilization was the allegiance to the presiding deity. As a thriving ecosystem, all communities revolved around the temple, which was considered to be the residence of the Divine. The foundational texts of Hinduism, the Veda-Āgamas, regard the deities themselves as living entities. According to the Kamika Āgama, the supreme ruler of the kingdom is the presiding deity and the Guru the deity's divine representative. A temple serves as the divine residence. The kings and queens are only political administrators, and they could not interfere with the rights and or usurp property in the name of the deity.

The president of the Akhil Bharatiya Akhada Parishad (leading apex body for millions of Hindu monks) recognized, revered and worshiped THE SPH as the Incarnation of Paramaśiva. In 2015, he coronated THE SPH with the title of, "THE SUPREME PONTIFF OF HINDUISM" officially.

THE SUPREME PONTIFF OF HINDUISM has assumed the responsibility to revive these ancient kingdoms back to their original glory and rebuild the enlightenment ecosystems:

1. KAILĀSA PARAMPARAGATHA SŪRYA VAṀŚA SURĀNGI SĀMRĀJYA KINGDOM (SARVAJNAPEETHA)
2. KAILÁSONNATA SHYAMALA PEETHA KINGDOM (SARVAJNAPEETHA)
3. KAILĀSA PARAMPARAGATHA SUVARNAPEETHA SWARGAPURA SĀMRĀJYA KINGDOM (SARVAJNAPEETHA)
4. KAILĀSA PARAMPARAGATHA KANCHI KAILĀSA KINGDOM (SARVAJNAPEETHA)
5. KAILĀSA PARAMPARAGATHA MAHĀNIRVAṆI KINGDOM (SARVAJNAPEETHA)
6. KAILĀSA PARAMPARAGATHA ATAL KINGDOM (SARVAJNAPEETHA)
7. KAILĀSA PARAMPARAGATHA KĀSHI KINGDOM (SARVAJNAPEETHA)

8. KAILĀSA PARAMPARAGATHA ADI PEETHA KINGDOM (SARVAJNAPEETHA)

9. KAILĀSA PARAMPARAGATHA SŪRYA VAṂŚA ADI CHOLA SĀMRĀJYA KAMALA PEETHA KINGDOM (SARVAJNAPEETHA)

10. KAILĀSA PARAMPARAGATHA SŪRYA VAṂŚA CHOLA SĀMRĀJYA THANJAVUR KINGDOM (SARVAJNAPEETHA)

11. KAILĀSA PARAMPARAGATHA SŪRYA VAṂŚA VEDARANYAM KINGDOM (SARVAJNAPEETHA)

12. KAILĀSA PARAMPARAGATHA SŪRYA VAṂŚA PANCHANADIKULAM KINGDOM (SARVAJNAPEETHA)

13. KAILĀSA PARAMPARAGATHA SŪRYA VAṂŚA CHOLA SĀMRĀJYA KARANTHAI KINGDOM (SARVAJNAPEETHA)

14. KAILĀSA PARAMPARAGATHA ARUNAGIRI YOGISHWARA ARUNACHALA KINGDOM (SARVAJNAPEETHA)

15. KAILĀSA PARAMPARAGATHA ADI KAILĀSA KINGDOM (SARVAJNAPEETHA)

16. KAILĀSA PARAMPARAGATHA SAILA SIDDHA KINGDOM (SARVAJNAPEETHA)

17. KAILĀSA PARAMPARAGATHA AGNI VAMSA PALLAVA SĀMRĀJYA KINGDOM (SARVAJNAPEETHA)

18. KAILĀSA PARAMPARAGATHA THIRUCHENGODE KINGDOM (SARVAJNAPEETHA)

19. KAILĀSA PARAMPARAGATHA ŚRIPURA KINGDOM (SARVAJNAPEETHA)

20. KAPILARANYA KSHETRAM KINGDOM (SARVAJNAPEETHA)

21. KAILĀSA PARAMPARAGATHA ŚRIVIJAYA SAMRAJYA (MALAYSIA) KINGDOM (SARVAJNAPEETHA)

Head of State Head of Church Pope of Catholicism	Sovereign of the State Ecclesiastical Head The Supreme Pontiff of Hinduism
Serving the Catholic diaspora	Similar to Vatican, serving the Hindu diaspora
The Papal States were a series of territories under the direct sovereign rule of the Pope starting in 756 AD	Leading the United States of KAILĀSA, the amalgamation of 21 Sovereign Hindu States and historical entities, to become a united and independent juridical state
Given full privileges of the position even during their exile in Avignon	Government in Exile to protect the tradition from further persecution
Popes' temporal powers are still recognized	Ecclesiastical head of Sovereign Order of KAILĀSA's NITHYĀNANDA Hindu Monastic Order having a recorded history of 3167 years, which continued to exist from 1947 to 1996 without sovereign territory, and was revived again by THE SPH in 1996

Multiple Sovereign locations of The United States of KAILĀSA

Revived by THE SUPREME PONTIFF OF HINDUISM (THE SPH) BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM, The United States of KAILĀSA-the revival of the ancient enlightened Sanātana Hindu civilizational Nation, is the first sovereign state for Hindus. The United States of KAILĀSA has:

» A cluster of 108 UN-recognized NGOs working in 149 countries, collaborating with many indigenous nations, UN-recognized people 's organizations , and transnational intra governmental organizations like the International Human Rights Commission , World Food Development Program, and many other international NGOs.

» Some of these organizations have ECOSOC status in the UN, and some have observer status in UNESCO at various levels. KAILĀSA has a legal presence, legal entities, and own property with its monastic members of the Sovereign Order of KAILĀSA and spiritual embassies.

- Many sovereign territories gifted by various governments, some of them through reciprocal relationships, in Oceania, Africa, the Caribbean, and South America
- Over 20 sovereign locations including the Andean countries of Columbia, Peru, Ecuador, Bolivia
- Signed reciprocal relationships with many of the indigenous kingdoms where they have given sovereign land for us and we have given sovereign land for them in our sovereign territory: Uzung Isuk Kingdom, Ikot Eva Efum Kingdom, Aqwa Ikot Eeyedam Kingdom, Ba Odoso Ikpai Ohom Ku Kingdom, Iboku Esik Edik Efum Ekpo Kingdom, Ediba Ejagam Kingdom, Barakom Kingdom.
- Treaties with various countries, ensuring legal protection and the ability to extradite criminals
- Policy of being run purely by donations with no taxation, and follows a pure vegetarian, Shaivite lifestyle.
- Connection among its sovereign territories by air and sea
- No army, no police, run by Paramaśiva's principles with the Agamas as the constitution and the Dharma Shastras as the jurisprudence
- Sovereign locations for the various orders of KAILĀSA's NITHYĀNANDA order – male sanyasis and brahmacharis, female sanyasis and brahmacharinis, grihasthas, vanaprasthas, gurukul, etc
- Responsible democracy embodied by Raja Sabha whose members are elected by the citizens who contribute their time, life and energy to KAILĀSA
- Chit Sabha comprising the members who contribute their wealth towards the growth and expansion of KAILĀSA and hold the property and wealth of the respective KAILĀSA States.
- Bilateral relations and treaties with multiple sovereign nations and kingdoms recognized by the respective Ministry of Foreign Affairs
- Formed 'United Ancient Indigenous Nations' comprising over 90 indigenous nations who have signed a treaty, forming a United Nations-like organization for ancient, indigenous nations.
- Formed the United Ancient Nations Monetary Fund (UANMF) to support ancient nations across the globe with economic growth, stability, and self-determination.
- Formed the United Ancient Nations (UAN) uniting more than 93 indigenous nations to promote the rights, interests and well-being of indigenous communities worldwide.
- Formed International Court for indigenous nations which is recognized by countries like Ecuador, Bolivia, Peru, and Colombia.
- Reserve Bank of KAILĀSA
- Satellite and internet connectivity, air and sea routes across KAILASAs
- No army
- No police
- Run by Paramaśiva's principles with the Agamas as the constitution and the Dharma Shastras as the jurisprudence. We have legally registered entities working under those countries' local laws in spiritual embassies.
- Many spiritual embassies - KAILĀSA Jamaica, KAILĀSA Gambia, KAILĀSA Liberia, KAILĀSA Switzerland, KAILĀSA Geneva, KAILĀSA Sierra Leone, KAILĀSA Trinidad and Tobago, KAILĀSA Kenya, KAILĀSA Nigeria, KAILĀSA Equatorial Guinea and the list goes on.

Juridical Statehood of The United States of KAILĀSA

UNITED NATIONS CONVENTIONS

The United Nations upholds KAILĀSA's privileges while recognizing KAILĀSA's inherited unbroken historical sovereign status as per the preamble of the:

UN Vienna Convention on Diplomatic Relations (UN VCDR) & UN Vienna Convention on Consular Relations (UN VCCR)

» Declares that historical "rules of customary international law continue to govern" relationships

» Confirms that "all nations from ancient times have recognized" sovereign diplomatic rights irrespective of "differing constitutional and social systems" (UN VCDR preamble)

» Requires that a "state shall not discriminate as between states" including a historical form of statehood (UN VCDR article 47.1).

The United States of KAILĀSA is a sovereign subject of international law—possessing distinctive attributes of juridical statehood derived from THE SPH NITHYĀNANDA PARAMASHIVAM's inheritance of the unbroken succession and the revival of three (3) ancient Hindu sovereign states, namely the Sūrya Vamsa Surangi Samrajya Sarvajnapeetha , Suvarnapeetha Swargapura Samrajya Sarvajnapeetha, Shyamala Peetha Sarvajnapeetha and also the Kanchi KAILĀSA Sarvajnapeetha and seventeen (17) sovereign Hindu ecclesiastical historical institutions, that receive customary recognition by the United Nations as per the Vienna Convention of Diplomatic Relations of 1961 and the Vienna Convention on Consular Relations of 1963.

KAILĀSA is the revival of the ancient enlightened Sanātana Hindu civilizational nation with its sovereign territory. It is the first Sovereign State for all the two billion born and practicing Hindu diaspora worldwide. Unlike any other modern nation, the United States of KAILĀSA (USK) provides a base for the revival, preservation, and central administration of Hinduism, similar to the Vatican, which serves as a central administration hub for the Roman Catholic Church. The United States of KAILĀSA stands for all the great values enshrined in the constitution of KAILĀSA, the Vedas and the Āgamas. It is governed by the Sovereign Order of KAILĀSA's NITHYĀNANDA, the oldest Governing Body for Hinduism. The Sovereign Order of KAILĀSA's NITHYĀNANDA (SOKN) is an atypical government, simultaneously functioning as the supreme governing body of Hinduism and a sovereign entity under international law. This mirrors the unique status of The Holy See, which is an atypical government as well, as it serves as both the supreme governing body of the Catholic Church and a sovereign entity under international law.

The Pandya Dynasty existed for several thousands of years as a Hindu Sovereign State, it was ruled over by the Shyamalapeetha Sarvajnapeetha, a Hindu Sovereign Papal State, in which through the line of succession, THE SPH NITHYĀNANDA PARAMASHIVAM is the 293rd Sovereign Supreme Pontiff.

The Sovereign Hindu Papal state of Shyamalapeetha Sarvajnapeetha, through unification with 20 other sovereign Hindu States and sovereign ecclesiastical historical entities, became part of the United States KAILĀSA which thus became a Sovereign independent juridical state, with THE SPH NITHYĀNANDA PARAMASHIVAM as the Sovereign.

All the regents of the Chola empire – one of the longest-ruling dynasties in the world's history, and the Pallava dynasty were coronated and initiated by the Gurumahasannidham (Supreme Pontiff) of the Sovereign ecclesiastical historical entity of Kanchi KAILĀSA Sarvajnapeetham Thondaimandala Adheenam. THE SPH NITHYĀNANDA PARAMASHIVAM, is the 233rd Sovereign Supreme Pontiff in this Sovereign ecclesiastical lineage of Kanchi KAILĀSA Sarvajnapeetham.

The Chola dynasty, established their empire over Southern Asia and South East Asia, from Kanchi (Tamil Nadu, India), Kedah (Malaysia), and developed diplomatic and trade relationships all over Asia including Southern China. The Kings of the Chola dynasty, such as King Rajarajachola after all victories installed a Shivalinga in the Sri Palsamy Mutt, Thanjavur which is presided over by THE SPH.

The Sovereign ecclesiastical Historial entity of Kanchi KAILĀSA Sarvajnapeetham, through unification with 20 other sovereign Hindu States and sovereign ecclesiastical historical entities, became part of the United States KAILĀSA, with THE SPH NITHYĀNANDA PARAMASHIVAM as the Sovereign Supreme Pontiff, thus acquired all rights of the Sovereign ecclesiastical entity of Kanchi KAILĀSA Sarvajnapeetham, treaties, and constitutional authority of the Pallava and Chola dynasty.

The United States of KAILĀSA is not a competition any Nation. The United States of KAILĀSA is complementing every Nation - Like the Vatican for Catholics, Israel for Jews, KAILĀSA is the first religious Nation for all Hindus to keep Hinduism alive, a seed bank of Hinduism.

The establishment of the KAILĀSA government-in-exile is a direct response to the historical persecution faced by the Kanchi KAILĀSA Thondaimandala Sarvajnapeetha – one of the Sovereign Hindu ecclesiastical Civilizational Nations established by Lord Paramaśiva (primordial Hindu Divinity) revived 5,000 years ago, with its capital as the City of Kanchipuram. This persecution started with the invasions of 13th century that brought seven hundred years

of relentless persecution, cultural genocide, ethnic cleansing, destruction of life and property, finally bringing the indigenous spiritual tradition to the threat of complete erasure, including the illegal and forceful removal of the 227th Guru Mahasannidhanam (Supreme Pontiff) by the British Government, followed by His enforced disappearance around August 1946. The persecution and interference in the succession of Guru Mahasannidhanams persisted even after Indian independence in 1947, with every Guru Mahasannidhanam facing relentless persecution, interference by deep-state authorities in execution of spiritual and temporal responsibilities, assassination attempts, enforced disappearances and being denied the right to continue the tradition. The British colonial authorities, and later, independent India's Hindumisic deep-state elements, systematically dismantled the Kanchi KAILĀSA Thondaimandala Sarvajnapeetha through deceptive legal manipulations, misappropriation and illegal property seizures of property worth more than 3 billion USD, annexation of sovereign land valuing close to a trillion USD, mob violence, and unlawful interference in Sovereign spiritual succession. In light of the more than seven hundred years of cultural genocide and relentless persecution, the 230th Guru Mahasannidhanam declared the necessity of forming a government in exile to protect the tradition from further persecution. In 1988, He identified and trained the current SUPREME PONTIFF OF HINDUISM (SPH), NITHYĀNANDA PARAMASHIVAM, from the age of 10 to assume this responsibility. In 2003, THE SPH relocated the entire Kanchi KAILAASA Thondaimandala Sarvajnapeetha from India to North America, establishing it as an Intergovernmental Organization (IGO) called KAILĀSA, to safeguard the heritage and ensure the continuity of the ancient enlightened Sanatana Hindu civilization in the face of continued persecution by the Hindumisic deep-state elements of the alternative dystopian society left behind by the British.

Further, in international law, the Doctrine of Continuity states that upheavals and revolutions within a country, changes in governmental forms, the extent of a country's territory, and measures taken during a military occupation do not negate the existence of the country.

Therefore, just as any other state under international law, KAILĀSA shall be afforded its due diplomatic recognition, privileges, and immunities.

International Laws

22 reports of The United States of KAILĀSA have been published documenting the various aspects of The United States of KAILĀSA including recognizing its juridical statehood.

The United States of KAILĀSA, under the Divine guidance of THE SUPREME PONTIFF OF HINDUISM (THE SPH), is unwaveringly dedicated to fostering global harmony. This endeavor is pursued by building bridges of understanding and fortifying the bonds of amity among nations through the channels of spiritual and cultural diplomacy by the profound principles outlined in various United Nations (UN) documents. Through a resolute commitment to elevating discourse and representation, KAILĀSA consistently supports international forums and discussions. Representatives actively engage in deliberations on focused issues, articulating the concerns of the expansive Hindu diaspora, and proffering Hindu-centric solutions to nations across the globe, in alignment with the principles expounded by THE SPH BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM.

In international law, the principle of Continuity of States, states that if there were upheavals and revolutions within a country, changes in governmental forms, the extent of a country's territory, and measures taken during a military occupation do not negate the existence of the country. International law recognizes a state's legal personality through the recognition of its identity.

This perspective extends to periods of annexation or occupation, where the legal personality of a state is considered to persist, enabling its subsequent re-establishment. Historical examples date back to the eighteenth century and include cases like Portugal and Genoa, as well as instances of state re-establishment after the Vienna Congress of 1815. More recent examples, such as Poland, Ethiopia, Czechoslovakia, Albania, and Austria during and after World War II, serve as modern instances of state re-establishment, offering additional evidence in favor of recognizing and preserving a state's legal personality over time.

Right to Self-Determination

The right of a people to self-determination is a cardinal principle in modern international law.

» Based on respect for the principle of equal rights and fair equality of opportunity

» People have the right to freely choose their sovereignty

» People have the right to choose their international political status with no interference.

The member states of the UN (UN General Assembly Resolution 1514) recognized that colonized people's:

1. "Determine their own destiny and form of government."

2. Have the "freedom to build their national states by the freely expressed will and desire of their people"

Rights of Indigenous people as enshrined in UNDRIP (Declaration on the Rights of Indigenous Peoples)

Article 4: Indigenous peoples, in exercising their right to self determination, have the right to autonomy or self-government.

Article 5 Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions.

Article 6 Every indigenous individual has the right to a nationality.

Article 8: Prevention of any form of propaganda designed to promote or incite racial or ethnic discrimination directed against indigenous people.

Article 9: Right to belong to an indigenous community or nation by the traditions and customs of the community or nation concerned

International Covenant on Civil and Political Rights (ICCPR)

172 countries recognized the right to self determination at this convention.

ICCPR Declaration:

"1. All people have the right of self-determination. By right they freely determine their political status and freely pursue their economic, social and cultural development."

Montevideo Convention on the Rights and Duties of States (1933)

The political existence of the State is independent of recognition by other States. Even before being recognized, the State has the right to defend its integrity and independence, provide for its preservation and prosperity, and consequently, organize itself as it sees fit, legislate concerning its interests, administer its services, and determine the jurisdiction and competence of its courts. The exercise of these rights is limited only by the exercise of the rights of other States in accordance with international law.

Definition of Statehood

The Montevideo Convention on the Rights and Duties of States (1933) states that a legitimate nation has:

(i)A permanent population (ii)A defined territory (iii)A government and (iv)

The capacity to enter into relations with the other states.

KAILĀSA meets all 4 criteria of the Montevideo Convention.

Doctrine of Acquired Rights

Upholds the principle that rights, once legally established and recognized, cannot be arbitrarily dismissed or infringed upon by subsequent changes in government policies or state structures.

Vienna Convention on the Law of Treaties

Article 70 (1)(b): The termination of an international treaty "does not affect any right, obligation or legal situation of the parties created through the execution of the treaty prior to its termination."

Convention on the Privileges and Immunities of the United Nations (1946)

Functional Sovereignty

- Form of Sovereignty distinct from the traditional state based Sovereignty
- Attributed to entities that, while not sovereign states in the classical sense, are granted a special status due to their unique roles and functions.

Sovereign Equality

- The fundamental underpinning of the modern international order
- States that all states have equal rights and duties and are equal members of the international community
- As a Sovereign State, KAILĀSA enjoys the same respect and responsibilities as all other nation-states today, big or small.

Sovereign Immunity - Ius imperii

- The right to rule over a people and a territory - a term used in international law to refer to the sovereign acts of a state or the Sovereign of the state.
- Principle of international law that protects states and their sovereign entities from being sued in the courts of another state without their consent.

The Continuation of Sovereignty as per International Law

KAILĀSA is an unbroken cultural, religious, historical, civilizational, and sovereign continuation and revival of multiple historical Hindu Sovereign States and Hindu ecclesiastical entities. The unbroken continuity of these nations results in the applicability of the following international customary laws and corresponding rights to THE SPH and KAILĀSA.

1. Instrument of Accession

   During the time of political independence of India a treaty was imposed for the annexation of the territory of the Surangi kingdom through threat of force and political pressure. This treaty was contrary to Hindu law as these kings were merely the regents of the presiding Deity, having no authority to accede their kingdoms to a non-Hindu entity.

   The treaty also explicitly states:

   - "Nothing in this Instrument affects the continuance of my sovereignty in and over this State"
   - "Nothing in this Instrument shall be deemed to commit me in any way to acceptance of any future Constitution of India"

2. Vienna Convention on the Law of Treaties (VCLT) 1969 invalidates the "Instrument of Accession" as it clearly states as grounds for invalidity of a treaty to include:
   - Restrictions on authority to express the consent of a State (article 49 VCLT)
   - Corruption of a representative of a State (article 50 VCLT)
   - Coercion of a State by the threat or use of force.
3. 3. Annexation by force is illegal in accordance with international law
   - The International Law Commission (ILC) of the UN Charter
   - The Rome Statute of the International Criminal Court (ICC) in Article 8

» The Hague Regulations and Geneva Conventions

4. Doctrine of Continuity

» By the doctrine of continuity, THE SPH NITHYĀNANDA PARAMASHIVAM derives all sovereign rights and powers of the royal lineage as the sovereign from His inheritance and continuation of the unbroken succession of the Kingdom of Sūrya Vamsa Surangi Sāmrājyam Sarvajnapeetha. The Doctrine of Continuity is a set of legal facts that imply that the legitimacy of KAILĀSA manifests as a natural outcome of historical legal facts without mandating the need for further validation, confirmation, or support from other nations.

» In the ancient enlightened Sanātana Hindu civilization, political temporal rule (known as Porulatchi in Tamil) could not be separate from the spiritual rule (known as Arasatchi). The Pandya Dynasty existed from the 3rd - 4th centuries BCE to the 13th -14th centuries as a Hindu Sovereign State. The Hindu Sovereign State (Pandya Dynasty) was ruled by the Hindu Sovereign Papal State (Shyamalapeetha Sarvajnapeetha). The unbroken succession of the Shyamalapeetha Sarvajnapeetha was revived by Śri Tirujñānasambandar, the great incarnation of Paramaśiva who healed the Pandyan King Goon Pandyan.. Throughout history, kings maintained a reverential guru-disciple relationship with the Supreme Pontiffs. Through a line of succession, THE SPH NITHYĀNANDA PARAMASHIVAM is the 293rd Sovereign Supreme Pontiff today. The appointment of the Guru Maha Sannidhanam is referred to as "Pandya Niyamana Murai" or the "Pandya Coronation Procedure." All successors are crowned with a ruling staff and a crown and given the right to conduct all administration "Sakala Nirvagankalyum Vagikkirathu." The British Government in India recognized the Shyamalapeetha Sarvajnapeetha as a State and the Guru Maha Sannidhanam as the Head of State.

» Functional immunity, honor and protection of the Head of State - Under Section 641 of the Code of Civil Procedure "The Saiva High Governor-in-Council is pleased to exempt Saiva Samayachariar Tirugnanasambanda Pandara Sannadhi Avergal, the Saiva High Priest of Madura from personal appearance in the Courts of the Presidency." This shows that heads of the Shyamalapeetha Sarvajnapeetha are also recognized as the heads of the State and not subject to prosecution, or appearance in front of a court. The British conferred the title "Rao Bahadur" to rulers of kingdoms. It was given to the 289th Pontiff of the Shyamalapeetha Sarvajnapeetha, recognizing the status of Guru Maha Sannidhanams as the rulers of the Kingdom of Madurai by the British. The British also accorded the head of Shyamalapeetha Sarvajnapeetha protection equivalent to a Head of State while traveling to other states and back. An example is the 1827 ruling by Magistrate R. Peter when the Guru Maha Sannidhanam was assured protection while traveling from Salem to Coimbatore.

Juridical Statehood

Refers to the legal recognition of a political entity as a sovereign state under international law. It is the formal, legal recognition that:

1. It is an entity.
2. It is constitutionally independent of all foreign states.
3. It enjoys membership in international organizations.
4. It possesses various rights and obligations under international law.

De Jure Vs De Facto Government

1. De Jure Sovereignty - meets the legal criteria of statehood • may lack actual control or power over the territory or its administrative functions • widely recognized by the international community
2. De Facto Sovereignty - might lack legal recognition • has all the characteristics of a state and has control or power over the territory or its administrative functions • may not be widely recognized

KAILĀSA possesses both de jure and de factor sovereignty.

Responsible Democracy

KAILĀSA is reintroducing the Responsible Democracy system - a form of government in which people who have expertise in that field are given voting rights in that field. It is one of the oldest democratic structures known to humanity, originating from the ancient Sanātana Hindu civilization. This innovative parliamentary structure aims to create a more equitable and just society by incorporating essential elements from our Vedagamic scriptures.

KAILĀSA's HINDU PARLIAMENT STRUCTURE comprises of:

- Deva Sabha - Abode of the Divine - All of the beings of KAILĀSA led by Paramaśiva Himself are the members of the Deva Sabha
- NITHYĀNANDA Sabha - KAILĀSA's Sovereign Order - comprising KAILĀSA's esteemed ministers, who execute the nation's administrative duties.
- Kanaka Sabha - Wealth and Prosperity - dedicated ministry enriching individuals, empowering them to become Sarvajnapeetha Yajamans, Karthas, and Ishvaras
- Chit Sabha - Guardians of Wealth and Property - comprising accomplished Sarvajnapeetha Yajamans, Karthas, and Ishvaras, overseeing the nation's assets
- Raja Sabha - Paramaśiva Sena (Non-Violent Force) - individuals governing the functional nation, committed to give their time, energy and resources to ensure efficient administration
- Jñāna Sabha - Preservers of sacred knowledge - dedicated scholars collecting, organizing, restoring, and preserving Hindu scriptures, and creating the seed bank of Hinduism
- Lok Sabha - Think Tank of Hinduism - Assembled Hindu leaders and heads, contributing to the think tank of Hinduism
- Ananda Sabha - Global Hindu Diaspora - Uniting Hindus worldwide and promoting collective growth

The United States of KAILĀSA's Judicial System

1. Rooted in the principles of Sanatana Hindu Dharma and Cosmic law.
2. The Constitution of KAILĀSA is based on the Veda-Āgamas and scriptures revealed by Paramaśiva
3. The Chief Justice of United States of KAILĀSA is Paramaśiva Himself in the form of THE SPH BHAGAVĀN SRI NITHYĀNANDA PARAMASHIVAM
4. The Supreme Court is headed by the Chief Justice of KAILĀSA and a team of Supreme Court justices below which makes up the structure of the Court of every state of the United States of KAILĀSA headed by the various justices.
5. The Constitution of The United States of KAILĀSA is the Cosmic Constitution in which the NITHYĀNANDA Śruti section which is perpetual and cannot be amended in any way at any time as it embodies the Ultimate Truths of the Cosmos and life as revealed, explained, and established by THE SPH.
6. The Bhagavad Gita is the Preamble to the Constitution of KAILĀSA.
7. The ideological foundation of the judicial system of KAILĀSA:
    i. Ahimsa (Non-Violence) – "Ahimsa Paramo Dharmaha," Non-violence is the ultimate Cosmic law
    ii. All the citizens of KAILĀSA are Paramaśiva, citizens of Paramaśiva, and have the right to be treated as Paramaśiva by the whole of KAILĀSA
    iii. Being established in a state of 'completion' in life. Completion means shifting cognition from the inadequate cognition of restrictive life and situations, to the expansive cognition that expands oneself and others
    iv. Supreme Principle of Tyāga - Meaning of Tyāga is renunciation of one's identities (fear and greed based cognitions of oneself) at various levels. It results in breaking free of the limiting binding cognitions. It is the super power that makes one manifest Paramaśiva.

5. Fundamental Rights of Citizens of The United States of KAILĀSA

   i. RIGHT TO TREAT YOURSELF & OTHERS AS PARAMAŚIVA - Citizens possess the divine right to experience themselves and others as manifestations of Paramaśiva, fostering a collective awareness of the inherent divinity within each being

   ii. RIGHT TO WORSHIP THE DIVINE - The citizens of KAILĀSA have the right to worship the Divine according to the prescripts of their own rite and to follow their own form of spiritual life so long as it is consonant with the Veda-Āgamas.

   iii. RIGHT TO FORM ASSOCIATIONS - Citizens are free to establish associations for devotion, charity, and the promotion of KAILĀSA's principles, embodying the nation's commitment to global spiritual upliftment.

   iv. RIGHT TO EDUCATION - In adherence to Veda Āgamas, citizens are granted the right to free education, empowering them to realize the Ultimate and manifest the state, space, powers, and being of Paramaśiva.

   v. FREEDOM OF INQUIRY & EXPRESSION - Citizens enjoy the freedom to inquire and express opinions on matters of expertise, respecting the ecclesiastical authority of KAILĀSA.

   vi. FREEDOM FROM COERCION - All citizens have the unquestionable right to be free from any form of coercion in making choices aligned with their spiritual convictions.

   vii. RIGHT TO ACQUIRE KNOWLEDGE - Citizens of KAILĀSA who excel in necessary knowledge and integrity are qualified to assist the ministers of KAILĀSA as experts and advisors, even in councils according to the norm of law.

   viii. RIGHT TO HEALTH - It is an essential function of the State to protect and promote health as a fundamental right of every citizen of KAILĀSA.

9. 9. The Department of Justice of KAILĀSA defines, upholds, maps as a lifestyle and implements the cosmic principles enshrined in the Cosmic Constitution as revealed by Paramaśiva in His living incarnation THE SPH BHAGAVĀN SRI NITHYĀNANDA PARAMASHIVAM

29 Reports of The United States of KAILĀSA Published by United Nations

The United Nations has recognized the multi level persecution of THE SPH BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM and of the ethnocide and genocide of Hindus. It is a monumental milestone in the history of Hindus and humanity, as the centuries of injustice and violation of fundamental human rights have finally come to light on a global stage, solely because of the sheer dedication to justice for Hindus on the part of THE SPH. The UN Office of the High Commission of Human Rights has published 29 reports by The United States of KAILĀSA where the most accurate history of ethnocide is brought to the attention of international audiences for the first time.

8 of the 23 reports published by The United Nations formally reaffirm The United States of KAILĀSA's juridical statehood. The detailed reports underscore the significant contributions of The United States of KAILĀSA, led by THE SUPREME PONTIFF OF HINDUISM (SPH) BHAGAVĀN ŚRI NITHYĀNANDA PARAMASHIVAM, to upholding human rights, cultural preservation, and peace thus standing as a beacon of hope and refuge for practicing Hindus worldwide.

The various reports of The United States of KAILĀSA shed light on the Hindu Holocaust, a deeply painful history of systematic persecution against Hindus that has often been overlooked. The United States of KAILĀSA has presented to the world he grave human rights violations against Hindus, leading to displacement, violence, and cultural erosion over centuries. This acknowledgment of the Hindu Holocaust marks a crucial step toward global awareness and understanding of the persecution faced by Hindus and the urgent need for justice and recognition. They also present a thorough account of the ongoing persecution of THE SPH and The United States of KAILĀSA. THE SPH BHAGAVĀN NITHYĀNANDA PARAMASHIVAM, who has devoted His life to reviving and preserving Hindu culture, has endured relentless persecution. This includes over 70 assassination attempts, defamation, unlawful arrests and abuse at the hands of Hindumisic forces and deep state elements.

The reports detail the massive contributions of The United States of KAILĀSA in multiple aspects towards protection of human rights, women rights, children's rights, fundamental rights; revival of the traditional Gurukul system of education as per the Hindu tradition; successful grassroots initiatives as practical models that can be replicated worldwide for protecting environment and handling climate change, free holistic health ('Covid Care Centers' initiative of The United States of KAILĀSA based on the time tested ancient Hindu techniques for handling pandemics was successful in achieving zero death, zero infection in all the worldwide locations of USK), free holistic education from primary to post-graduate level.

The United States of KAILĀSA's juridical statehood is an embodiment of SPH's mission to protect and preserve Hindu culture, offering a sovereign and autonomous space for Hindus to practice their traditions freely. The United Nations' recognition of The United States of KAILĀSA's juridical statehood reiterates the legitimacy of The United States of KAILĀSA's role as a state entity advocating human rights, sustainable development, and spiritual rejuvenation in alignment with the Sustainable Development Goals of United Nations.

29 Reports of The United States of KAILĀSA Published by United Nations

7 reports on Woman & Child Rights

Report	Webpage	
		Elimination of Discrimination Against Women
		Violence against Women, its Causes and Consequences
		Women's and Girls' Enjoyment of Human Rights in Humanitarian Situations Report
		The Sale & Sexual Exploitation of Children Including Child Prostitution
		Violence Against Women: Attacks on Science of Power Manifestation
		Violence against Women in Sports*
		Human Rights Resolution on the Rights of a Child*

7 reports on Freedom & Justice

Report	Webpage	
		Freedom of Opinion & Expression
		The Promotion of a Democratic & Equitable International Order
		The Promotion and Protection of the Right to Freedom of Opinion & Expression
		Indigenous Peoples and the Right to Freedom of Religion or Belief
		Academic Freedom & Freedom of Expression*
		Lessons Learned & Good Practices of Transitional Justice*
		Freedom of Religious Freedom & Migrants*

3 reports on Gender Justice

Report	Webpage	
		Gender, Justice and Freedom of Opinion & Expression
		Religious Freedom, Sexual Orientation & Gender Identity
		Killing of LGBTIQ Persons & Breach of International Human Rights

3 reports on Education & Development

Report	Webpage	
		The Right to Education, Advances, & Challenges
		Eradicating Poverty in a Post-Growth Context: Preparing for the Next Development Goals
		Economic, Social & Cultural Rights in Transitional Justice

7 Reports on Minorities & Persecution

Report	Webpage	
		Concrete action for the Elimination of Racism*
		Institutional Arrangements of States for Minorities to Flourish*
		Non-state Actors & Enforced Disappearances
		Indigenous Hindu Ecological Wisdom in Biodiversity in Action*
		Systemic Persecution of THE SPH & KAILASA*
		Human Rights Implications of Administrative Meaures to Counter Terrorism & Violent Extremism*

		Rights of Indigenous Peoples*

2 reports on Wellness & Sustainability

Report	Webpage	
		Impact of Loss & Damage on the Environment
		Mental Health & Human Rights*

Introduction to USK

Introduction to Hinduism

PREAMBLE
TO THE
COSMIC CONSTITUTION

Reviver
THE SUPREME PONTIFF OF HINDUISM
JAGATGURU MAHASANNIDHANAM
HIS DIVINE HOLINESS
BHAGAVĀN
ŚRI NITHYANANDA PARAMASHIVAM

The Constitution and Preamble of The United States of KAILASA (USK) are unique charters that define the nation as a spiritual civilization revived for humanity.

The Identity and Authority of the USK Constitution

The Preamble is a foundational declaration that establishes the USK not merely as a political entity, but as a living testament to the ancient enlightened Sanatana Hindu civilization and cosmic law.

The Preamble holds immense sacred authority as it was revealed by THE SUPREME PONTIFF OF HINDUISM (SPH), JAGATGURU MAHA SANNIDHANAM HIS DIVINE HOLINESS BHAGAVĀN NITHYANANDA PARAMAŚIVAM. The entire juridical-legislative tradition of the Constitution is rooted in the timeless revelations of Paramaśiva and the Vedāgamas, which are considered the source knowledge of Hinduism (Sanātana Hindu Dharma). The spiritual foundation of the USK's governance draws specifically upon the Prasthānatraya, the highest scriptures of Hinduism:

- The Bhagavad Gītā distills the essence of dharma, self-realization, and the journey toward enlightenment.
- The Brahma Sūtras initiate a direct inquiry into the fundamentals of Existence, integrating the varied teachings of Vedānta for clarity and cohesion.
- The Upaniṣads present profound spiritual insights into consciousness, the nature of reality and the path to liberation.