

ॐ

Spiritual Journey in January

*(Excerpts from the book
"Commentary on the Bhagavadgita" by
H. H. Sri Swami Krishnanandaji)*



Compiled by :-
Sri U. Narayana Rao



THE UNIVERSAL PRAYER

O ADORABLE LORD OF MERCY AND LOVE!
SALUTATIONS AND PROSTRATIONS UNTO THEE.
THOU ART OMNIPRESENT, OMNIPOTENT AND OMNISCIENT.
THOU ART SATCHIDANANDA
(EXISTENCE-CONSCIOUSNESS-BLISS ABSOLUTE).
THOU ART THE INDWELLER OF ALL BEINGS.

GRANT US AN UNDERSTANDING HEART,
EQUAL VISION, BALANCED MIND,
FAITH, DEVOTION AND WISDOM.
GRANT US INNER SPIRITUAL STRENGTH
TO RESIST TEMPTATIONS AND TO CONTROL THE MIND.
FREE US FROM EGOISM, LUST, GREED, HATRED,
ANGER AND JEALOUSY.

FILL OUR HEARTS WITH DIVINE VIRTUES.
LET US BEHOLD THEE IN ALL THESE NAMES AND FORMS.
LET US SERVE THEE IN ALL THESE NAMES AND FORMS.
LET US EVER REMEMBER THEE.
LET US EVER SING THY GLORIES.
LET THY NAME BE EVER ON OUR LIPS.
LET US ABIDE IN THEE FOR EVER AND EVER.

--Swami Sivananda

ॐ

**Spiritual Journey
in January**

ॐ

Spiritual Journey in January

*(Excerpts from the book “Commentary on the Bhagavadgita”
by H. H. Sri Swami Krishnanandaji)*

Compiled by :-

Sri U. Narayana Rao,

The D.L.S. Branch,, RAZOLE - 533 242.



Publishers :

THE DIVINE LIFE SOCIETY Branch,
Razole - 533 242.

2016

Spiritual Journey in January

(Excerpts from the book "Commentary on the Bhagavadgita" by H. H. Sri Swami Krishnanandaji)

Compiled by :-

Sri U. Narayana Rao,

The D.L.S. Branch,, RAZOLE - 533 242.

First Print : November, 2016

Copies : 2,000

For Free Distribution.

Publishers :

THE DIVINE LIFE SOCIETY Branch,
Razole - 533 242.

Printed at :

Sri Chakra Off-Set Printers,
TATIPAKA - 533 249.
Mobile : 98669 52350
Ph : 08862 - 247871

Price: Devotion to Gurudev, who is no other than God.

CONTENTS

FOREWORD

PREFACE

1. "False is this promise!" the Brahmin exclaimed in anger.
2. "What happened to the train?"
3. If we offer ourselves, that shall be the greatest pleasure to God.
4. "May your actions be devoted to Me, dedicated to Me".
5. Here is a recipe to break the chain of karma.
6. Complete rejection of any person is not in the constitution of God's ordinance.
7. Where was God sitting before He created the world?
8. Sri Krishna replied, "Infinite are My names".
(Story of Muchukunda and Kalayavan)
9. The eleventh Rudra appeared in the form of fierce Hanuman.
10. "Do you want Me? Then you should not be."
11. Sri Krishna showed the Visvarupa four times in his life.
12. The majestic power of Bharadvaja Rishi.
13. Every event takes place simultaneously in every part of the world.
14. This is mentioned in the Drona Parva.
15. Very rarely our soul acts..
16. Such a person reaches Me.
17. Unless we become whole, we cannot attain the Whole.
18. Read the Eleventh Chapter of the Bhagavadgita every day.
19. Karmaphalatyaga, is finally superior even to meditation that is coupled with a desire for the fruits of action.
20. What is the relationship between consciousness and matter?
21. These are the tremendous contradictory qualities of God.
22. Purusha is inactive consciousness, whereas prakriti is blind activity.
23. Purusha does not enjoy, because it itself is bliss.
24. Tulsidas says, "Binu satsanga viveka na hoi"
25. Consciousness cannot do anything, and doing cannot be conscious.
26. We do not want to perish, because the deepest Self in us cannot perish.
27. Such a person attains to unity with Brahman.
28. Analogy of two birds perched on a single tree.
29. It is good to reach God, and it is not good to come back from That.
30. There is an Absolute beyond the seeing or witnessing consciousness and the witnessed world.
31. The greatest sin is ignorance of God.





Dr. Bharat Chandra Nath,
M.A., Ph.D., O.E.S - I (Retd.),
Formerly Reader in Sanskrit,
Dept. of Higher Education, **Odisha.**

FOREWORD

Om Sri Sadguru Paramatmane Namah

It gives me immense pleasure to pen these few lines by way of a 'Foreword' to the book 'Spiritual Journey in January" compiled by Sri U. Narayana Rao culling out excerpts from 'Commentary on the Bhagavadgita' by H.H. Sri Swami Krishnanandaji Maharaj, not so much because I am in any way competent to do so, but because His Holiness was compassionate enough to accept me as a disciple, notwithstanding my thousand defects. Any association in any form with Gurudev's work gives disciples pleasure ineffable no end.

As to Sri Narayana Raoji's idea of publishing select excerpts from 'Commentary on the Bhagavadgita', I have no manner of doubt in saying that the idea is, to speak the least, eminently laudable. For one thing, the scripture involved is the Holiest of the Holies, 'Srimad Bhagavadgita' embodying the wisdom-words of the Lord Himself. For another, the commentator, H.H. Sri Swami Krishnanandaji Maharaj, my beloved Gurudev, is easily the most authoritative person, or rather, 'imperson', to use his own phrase, to reveal God's

Heart and very Being, for it is no ordinary thing to make an exegesis of God's words. Then, again, the average modern reader, for whom the book is obviously meant, cannot, even if he brings himself to put in the necessary time and energy, grapple with the sheer enormity of the message, for it is, as is well known, a universal scripture. The problem only gets the more intractable in the case of the vast majority of potential readers with whom time and energy are not likely to be that easily available. Against this backdrop, it must be conceded that excerpts nicely cater to all the needs of the average modern reader, giving him the much-needed spiritual fillip.

Sri Narayana Raoji deserves all praise for his earnestness in undertaking such projects. His devotion to Gurudev and his mission are simply exemplary. I pray God with all fervour to bestow on Sri Rao and the members of his family health, peace, prosperity and long life so that he can come up with many such useful works rousing humanity from spiritual inertia.

Hari Om Tat Sat.

Dhenkanal,
Dt. 27.09.2016.

Ever at the Lotus Feet of Sri Gurudev,

Bharat Ch. Nath

(Bharat Chandra Nath)





Om Namo Bhagavate Krishnanandaya

PREFACE

“Many Sankaras are rolled into one Krishnananda,” said Sadguru Sri Swami Sivananda. Such a genius and God-incornate Sri Swami Krishnananda wrote a number of standard spiritual treatises, and among them, “Commentary on the Bhagavadgita” is one. It is a big volume containing 615 pages. Many people may not read such a voluminous book due to lack of time now-a-days. So, with a view to introduce his spiritual literature to general public and Sadaks who are busy, I have culled 31 excerpts from the above book and christened it “**Spiritual Journey in January**”. The book has attained glamour with FOREWORD from Dr. Bharat Chandra Nath, who is an ardent devotee of Swami Krishnanandaji Maharaj. My humble thanks to Dr. Bharat Chandra Nath for offering his FOREWORD for this book. I sincerely hope this book would be liked by all spiritual seekers for they would be encouraged and enlightened on the spiritual lines with the sublime Truths included in it and with some anecdotes and lucid explanation. Readers may kindly note that the superscript at the end of each excerpt (given in brackets) indicates the page number of the original volume. Last but not least, I profusely thank Pujyasri Swami Hamsanandaji Maharaj for his continuous encouragement offered to me in preparing spiritual books of this kind.

Om Shantih Shantih Shantih.

Razole,

Date: 13.8.2016.

Yours,

In the Service of Gurudev,

- U. NARAYANA RAO.

1. “FALSE IS THIS PROMISE!”

THE BRAHMIN EXCLAIMED IN ANGER.⁽³³⁷⁾

There was a Brahmin who was fond of the *shloka* “*Ananyash chintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham*”. He devoted himself entirely to this one verse. He was a beggar, and had to go for alms every day. He had a family which he had to feed. One day it so happened that even though he had wandered throughout the streets the entire day until sunset, he could not get even one grain of rice. He came back disappointed. The children asked, “Papa! Where is the food?” His wife asked, “What has happened?” He replied, “I do not know. God has deserted me. He has not fulfilled His promise. I tried my best by wandering throughout the day, but I could not get even one grain of cereal. False is this promise!” the Brahmin exclaimed in anger. The verse from the Bhagavadgita - was written on a palm leaf. He tore that *shloka* with a nail, thinking that is a false promise, and left the house in disgust. About an hour or so after he had left, a boy came to the house with a big bag full of cereals and grains, etc., threw it on the veranda, and loudly called to the Brahmin’s wife who was inside, “Here are the rations sent by your husband.” But the boy’s tongue was torn and bleeding. The wife asked, “Who sent this?” “Your husband has sent it.” “My husband? I am very glad. What is the matter with you?” “He was very angry with me because I was a little late, so he tore my tongue,” replied the boy. When the Brahmin came back, his wife said to him, “Are you out of your mind? You tore the tongue of the boy who brought the rations which you sent.” “I didn’t send any rations,” he said. She showed him the bag. He fell at the feet of that lady and said, “You are my Guru from today because you had *darshan* of the Lord. I am a sinner. Because I tore the *shloka*, I could not see Him.”

2. “WHAT HAPPENED TO THE TRAIN?” (338)

There was an incident that took place in the Punjab some-time back. A railway guard had to be on duty at 8 p.m. in the evening, and before that he happened to go to a *satsang*. He thought that he would remain in *satsang* until 8 o'clock and then go to the station. The *satsang* inspired him to such an extent that he fell into a state of ecstasy. He remained in this state all night, and forgot the time. In the morning, he became conscious that he had not gone on duty at the railway station and thought, “What happened to the train? What is the matter? Now what will happen to me?”

He repented very much, and went to the chief officer and said, “I am very sorry. I could not come on duty. I do not know what happened to the train. I was to be on guard duty.”

“What is the matter?” the officer asked. “You were on duty. I saw you.”

“Don't talk to me sarcastically. I could not come.”

“What are you saying? The train went on time. You were there. See your signature in the attendance register.”

His attendance was marked, and his signature was also there. He was stunned. It seems he wept before the Almighty and said, “O Lord! If Thou art so kind to me, I shall devote my entire life to you only!” He immediately submitted a letter of resignation, left the service, and spent the rest of his life doing *bhajan* and *kirtan*.

The lives of saints are replete with instances of this kind. The lives of saints are standing illustrations of the truth of the great statement of the Almighty, which is applicable not only to saints and sages, but to every one of us. Perhaps we are saints in the making. Eternally awake is the Almighty in His omniscience.

3. IF WE OFFER OURSELVES, THAT SHALL BE THE GREATEST PLEASURE TO GOD. ⁽³⁴¹⁾

What is offered is not of consequence in the eye of God. The *bhava*, or the feeling, or the mode, or the attitude with which it is offered is what counts. God does not want anything from us. If our heart is there, then of course He will accept it. If our heart is not there, the offering is devitalised. Devitalised offerings are not accepted. If we offer ourselves, that shall be the greatest pleasure to God. If we offer something that is dear to us, that is also a pleasure to God, but a lesser pleasure. But if we offer something that is not dear to us—an old coin or a torn note—that is not going to satisfy God because He knows our feelings, our motives.

It is said that Arjuna and Bhima were worshipping Lord Siva. Arjuna was collecting tons and tons of *bilva* leaves, and offering mountains of these leaves to Lord Siva in worship. Bhima was also worshipping Lord Siva, but he did it only in his mind. He had no physical leaf, and did not bring anything from the forest to offer to Lord Siva. One day, it seems, Arjuna and Bhima were taken to Kailasa for some reason. They saw cartloads and cartloads of *bilva* leaves being brought by the *ganas* of Siva, and they were poured at his feet. And some people were also bringing little handfuls of leaves and throwing them. Arjuna asked, “Who are these people who are bringing little bunches of leaves and offering them, and who are these who are offering cartloads?” “That little bit is what has been offered by Arjuna, and the cartloads are the offerings of Bhima,” they said. “Bhima? He never does any worship,” said Arjuna. “He has done the worship, and Lord Siva is pleased,” they replied. Bhima offered cartloads because his mind was there; and Arjuna offered a little bit because it was a physical offering.

4. “MAY YOUR ACTIONS BE DEVOTED TO ME, DEDICATED TO ME”⁽³⁴³⁾

“If you offer anything in sacrifice, *yajna*, let it be to My satisfaction. I am the Universal *bhokta*, or the enjoyer of all sacrifices. If you eat anything—a meal, breakfast, lunch—let it be offered to Me.” This kind of offering of food which goes into our stomach as a dedication to the Almighty is described in the Chhandogya Upanishad. It is called *pranagnihotra*. *Pranaya svaha*, *apanaya svaha*, *vyanaya svaha*, *samanaya svaha*, *udanaya svaha*—people chant these mantras and sip water five times before they start their meal. This is a ritual known mostly to Brahmins. The idea is that we should not eat our meal like animals, gulping it like pigs or swallowing it like dogs. Our attitude towards food should not be that of an animal. Food is a sacred offering to the divinity inside, who digests whatever we eat through the *Vaisvanara fire*. The *pranas* are the digesters of the food. If the *pranas* are not satisfied with the food that we throw into our stomach, it is not going to be received. Disturbed *pranas* will not receive any kind of delicacy; and if the stomach is not operated by the Vaishvanara *agni*, the food is not going to be digested. “Whatever you offer outside in the form of sacrifices, in *yajnalas*, that is also an offering to Me, and whatever you offer inside by way of a meal that you take, that is internal *yajna* that you perform as *prana-agnihotra*. Therefore, may your actions be devoted to Me, dedicated to Me. Whatever be these actions, whether secular or religious—clerical, military, business, sweeping the floor, or anything that you perform according to the station of your life and your location in society—let it be dedicated to Me, and you shall see that you are taken care of abundantly by the guardians of the earth.”

5. HERE IS A RECIPE TO BREAK THE CHAIN OF KARMA. ⁽³⁴⁵⁾

Whatever we think, that shall take place. Whatever we believe in, that shall materialise. Whatever we deeply expect, that shall be granted to us; and if we expect the grace of God, it shall be poured abundantly upon us. One who is an adherent to the dharmas of *sannyasa* and yoga—renunciation and actual practice—such a person is freed from all the results of good and bad deeds. *Karmabandha* is broken. Karma is supposed to be binding, and no one can be freed from the bonds of karma. But here is a recipe to break the chain of karma; and the laws that usually operate in the world of space and time, the three-dimensional realm, do not operate in the four-dimensional realm. That is the meaning of saying that even sins are pardoned and destroyed. If we commit a mistake in a dream, we are not punished for it when we wake up. Whatever be the mistake that we commit in a dream, it is absolved merely by the fact of our waking. So is the case with any mistake that we commit here. Any error, even any sin, is abolished completely, root and branch, because we have awakened into the consciousness of the eternal four-dimensional Absolute. God says, “I have neither friend nor foe. Like sunlight and rain, I pour myself on all people equally. But if you do not open yourself to Me, the light will not shine upon you and the rain will not affect you in any way. I am equally accessible to all.” The basic fundamental reality behind all the names and forms is one and same: *sat-chit-ananda svarupa*—Existence-Consciousness-Bliss. It is equally present in all names and forms—in inanimate matter, in insects, in ants, in reptiles, in animals, in plants, in human beings, in the gods in heaven. It is equally present everywhere, as the ocean is equally present and at the root of all the ripples, waves, etc., that appear on its surface.

6. COMPLETE REJECTION OF ANY PERSON IS NOT IN THE CONSTITUTION OF GOD'S ORDINANCE. ⁽³⁵²⁾

It is said that even the worst of sinners—very bad people, wicked persons—can also reach God. They do not get damned to hell. Eternal damnation is not the doctrine of the Bhagavadgita. There is punishment, to some extent, meted out on account of erroneous actions performed in this world, with the nemesis following automatically. Action breeds reaction. It is not punishment meted out by somebody; it is a punishment meted out by the action itself as an automatic reaction that comes forth on account of an action—whether it is good or bad, positive or negative, harmonious or disharmonious. Complete rejection of any person is not in the constitution of God's ordinance. The poem *About Ben Adhem* by Leigh Hunt describes how the humblest person, who was unknown and unrecorded in human history, received the first call from God. Famous people do not go to God so easily. The greatest sages and saints are unknown persons in the world; the known ones are second-rate heroes. The greatest of beings, who come to redeem humanity by merely their existence or thought, perform no action in the historical or political sense. They merely release some energy—an aura around them, a potential—that pervades the whole earth. We are told in our scriptures that Vyasa and Narayana are residing in the Badarikashrama for the solidarity of mankind, and are invisibly performing miracles by their very existence—and not necessarily by the movement of their hands and feet. Even hell is a kind of purgatory, like a temporary prison. No one's spirit is damned forever to an eternity of suffering. On account of the compassionate presence of the immanent God in all things and there being nothing external to God, there is no such thing as an eternity of suffering or eternal rejection.

7. WHERE WAS GOD SITTING BEFORE HE CREATED THE WORLD? ⁽³⁶⁰⁾

God's existence is a difficult thing to conceive. We say that God is all-pervading. This idea of the all-pervadingness of God arises due to the space which we see before our eyes. Pervading all things means existing as a vast expanse, like space; but this comparison is inept for God Himself because God is prior to the manifestation of space. He is said to be omnipresent because of our idea that there is an extended spatial universe. If there is no space and no expanse of the three-dimensional world, the idea of omnipresence will not arise in our mind. We say He is omniscient—knows all things; but where were the 'things' before creation took place? So the idea that He is all-knowing is also not a good definition of God. We say He is all-powerful, omnipotent; but on whom does He exercise His power if there is nothing external to Him? Where was God sitting before He created the world? Because of the world, because of this created universe, we say He is everywhere, He knows all things, and He is all-powerful. Do we describe Him in terms of what He has created? What was He before He created? Where was He seated? Such difficulties are beyond human comprehension. The statement "Everything comes from Me—even the universe, the gods, and the rishis" leaves us in a state of mental perplexity as to how God could be the Creator and yet remain transcendent. And, in His transcendent state, where does He exist? This question is very intriguing because the term 'where' implies space, location, distance, and a situation. We would realise and appreciate that, because of this difficulty, God cannot be defined. It is Pure Existence.

8. SRI KRISHNA REPLIED, “INFINITE ARE MY NAMES”.⁽³⁶⁸⁾

(Story of Muchukunda and Kalayavan)

There was a great sage called Muchukunda, who helped the gods in a war with the demons. Indra, who was highly pleased with him said, “Ask for a boon.”

He said, “I am very much tired. The only thing I need is a good sleep. This is the blessing: Let me sleep somewhere in a corner without disturbance, and bless me also that if anybody disturbs me while I am asleep, he shall perish in one second.” “Be it so!” said Indra.

Then Muchukunda, with post-war fatigue, went into a cave and fell asleep. Meanwhile, Kalayavana, a demon discharged by Kamsa under the instigation of Jarasandha and others, was pursuing Sri Krishna; and Sri Krishna, with a double motive in his mind, entered the cave in which Muchukunda was sleeping, which Kalayavana saw. Sri Krishna was dark blue in colour and, fortunately or unfortunately, Muchukunda was also the same colour. Sri Krishna entered the cave and stood in a corner, and the demon Kalayavana also entered. When he saw someone with almost the same colour as Sri Krishna lying down, fast asleep, he said “Oh, you are sleeping here!” and kicked him with his foot. The sleeping man slowly opened his eyes, and immediately the demon was reduced to ashes. Then Sri Krishna came forward. Muchukunda looked at him and said, “Who are you, this great mysterious magnificence that is standing before me? Will you kindly tell me your name?” Sri Krishna replied, “Infinite are My names. You can count the grains of sand on the shores of the ocean, but My glories and My names are larger in number than the sands on the beach of the ocean.”

9. THE ELEVENTH RUDRA APPEARED IN THE FORM OF FIERCE HANUMAN. ⁽³⁷⁵⁾

There are eleven Rudras, of which the most peaceful and compassionate one—the salubrious and most easily approachable, calm and quiet one—is Siva. Rudra is supposed to be very angry, ferocious and active; but all forms of Rudra are not like that. Rudra is also Siva. There is the Siva aspect which is calm and blessed and subdued, and there is also Rudra which is fierce. “There are eleven Rudras, of which the glorious, peaceful Shankara am I, radiating love and compassion.” It is said that Ravana worshipped Rudra in all the forms. Ravana had ten heads. The story goes that Ravana cut off one of his heads and offered it to one form of Rudra. He then cut off another head and offered it to the second Rudra. In this manner he offered his ten heads to ten Rudras; but the eleventh Rudra could not be appeased because Ravana did not have eleven heads. The eleventh Rudra became angry because nothing had been offered to him, so he appeared in the form of fierce Hanuman. It is said that Hanuman in Lanka was a manifestation of the eleventh Rudra—Rudravatara—who destroyed Lanka because Ravana could not satisfy him. It seems that Ravana wept and said, “If I had eleven heads, I would not have suffered like this. I had only ten.” God says, “I am the destroying principle at the end of time. I become Rudra and dance to the tune of the dissolution of the whole cosmos. The *tandava nritya* of Rudra will take place at the end of time. When the music of the *damaru* starts, the earth will tremble and become pieces; the sun, moon and stars will fall down, and the whole of creation will become liquid. I am that destroying principle. I am also the principle that will re-create after the destruction.”

10. “DO YOU WANT ME? THEN YOU SHOULD NOT BE.” ⁽³⁹⁰⁾

We say that so-and-so had *darshan* of Lord Krishna—which means to say, we want to see Lord Krishna with our own eyes, standing before us, but we do not know the fact that Lord Krishna, or whatever our concept of God is, is an all-pervading presence and, therefore, we cannot stand outside God. A dry piece of grass cannot carry hot embers; the grass will be reduced to ashes. So when we ask for the vision of the Almighty, perhaps we do not know what it is that we are asking for. We are asking for the abolition of our existence in order that God may exist. There is an old saying: Where there is desire of any kind in terms of the mind and the sense organs, there God is not. Where God is, this kind of operation through the mind and the senses cannot be there. Either we are or God is; we can choose between the two. There is no bargaining: “Let me be there a little bit, and You also be there little bit.” This kind of bargaining is not possible with God. He is utterly special, Who wants everything to be cut and dried. “Do you want Me? Then you should not be.” We will be frightened. “If I am not there, what good is there in my asking You to have this vision? If You are there, how will I know that You are there? You say I should not be there. Okay, maybe You are there. How would You expect me to know that You are there if I am not there?” God says, “I do not know all that. Either you are and I am not, or I am and you are not.” We are not prepared for this kind of logic on the part of the Absolute. This is the reason why none of us can be said to be wholly fit for this kind of realisation, and neither was Arjuna.

11. SRI KRISHNA SHOWED THE VISHVARUPA FOUR TIMES IN HIS LIFE. ⁽³⁹¹⁾

Sri Krishna showed the Vishvarupa four times in his life. When he was a little baby, his elder brother complained to their mother that he was eating mud. His mother caught hold of the child and gave him a slap, “You are eating mud!” “No, I didn’t eat mud. You can see my mouth,” he said. He opened his mouth, and that lady saw the whole universe—all the oceans and rivers—and she was stunned. Then *maya* immediately cast a veil over her and she entirely forgot the vision, and placed the child on her lap. The second time Sri Krishna showed this terrific vision was in the court of the Kauravas, when Duryodhana would not listen to any good advice. The third time was this Bhagavadgita Vishvarupa Darshana. The fourth time was when Sri Krishna was returning to Dvaraka after the war was over and on the way, near Rajasthan, he met a sage called Uttanka. Uttanka stopped Sri Krishna and said, “Please! What happened, after all? There was a quarrel between the Pandavas and the Kauravas, and you were trying to mediate. What was the outcome of it?” Sri Krishna replied, “Oh, it was all no good. I tried my best to make peace, but Duryodhana would not listen. War took place, they were destroyed, and the Pandavas were crowned king.” “Oh! You are a very partial person. This is very bad. You could have stopped the war if you wanted to. No! I’ll curse you just now,” said Uttanka. Then Sri Krishna said, “Why do you waste the little *tapasya* that you have gained by the service of Guru, etc.? Your curse cannot affect Me, because the Universal Power is in Me.” “Is it so? Is it? Are you the Universal Power? May I know that, then?” Immediately Lord Sri Krishna showed the Vishvarupa once again, and then he left for Dvaraka.

12. THE MAJESTIC POWER OF BHARADVAJA RISHI. ⁽³⁹⁵⁾

Bharata, the brother of Rama, went to the forest in search of Rama. He was accompanied by a large retinue, with elephants and horses and chariots, thousands in number. Perhaps he was under the impression that Rama would yield and come back, and he would take him back in all glory. He happened to pass through the ashram of Sage Bharadvaja, who was living in a little hut; and he wanted to offer his obeisance to the great Maharaj before continuing. He went to the sage's ashram and prostrated before him. "Have you come alone, all the way from Ayodhya?" asked Sage Bharadvaja. "No, Maharaj. There is a big army with me," replied Bharata. "Why did you not bring them here?" "I would not like to disturb your holy atmosphere." The sage said, "I would like to entertain you today with dinner for all people". Bharata said, "Maharaj, We have got our own preparation. We require only your blessing." Bharadvaja said, "It shall be a pleasure to serve you with a repast. The sage went to his *yajnasala*, lit the fire and poured ghee, and said, "*Indraya svaha*. Indra! I want to serve Bharata and all his host with a repast. When he uttered these words, immediately, there was a dazzling light. The forest vanished. Celestials carrying golden plates started descending from the skies. Thousands of cooks, with food which was so fragrant that it could be smelt even from a distance, started serving such delicacies that even the emperor had not tasted. During dinner there was beautiful music. There was celestial bedding for everybody. Then they all slept, and had a good rest. In the morning, everything vanished. The sage called Bharata and enquired, "Did you have a good dinner? Did you have a good rest?" Bharata did not know what to say. He was weeping with joy. The idea is that these people are Godmen; and what God can do, these great heroes of spirit also can do.

13. EVERY EVENT TAKES PLACE SIMULTANEOUSLY IN EVERY PART OF THE WORLD. ⁽⁴⁰⁶⁾

Though the Bhagavadgita was spoken prior to the commencement of the war, in another realm of existence the Mahabharata had already taken place, and victory had been won by the Pandavas. Everything had been done in another realm; we may call it the fourth dimensional realm, where events occur prior to their manifestation in the three-dimensional world. A lot of time is taken for events to manifest themselves as concrete appearances in the physical world. Even when wars take place in the world, they occur in heaven first. Ideas clash before people physically clash. An ideological war takes place first in the ethereal realm. The decision as to what would be the outcome of the Mahabharata war had already been taken in higher realms, and the implementation of the decision in the form of an actual conflict, from the point of view of the process of time, was yet to take place. There are wonders and wonders in the world. It is said that in some of the realms of creation, the Mahabharata has not yet occurred. It is to take place. In some of the realms of creation, the Mahabharata has already happened; and in other realms it is happening just now. Suppose a king comes in a procession from Delhi to Laxmanjhula. For the people in Delhi, the procession is about to start, and he has moved. He has reached Muzafarnagar. The people in Delhi say the procession is over. The people in Muzzafarnagar say the procession is taking place. The people in Rishikesh say it has not yet taken place. Thus, for one it has already happened, for another it is just happening, and for a third person it has not happened at all. This applies to all the events in the world. Every event takes place simultaneously in every part of the world, but they appear to be manifest at different times.

14. THIS IS MENTIONED IN THE DRONA PARVA. ⁽⁴¹¹⁾

Many of the contributors to the victory (of Pandavas) in the war are not known to history. Of course, Sri Krishna's participation in this great Armageddon is well known, and we need not say anything about it. The hypnotic effect that he cast on the entire army when he gazed at the warriors was also a great contributory factor, as it drew fifty percent of the strength of the Kauravas. Hanuman, who was invisibly present on top of Arjuna's chariot—Arjuna is known as Kapidhvaja because of this—terrified the nerves of all the soldiers with his roar, and they were practically paralysed by the very sound of it. But something more was there. After the war was over, Arjuna was sitting calmly at one place, and Krishna Dvaipayana Vyasa came to see him. Receiving the honoured guest and seating him, Arjuna posed a question: "Great Master! I have some doubt in my mind. During the war, which is now over, I saw something in front of me every day—some human-being-like figure whose feet were not touching the ground. It was whitish and greyish, with a trident in hand. I had no occasion to ask this question to anybody. But now thou art here, O Master, will you tell me what it is that I have seen?" Vyasa replied, "Blessed you are, Arjuna. It was Lord Siva. He knew that you were helpless. Before Bhishma, Drona and Karna, even a hundred Arjunas could not stand. Knowing this, knowing your goodness and your physical incapacity to meet these people, Rudra himself was standing in front of you. He did not take up arms. He did not use his trident. He only exuded a fragrance around him. That fragrance killed them, and they had no life afterwards. Though they appeared to be alive, they were actually corpses. Who could win this victory except Rudra, that great yogi of yogis? O Arjuna, You had *darshan* of the great Shankara." This is mentioned in the Drona Parva.

15. VERY RARELY OUR SOUL ACTS. ⁽⁴²¹⁾

When the soul rises into action, the mind and the body cannot stand it. Very rarely our soul acts. In deep sleep we are possessed by our soul, and so we are immensely calm, quiet and happy. In the state of deep sleep, there is a subdual of all distraction for the time being. And in intense agony at the point of death, the soul also rises and is in complete possession of our personality. When we are sure that death is imminent and we do not have permission to live even for a second more, then the soul rises up into an action of agony. The third occasion when the soul rises is in an intense fulfilment of passionate action, whether it is political or personal. Where one loses oneself completely in a frenzy of behaviour and action, at that time the soul temporarily takes possession of us for a minute, for a second. It is only in these three conditions that the soul acts: at the greatest point or height of intensity when our longing is fulfilled, or when we are dying, or when we are sleeping. At other times the soul is sleeping, and only our mind is acting. It is necessary for the soul to act in devotion to God—not merely because we are dying, or we are fulfilling some desire, or we are sleeping. This is a fourth kind of state altogether in which the soul acts. The thrill, the stimulation, the rejoicing, the horripilation, the sense of loss of self-consciousness, and the sense of being possessed by Universal-consciousness characterise this devotion gradually, stage by stage. This alone can permit us to have this Great Vision. No action, no *tapasya*, no study, no ritual, no charity can help us, because they are all in the world of space and time.

16. SUCH A PERSON REACHES ME. ⁽⁴²²⁾

There are three processes: knowing, implementing, and materialising the love of God. First of all it is a vision and a knowledge. To know and to visualise, to see and to understand, has been bequeathed to Arjuna. He understood because of the explanation given by the Lord Himself as to what it is. He saw it, but he did not enter into it. He was standing outside it, as it were. He was looking at it. But it has to be borne in mind that the fulfilment of God-consciousness, or God-realisation, consists not merely in having the vision of God or knowing Him in a special characterisation. We have to merge ourselves into it. The Atman becomes Brahman. The soul enters into the Maker of all things. “This devotion, which is the supreme means of knowing Me, will enable one to know Me, to visualise Me, and finally to enter into Me, which is the salvation of the soul.” Sankaracharya tells us in his commentary that the verse “*matkarmakrn matparamo madbhaktah sangavarjitah, nirvairah sarva-bhuteshu yah sa mam eti pandava*” (11.55): is the quintessence of all teaching. That is his opinion. “O Arjuna! Such a person will reach Me who performs all action and duty for My sake—*matkarmakrn*; who regards Me as supreme above all things anywhere—*matparamo*; who is intensely devoted to Me throughout the day and night for all time—*madbhaktah*; who is not attached to anything and is free from contamination by anything in the world—*sangavarjitah*; who has no enmity with anybody and doesn’t hate anyone, and no one is an enemy of that person—*nirvairah sarvabhuteshu*: no living being is antagonistic to that person and he is not antagonistic to any living being. Such a person reaches Me.”

17. UNLESS WE BECOME WHOLE, WE CANNOT ATTAIN THE WHOLE. ⁽⁴²⁴⁾

Kaliyuga manifested itself in full force in the picturisation of the Mahabharata battle. No one loved another. Everyone hated the other. From that *samsaric* mire of intense antagonism, conflict and fear, the soul had to be taken gradually, stage by stage. This has been done by the instructions that Sri Krishna gave, as a very good schoolmaster would give, without telling more than what is necessary under the given condition. Apt words were used and suitable suggestions fitting to the occasion were given—not a word more, not a word less. But gradually the tempo went on rising, and we have observed how the tempo rose. The explanations became more and more clarifying, more in depth in their nature, until they reached a kind of perfection, where the individual person was taught the art of self-integration and making oneself whole. Unless we become whole, we cannot attain the Whole that is the Universal Reality. As we know very well, most of us are shreds of personality, fractions of the psyche, torn pieces of individuality, and none of us is complete in ourselves. We think different things at different times, and we do not know today what we will think tomorrow. There is a non-alignment of our psychological individuality. The understanding, the feeling, the willing and the emotion do not act harmoniously in concert. Therefore, unhappiness, suspicion and even sleeplessness are caused by this distracted action of the psychological organ *antahkarana*—*mano*, *buddhi*, *ahamkara*, *chitta*, which act as if they are independent entities, while actually they are four facets of a single action of the total psyche. For the integration of personality—to wean the person away from this difficulty of non-alignment—the art of meditation is prescribed.

18. READ THE ELEVENTH CHAPTER OF THE BHAGAVADGITA EVERY DAY. ⁽⁴²⁵⁾

The true religion of humanity is impartial in its nature and considers every human being as a brother or a sister, a cooperator, a pilgrim on the path. There is a spirit of cooperation among the individuals on account of everyone wanting only one God, because it has been emphasised that outside the one God there cannot be another god. The little gods, whom people generally worship, are the manifestations, the facets, the fingers or the more concretised forms of the Universal Being, and their worship will also bring some result. We will get some blessing even from a *patwari*, but that is not enough. It is not sufficient because full authority of administration is not invested with the *patwari*. So is the case with the little gods. They will give us some blessing, but these blessings have a beginning and an end, and we will repent afterwards that the thing that we sought was not actually obtained. Therefore, it is necessary to seek the One God, outside Whom there cannot be any other god. It is further added that God is so kind and merciful that He shall take care of us as a kind father, as a kind mother, as a grand-father, as a great grandfather, as our very life-breath, our very sustenance—everything. For the perfection of yoga, for the removal of dirt in our mind, for removing even sins, and to do *prayaschitta* for any mistakes that we have committed, the Eleventh Chapter is generally read. The Eleventh Chapter of the Bhagavadgita is like a *mantra* which will purify us, cleanse our mind and burnish our soul. Students of yoga, students of true religion, lovers of God, would do well to read the Eleventh Chapter of the Bhagavadgita every day, because without some kind of prop, some assistance from outside, we will not be in a position to contemplate on God independently.

**19. KARMAPHALATYAGA, IS FINALLY SUPERIOR
EVEN TO MEDITATION THAT IS COUPLED WITH A
DESIRE FOR THE FRUITS OF ACTION.** ⁽⁴³⁵⁾

The Lord says, “Do the works that you perform every day as a duty. ‘Duty for duty’s sake; work is worship’ is the motto that you may keep before Me. Do not expect anything from the work that you perform. Let it be an unselfish service that you render to people or to anyone for whose sake you are working.” This is karma yoga. *Jnana*, or knowledge of your union with Me, is superior to the practice that you attempt for concentration on Me.” That is, wisdom of God is superior to just daily practice. But *jnana* does not mean merely knowing in an academic or scriptural sense. We may know God through the study of the Bhagavadgita or the Upanishads. Here, *jnana* is used in two different senses: the higher knowledge, and the lower knowledge. The higher knowledge is that which has no object in front of it. The lower knowledge is that which is a means of knowing something else, a means to the performance of work, etc. In the case where knowledge is of a lower type which has an object in front of it—it may be scriptural knowledge, academic knowledge, learning, whatever it is—it is inferior to meditation. Direct meditation is superior to knowledge which has an object in front of it. Hence, higher knowledge—knowledge which has no object in front of it—is superior. But if we meditate with a desire for the fruits of our actions, this meditation is inferior to our renouncing the fruits of actions because if we meditate with a love for the fruits of action, our selfishness persists. “So I consider *karmaphalatyaga*, the abandoning of fruits, or the result of all that you do, as finally superior even to meditation that is coupled with a desire for the fruits of action. From this kind of renunciation of the fruits of action, you will attain peace.” *Tyagac chantir anantaram*: “You will get peace with these methods that I mentioned.”

20. WHAT IS THE RELATIONSHIP BETWEEN CONSCIOUSNESS AND MATTER? ⁽⁴⁴⁵⁾

The so-called field—this body or anything that is material—is an unconscious presentation that is usually called matter. That which knows matter is consciousness. Throughout the history of philosophy, there has been a lot of controversy on the theme as to what is the relationship between consciousness and matter, and this controversy has not subsided even today. How do we connect consciousness with matter? The knower of the field knows the field. Consciousness has no characteristic of matter, and matter does not have the characteristic of consciousness. Consciousness does not move, whereas matter is always in a state of flux and agitation. Therefore, they are dissimilar in their character. They cannot have any kind of connection, yet they seem to be working together in some way for the purpose of effecting some aim, which seems to be the very process of evolution. The Sankhya doctrine gives a very humorous analogy to explain how consciousness, which is intelligent, works together with matter, which is unintelligent. Consciousness has eyes but no legs. It cannot move. It is universal existence. Therefore, it can see because it is intelligence, but it cannot move because it has no legs. *Prakriti* has legs; it can move. But it has no eyes; it cannot see. It has no consciousness. Now, suppose there are two persons going on a journey: one who can see but cannot walk, and another who can walk but cannot see. They make an arrangement between themselves. The blind person who can walk carries on his shoulder the legless person who can see. So the carried person sees and directs the path, and the legged one moves. This is how consciousness and matter work together, says Sankhya in a humorous analogy.

21. THESE ARE THE TREMENDOUS CONTRADICTIONARY QUALITIES OF GOD. ⁽⁴⁵⁹⁾

Sarvendriyagunabhasam sarvendriyavivarjitam (13.14): That which we cognise through the sense organs as objects of sense is also a manifestation of this Brahman, conditioned by the sense organs. But it is free from all sense organs. It can be cast into the mould of sensory perception in the form of objects, but it is not an object, because it has no relationship with any sense organ. It has no relation to anything in the world. Transcendent is the Reality. Though it is transcendent, it supports everything by also being immanent at the same time. *Nirguna gunabhoktr ca*: It has no quality by itself, because to say that a thing has quality would be to compare it to something else. It is blue, it is red, it is tall, it is short—we cannot say anything about it because all these definitions, all these descriptions, require a comparison of it with something else; and because something else external to it does not exist, it cannot be regarded as having any quality at all. Therefore, it is called *nirguna*. *Gunabhoktr ca*: But all qualities reside in it. Though it has no quality by itself, whatever beauty we see, whatever colour we see, whatever sound we hear, whatever sensations we have, everything is on account of its existence. Every kind of statue can be found inside a block of stone, but actually there is no statue at all inside a block of stone. *Bahir antash ca bhutanam* (13.15): It is everywhere—outside us, as well as inside us, like a pot that is sunk in the ocean has water outside it as well as inside it. This Brahman is flooding us: inwardly as the Atman, and outwardly as Brahman. Everywhere it is, outside and inside. *Acharam*: It does not shake or move; and it does not fluctuate like the world of the three *gunas*. *Charam eva ca*: It moves, and nobody can move faster than it; and yet it is totally immovable. These are the tremendous contradictory qualities of God.

22. *PURUSHA* IS INACTIVE CONSCIOUSNESS, WHEREAS *PRAKRITI* IS BLIND ACTIVITY. ⁽⁴⁶⁶⁾

Prakriti and *purusha* may be said to be *anadi*, or beginningless, if we are to go according to the original doctrine of the Bhagavadgita, which does not expect us to think of *purusha* and *prakriti* as two different things but as potencies, powers, or manners of working of God Himself—Ishvara, Purushottama. On the one hand, *prakriti* is extension, space-time; and on the other hand, there is *purusha*, or consciousness. Consciousness and extension constitute the principle of the immanence of God in the universe. *Prakriti* and *purusha* can be beginningless in the same sense as God is beginningless, because of the fact that they are powers of God. *Prakriti* is the cause of the origin of the causal chain. The cause-and-effect relationship is operative only in the realm of *prakriti*, whereas pain and pleasure are experienced by *purusha*. The contact of *purusha* with *prakriti* is the reason behind the experience of pleasure and pain. Experience is not possible unless there is consciousness, and consciousness is available only in the *purusha*. *Purusha* is inactive consciousness, whereas *prakriti* is blind activity. They somehow get juxtaposed, and it appears as if there is conscious activity. Actually, there is no conscious action. Action is always unconscious because it is connected with the movement of the *gunas* of *prakriti*, who have no self-consciousness. But the *purusha* does not act; it is conscious. So there is a peculiar jumble—a juxtaposition of the consciousness that does not act with the *prakriti*, which acts but does not know—and this results in the appearance of conscious activity. For instance, we seem to be doing something consciously. This ‘seeming to be doing consciously’ is due to a mix-up of the *purusha* and *prakriti* principles in us—our body being the *prakriti*, and our Atman being the *purusha*.

23. *PURUSHA* DOES NOT ENJOY, BECAUSE IT ITSELF IS BLISS. ⁽⁴⁶⁷⁾

Purusha located, or lodged, in the *prakriti* appears to enjoy the qualities of *prakriti*. When water moves, the sun that is reflected in it also appears to move. But really, the sun, which is the cause of this reflection in the water, is not affected in any way whatsoever. Similarly, this contact of consciousness with matter—*purusha* with *prakriti*—makes it appear that there is enjoyment, and that there is an agency in action. *Purusha* does not enjoy, because it itself is bliss; but the sorrow that is the fate of the *purusha* seems to be the outcome of its contact with *prakriti*. A pure crystal appears to be coloured, or disfigured, by the colour of the object that is brought near it. Thus, one enjoys and one suffers. Really, consciousness does not enjoy and does not suffer. But the movements of *prakriti* in this manner or that manner—as *sattva* or *rajas* or *tamas*—makes the consciousness, the *purusha*, feel as if it is transparent and happy when it is in contact with the *sattva* of *prakriti*; it is disturbed, agitated, angry and passionate when it appears to be reflecting through the *rajoguna* of *prakriti*; and it is very slothful, lethargic and static when it is in contact with the *tamasic* quality of *prakriti*. Because of repeated contact and getting habituated to this kind of contact with *sattva*, *rajas* and *tamas*, the *purusha*—as it were, indescribably though—forgets its original universality, and develops a tendency to get involved in the fulfilment of its own limited desires, the limitation being caused by the *rajoguna prakriti* with which it also comes in contact. Just as a lion cub that is lost may end up in a flock of sheep, and may bleat like a sheep though it is actually a lion, the universal *Purusha* bleats like an individual on account of its contact with the distracting qualities of *rajas* and *tamas*, and it is born in various species.

24. Tulsidas says, “*Binu satsanga viveka na hoi*” ⁽⁴⁷¹⁾

There are people who cannot do these things: they cannot meditate; they cannot contemplate the Self by the self; they cannot meditate on the categories of Sankhya (The twenty-four categories of creation mentioned in the Sankhya doctrine reveal the fact that our individuality is also constituted of the same universal categories and, therefore, we do not stand independently as persons by ourselves. Thus, our personality-consciousness and ego-consciousness automatically vanish even by contemplation on the twenty-four *tattvas* of the Sankhya. Hence, some attain the state of perfection by the Sankhya category); they cannot engage themselves in the *ashtanga* yoga of Patanjali; they cannot do karma yoga. What should they do? The compassionate Lord says: “They also reach Me, who merely listen to My glories and the glories of this knowledge in *satsanga*.” Not knowing the difficult techniques of practice, they can attain perfection by only hearing—*srutva*. *Satsanga* is a very potent method of self-purification. If the *satsanga* is properly conducted and we are honest in our participation in that *satsanga*, that *satsanga* itself will be sufficient not only for purification of the self, but it will even act as a supreme meditation itself. We will be in ecstasy at that time. As Tulsidas says, “*Binu satsanga viveka na hoi*”: Without *satsanga*, discrimination does not dawn. By merely hearing the glories through *satsanga*, people also attain perfection. Therefore, all of you will attain moksha. You will not be reborn, because at least you have heard what is being said. God is very compassionate. He will not harass you with hard disciplines. Listen, hear, and absorb this knowledge that you have heard into yourself. You will cross over the realm of death—*mrtyum atitaranti*.

25. CONSCIOUSNESS CANNOT DO ANYTHING, AND DOING CANNOT BE CONSCIOUS. ⁽⁴⁷⁴⁾

‘Consciously doing something’ is a misnomer. Consciousness cannot do anything, and doing cannot be conscious. So, if this knowledge arises in a person that activity is only the movement of *prakriti* with its three *gunas*, and the consciousness thereof is totally independent of the *gunas*, they will not ever feel that they are the doer of action. That is, their consciousness will always be in a state of witness, or detachment, from the process of action. But our body and our consciousness are so intimate that we cannot distinguish one from the other. That is why we feel that we are doing things, while really there is no such thing. When a red-hot iron rod is placed before us, we do not see the iron rod; we see only fire, though the fire and the iron rod are two different things. And when we touch it, what are we touching? Are we touching the fire, or are we touching the iron rod? We may say that the iron rod burns. The iron rod does not burn; it is the fire that burns. Yet the two have been superimposed on each other in such a way that the rod looks like fire, and the fire appears to have the shape of a lengthy rod. The fire does not have the shape of the rod, and the rod has no heat; but yet, we mix up two aspects and say that the long rod is hot. In a similar manner, we make a mistake in our own selves by imagining this body is conscious. The body cannot be conscious. Consciousness is different from the body; therefore, when there is bodily action—which is nothing but the action of *prakriti*, because the body is made up of *prakriti*’s three *gunas*—we begin to imagine, “I am doing something. And because I feel that I am doing something, I also expect a result to follow from that action, and I must enjoy the result of that action. I am doing the action and, therefore, the fruit of that action should come to me.” Hence, karma *phala* comes as a recompense for the feeling that one is doing.

26. WE DO NOT WANT TO PERISH, BECAUSE THE DEEPEST SELF IN US CANNOT PERISH. ⁽⁴⁷⁸⁾

As the sun in the sky illumines the whole world, so does this *ksetrajña purusha*, this Atman pervading all things, illumine all bodies. Self-consciousness and the desire to survive are implanted in all species in creation by the operation of this all-pervading Universal Consciousness. Consciousness is eternal. That is why there is an instinct in everyone not to die. It is the consciousness inside that is actually responsible for our fear of death, and for our desire to lengthen our life as much as possible. It is an empirical, externalised, distorted form of the eternity of the Self. We do not want to perish, because the deepest Self in us cannot perish. But because we have mixed up the eternity in us with the three *koshas*, including the physical body, we make the mistake of perpetuating this body and wanting to exist as individuals for all time to come. Actually, this instinct for survival and the longing to exist always arise not from the body, but from the Atman inside, which is invisible to us. Its very existence is obliterated from our activity and perception, which is conditioned by the sense organs which always move in an externalised direction. The mind and senses cannot know that there is an Atman at all and, therefore, we are caught up. Those who are able to distinguish between *ksetrajña* and *ksetra*, between *purusha* and *prakriti*, between the Self and its object, and between consciousness and matter shall attain the Supreme Abode. If this distinction is clear before us, we will be totally unattached to everything in this world, and we will not be reborn into this world of *prakriti*, this world of the three *gunas*. We will attain the Supreme Abode—*param*.

27. SUCH A PERSON ATTAINS TO UNITY WITH BRAHMAN. ⁽⁴⁸⁵⁾

The principle behind the operation of the three *gunas* is that when one is active, the other two are inactive. When all the sense organs release in a kind of radiance, as it were, there is brightness in the face, there is a kind of composure in the personality of an individual, and there is a kind of calm and quiet aura around that person. If this is recognised in any individual, we must conclude that *sattva* is predominant in that person. When *rajas* becomes active, there is greed in the mind of a person; there is a sense of possessiveness. Always starting new projects but not being able to bring them to conclusion, never ceasing activity till the end of one's life, with desire at the back of all these projects of action, these are supposed to be the basic qualities of *rajoguna*. When *tamas* predominates, what happens? There is no light in front of oneself. There is no radiance or hope on the horizon at all and, therefore, there is no inclination to do anything. There is an inactive tendency in the person. There is always the committing of mistakes whenever any kind of initiative is taken. There is delusion at the back of all these things. That is the essential nature of *tamoguna*. If a person leaves this body while *sattva* is predominant, then that person reaches higher worlds such as heaven, and even regions above heaven. But if a person dies while *rajas* is predominant in the mind, he is then reborn into conditions of intense labour, work and attachment. If one dies while *tamas* is predominant, he will be reborn in a sub-human species as some kind of animal; and even if he is born as a human being, he will be a non-utilitarian individual who is usually called idiotic. When a person, with his eye of wisdom, sees that all the drama of life is only a performance of the three *gunas*, and only the three *gunas* do anything anywhere, and knows, at the same time, that there is something above the three *gunas* such a person attains to unity with Brahman.

28. ANALOGY OF TWO BIRDS PERCHED ON A SINGLE TREE. ⁽⁴⁹⁸⁾

This analogy is in the Veda and also in the Upanishad. On this large tree, two birds are perched. One of the birds is busy eating the sweet berries, the fruits that are yielded by this wonderful tree, but, unfortunately, these are forbidden fruit. So delicious is this fruit, so rapidly is the bird gulping the fruit, so insatiable is the desire to eat it, and so endlessly is this activity of eating going on, that it has lost consciousness that there is another bird sitting by its side. If we are at a large luncheon and are given delicious dishes, we may not notice the person sitting next to us because of our enchantment by the food. The bird that is by the side of this indulging bird is not eating anything. It is just sitting there and gazing at all the wonders of this manifestation of the tree, knowing everything about it, root and branch, but not concerned with either the majesty of the tree, the size of the tree, or the beauty of its product, the fruit. The bird that is eating the fruit of this tree is attached. The bird that is unconcerned and is just looking at the tree is detached. The tree cannot affect the bird that is detached, but the bird that is attached is bound hand and foot. When the eating is over and it is satiated, and cannot eat any more, the bird looks around and sees another bird sitting by its side. The moment it looks at that other bird sitting there, this bird attains liberation. By the mere consciousness of the existence of that bird, without having to do anything at all with it other than the mere awareness of it being there, liberation is attained. There is no necessity to deal with God. The only thing that is required is to be aware that such a thing called God exists. The mere awareness of the existence of such a thing called God is sufficient for the liberation of the soul, and no activity is called for here. The unconsciousness of there being such a thing called God is the reason why we are indulging in all the wondrous binding activities of the world and are busy eating the delicacies which this world is yielding for us.

**29. IT IS GOOD TO REACH GOD, AND IT IS NOT GOOD
TO COME BACK FROM THAT. ⁽⁵⁰²⁾**

It is impossible to describe in words why it is not good to come back, and why it is good to be there (at the Imperishable abode of God). By any kind of logic or scriptural quotation, one cannot be convinced as to why that attainment, from where there is no return, is necessary. Some people try to give examples to convince us in some way, in a feeble manner. It is like going to the waking condition from the dream world. Would we like to go back to the dream world once again? Yesterday we had a good dream or a bad dream, and then we woke up. Now we have a very clear waking consciousness. Do we grieve that we have woken up from that dream, that we have lost our dream kingdom? We were Akbar Badshah or Caesar in the dream world, and now we have woken up as ordinary mortals. Which is better—being Caesar in the dream world or this perspicacious consciousness of waking? This waking consciousness includes everything that we saw in dream. Not only the dream perceiver, not only the seer or the observer of the dream, but the entire space, time and objects—the whole universe of dream—are contained in the waking mind. That is to say, this wondrous universe to which we are so attached, from which we are afraid of leaving, is contained in that thing which we are attaining and from which there is no point in returning—as there is no point in returning from waking to dream once again. We may say, “There are so many people in this world. Am I to leave them here and go alone, as a selfish man, to the abode of that from where I will not come back?” The same analogy applies here. Did we not see many people in dream? Why did we wake up, leaving them all in the dream world? These are some illustrations that will clear the cobweb of our mind and make us feel inwardly convinced that it is good to reach God, and it is not good to come back from That.

30. THERE IS AN ABSOLUTE BEYOND THE SEEING OR WITNESSING CONSCIOUSNESS AND THE WITNESSED WORLD. ⁽⁵¹³⁾

The Bhagavadgita scores a point above the Sankhya when it says there is something above both *purusha* and *prakriti*. For the Sankhya, there is nothing above *purusha* and *prakriti*. According to the Sankhya, there are only two realities—consciousness on the one side and matter on the other side—and everything can be explained by the juxtaposition and the interaction of *purusha* and *prakriti*. So why should we want a third thing? But, interestingly and very specially, the statement is made that there is a Being transcending this so-called *prakriti*, and it is above even the *purusha*. The perceiving consciousness and the perceived object are transcended in a universal consciousness that absorbs both into its original essence. The *purusha* and the *prakriti* of the Sankhya can be said to be like a universal subject and a universal object; but we cannot regard a subject as being conscious of an object unless there is a mechanism which makes it possible for *purusha* to be aware of *prakriti*. As *prakriti* is totally *jada* and inert, it cannot act on *purusha*; and as *purusha* is wholly consciousness, it cannot act on *prakriti*. Therefore, they are total dissimilarities. If that is the case, creation cannot be explained. With all kinds of manipulated analogies, the Sankhya tries to explain how they act, though they cannot act, because of the original assumption of the Sankhya that the two have different qualities. But they appear to be acting, like the right and left hands acting in harmony. The two hands have no connection other than through the body, of which both are parts. It is here alone, in the Bhagavadgita, that a transcendent opinion is held that there is an Absolute beyond the seeing or witnessing consciousness and the witnessed world. God is not simply consciousness; He is not simply an object of perception in the form of the whole universe. “Unthinkable Reality, Supreme Transcendence, Purushottama am I”, the Lord says.

31. THE GREATEST SIN IS IGNORANCE OF GOD. ⁽⁶⁰¹⁾

The greatest sin is ignorance of God, and every other form of crime, offence and sin is an offshoot of this ignorance of the Ultimate Reality. Because the final sin is the separation from God Himself, unity with God will destroy all sins—just as all evil that we perform in the dream state will be destroyed automatically by waking up. In dream we have borrowed so much wealth from somebody, we have committed this offence, that offence, all our property has been taken away, we are in a state of great grief. We are on our deathbed, as it were. All the experiences, all kinds of relationships that we were involved in during the state of dream do not produce any effect whatsoever when we wake up into a consciousness higher in quality than the dreaming state. The mere transformation of consciousness is equal to the fulfilment of all duties. Otherwise, even after waking up from dream we have to pay the debts that we have incurred in dream. Nothing will affect us, because consciousness determines everything. God-consciousness being the highest of awakenings, the world stands in relation to it as a dream. So, all the values, all the goodness and the badness, evil and sin in this world, whatever we call it, is like mist before the sun. It is annihilated root and branch because we have fulfilled the highest law. The offences and the sins that we commit in this world are no doubt violations of certain laws, but the fulfilment of the highest law includes all expiation in regard to the violations of laws that we have performed. God takes care of us to see that we shall not be punished, because we have done the greatest duty, more than anything that the world can conceive; and we have performed the greatest sacrifice, not comparable with any sacrifice that we can think of in this world; and we have cut at the root of all sin by uniting ourselves with God.

Om Shantih Shantih Shantih.
Om Tat Sat.

ॐ



THE MAHA-MRITYUNJAYA MANTRA

“Om Tryambakam Yajamahe
Sugandhim Pushtivardhanam;
Urvarukamiva Bandhanan-
Mrityor-Mukshiya Mamritat”

Meaning :-

Om – “We worship the Three-Eyed one (Lord Siva), who is fragrant (with energy), and who nourishes well all beings. May He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper)”.

This Mantra wards off all kinds of accidents, bestows health and long life and ultimately confers Immortality.



SRI SWAMI KRISHNANANDA

Worshipful Sri Swami Krishnanandaji Maharaj took birth on the 25th April, 1922, in Puttur, Karnataka, as the eldest child in a highly religious and orthodox Brahmin family well versed in Sanskrit, and was named Subbaraya. Reading from the Srimad Bhagavata that Lord Narayana lives in sacred Badrinath Dham, the young boy believed it literally and entertained a secret pious wish to go to the Himalayas, where Badrinath is located, and see the Lord there.

Swami arrived in Rishikesh in the summer of 1944. When he met Swami Sivananda and fell prostrate before him, the saint said: "Stay here till death, I will make kings and ministers fall at your feet." Swami Sivananda initiated young Subbaraya into the holy Sannyasa on the sacred day of Makar Sankranti, the 14th January, 1946, and he was named Swami Krishnananda.

In 1957 Swamiji became the Secretary especially concerned with the management of finance, which continued until 1961 when Sri Gurudev nominated him as General Secretary of the Divine Life Society, which position he held until 2001.

Swami Krishnananda was a master of practically every system of Indian thought and Western philosophy. "Many Sankaras are rolled into one Krishnananda," said Sri Gurudev. Swami Krishnananda, the embodiment of Bhagavan Sri Krishna, lived in the state of God-consciousness and guided countless seekers along the path of self-realisation. Swamiji attained Mahasamadhi on the 23rd of November, 2001.





Spiritual Journey in January

**This book has been offered
at the lotus feet of
H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ
on the occasion of his auspicious
Punya Thithi Aradhana
on 8.11. 2016 (Gopashtami)**



**The Divine Life Society Branch
RAZOLE - 533 232.
A.P.**