

श्री परमात्मने नमः
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः
श्रीमद् भगवत् गीता अध्याय 18 श्लोक 66

THE REFLECTION ❀

Before reflecting upon above statement of Lord Shree-Krishna, from Bagwat-Geeta, it is necessary to understand the background sufficiently.

The man is roof and crown of the creation. He is equipped with the most advanced and highly developed inner instrument 'अंतःकरण', known as 'MIND'. Unlike other lower graded species namely animal, birds and creatures in sea, he can think and have choice to act. The question should be asked, "Why man has been given such wonderful equipment called Mind? With it does he expected only to have the best food, the best shelter, the best entertainment and the best mate? If so then he is no good than an animal that eat and produces offspring.

Bhagawan Shree-Krishna highlights most important purpose of 'HUMAN' life in Bhagwat Geeta

- ❖ Get rid of grief and sorrow and live happy and stress-free life.
- ❖ Get rid of shackle of actions.
- ❖ Know who I am.
- ❖ Know what is universe.
- ❖ Know the Supreme Power that creates and controls the universe.
- ❖ What is relation between you, Universe and the Creator?
- ❖ How to know and seek the supreme and evolve to Supreme Stage.

1) GET RID OF GRIEF AND SORROW AND LIVE HAPPY LIFE

Mind is man. As the mind, so is the individual. If the mind is disturbed, the individual is disturbed. If the mind is good, the individual is good. This mind, for purposes of our study and understanding, may be considered as constituted of two distinct sides--one facing the world of stimuli that reach it from the objects of the world, and the other facing the "within" which reacts to the stimuli received. The outer mind facing the object is called the objective mind--in Sanskrit we call it the Manas--and the inner mind is called the subjective mind--in Sanskrit, the Buddhi.

That individual is whole and healthy in whom the objective and subjective aspects of the mind work in unison with each other, and in moments of doubt, the **OBJECTIVE MIND** readily comes under the disciplining influence of the **SUBJECTIVE MIND**. But unfortunately, except for a rare few, the majority of us have minds that are split. This split between the **SUBJECTIVE** and the **OBJECTIVE** aspects of our mind is mainly created by the layer of egoistic desires in the individual. The greater the



distance between these two phases of the mind, the greater is the inner confusion in the individual, and the greater the egoism and low desires which the individual exhibits in life. Through the five "gateways of knowledge," the organs of perception, all of us experience the world of objects around us at all moments of our waking state. The innumerable stimuli that react with our sense organs (Receptors) create impulses which reach the OBJECTIVE mind and these impulses filter deep down to the subjective stratum through the intervening layers of individual ego-centric desires. These impulses, thus reaching the SUBJECTIVE mind of a person, react with the existing impressions of his own past actions that are carefully stored away in the subjective layer and express themselves in the world outside through the five organs of action (effectors). These impressions deeply rooted in minds are called 'Vasanas', or Desires which governs the attitude of mind.

At each moment, man meets with different patterns of these stimuli, and thus constantly gathers new impressions in the 'subjective-mind.' Every set of impulses reaching it not only adds to the existing layers of impressions already in it, but also gets colored by the quality of these Vasanas hoarded within. When they are translated into action, the actions carry a flavor of the existing Vasanas in the 'subjective-mind.'

When desire is not fulfilled mind gets agitated. That is the state of unhappiness. Tranquility is 'Happiness'.

One way of maintaining happy state of mind is to have minimum desires to full fill.

We can write equation of Happiness as

$$\text{Happiness} = \frac{\text{No. of Desires Fulfilled}}{\text{Total No. of Desires present}} = \text{Min 0 Or Max 1 i.e. 0\% or 100\%}$$

It is interesting to see that if the denominator of above equation is large then quotient the Happiness decreases. So the lesser the desire more is happiness is the proven principal. Bhagwan Shree-Krishna has given many tips for getting rid of grief and to be happy.

These are Lord Krishna's logical arguments for why one must not grieve.

It is not that (as if) at any time (in the past), indeed, was I not, nor you were, nor these rulers of men (existing). Nor, verily, shall we all ever cease to be hereafter.

geeta II-12

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the resolute man does not grieve at it.

geeta II-13

Nobody is mortal. The existence is eternal. Understand this fact and do not grieve.

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata.

geeta II-14

Perception of feeling happy and unhappy is very natural tendency of senses. Understand this fact and do not grieve.

Know, 'That', Supreme Principal to be Indestructible by which all this is pervaded. None can cause the destruction of That --- the Imperishable

Geeta II-17

They have an end, it is said, these bodies of the embodied-Self. The Self is Eternal, Indestructible, and Incomprehensible. Therefore, fight, O Bharata.

Geeta II-18

The Supreme is indestructible where as all things and beings are bound to vanish. Understand this fact and do not grieve.

Whosoever knows Him to be Indestructible, Eternal, Unborn, and Inexhaustible, how can that man slay, O Partha, or cause others to be slain?

Geeta II-21

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.

Geeta II-22

*This (Self) is said to be Un-manifest, Unthinkable and Unchangeable. Therefore, knowing this to be such, **you should not grieve.***

Geeta II-25

*But even if you think of Him as being constantly born and constantly dying, even then, O mighty-armed, **you should not grieve.***

Geeta II-26

*Indeed, certain are death for the born, and certain are birth for the dead; therefore, over the inevitable, **you should not grieve.***

Geeta II-27

*Beings un-manifest in the beginning and un-manifest again in their end seem to be manifest in the middle, O Bharata. **What then is there to grieve about?***

Geeta II-28

One sees this as a wonder; another speaks of this as a wonder; another hears of this as a wonder; yet, having heard none understands this at all! (Except those who by the grace of Guru become free of duality of Pain & Pleasure of senses to become calm and quiet within. – this is Jnaneshwar mauli's addition to Vyas's Shlok)

Geeta II-29

*This, the Indweller in the body of everyone is ever indestructible, O Bharata; and, **therefore, you should not grieve for any creature.***

One must apply his mind logically and try not to give. To give up grief and to calm one's mind is the first step towards evolution as only calm and quiet mind is capable of doing logical thinking and able to produce useful results.

2) GET RID OF SHAKLES OF ACTIONS

FRUITS OF ACTION (*Karma-phala*) --- The Law-of-Karma, which is often misunderstood as the Law-of-Destiny, forms a cardinal creed of the Hindus and a right understanding of it is absolutely essential to all students of the Hindu Way-of-Life. Nature's justice is always perfect and, therefore, if the Hindu philosophers accept that each of us individually suffers because of our crimes committed in another form, and in a different locality, at a different period of time in the past; certainly, there must be some identity between the SINNER IN THE PAST and the SUFFERER IN THE PRESENT. This identity, the '*Shastra*' says, is the mind-and-intellect-equipment in each one of us. Each act, willfully performed, leaves an impression upon the mind of the actor according to the texture of the motive entertained. In order to work out and remove these impressions --- *vasanas*-catharsis --- each individual arrives at his specific field of activity in life. Sin-impressions in the mind can be wiped away only with the waters of tears, acting upon the mind, in an atmosphere of sobs and sighs. Thus, every one gets his quota of chances to weep, which, in many cases, comes to be discovered, later on, as not so sorrowful, after all. A mind which has thus been completely purified, fails to see a situation really worth weeping for. Weeping, in fact, is not ordered by the circumstances, but by the "*papa* or the sinful tendencies" in the mind of the miserable.

Merely because there is a record in my gramophone box, I will have no music. Even when it is placed on its disc and revolved at the required speed, it will not and cannot sing. Music can come out of it

only when the needle is in contact with it. The un-manifest music in the disc can be brought to expression only through the sound-box. Similarly, here, the mental impressions cannot in themselves bring either disaster or reward unless they are connected with the external world through the needle point of our ego-centric self-assertion. One, who lives in perfect equanimity in all conditions, must necessarily come to live in a realm of his own, away from the pleasure and pain of the INTELLECT, the sobs of success and failure of the MIND, and the fears of loss and gain in the FLESH. To the degree an individual detaches himself from his own body, mind and intellect, to that degree his ego is dead, and, therefore, since the "sufferer" is no longer available, there cannot be any more "fruits-of-action" for him to suffer. Rightly understood, we shall realize, during our discussions on this chapter, how this Theory of Krishna has not the novelty of an original idea. The more intimately we understand it, the more we shall realize that Krishna has but given a new vesture to an ancient idea. But due to this re-statement in the Geeta, of a cardinal truth of ancient Hinduism, a religion that was dying revived itself. And from the days of its origin, five thousand years before Christ was born, it is beckoning us today, even two thousand years after the Nazarene's death.

So shackle of action is noting but pleasures and pains. Lord Krishna advocates technique of 'Karma Yoga', for this purpose.

The wisdom concerning *sankhya* and *yoga* thus far described is of the following nature:

**व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥**

Here, O Joy of the Kurus, Kurunandana, there is but a single-pointed determination; many-branched and endless are the thoughts of the irresolute.

Geeta II-41

In *Karma Yoga*, which the Lord is now explaining, even the highest achievement of Self-realization is possible because, there, the man works with one resolute determination, with a single-pointed mind. Those who perform actions, laboring under endless desires for results, get their inner personality disintegrated, and with a shattered, thousand pronged mind, they are not able, consistently, to apply themselves to any line of action; therefore, their endeavors invariably end in disastrous failure.

In this stanza lies the secret of Hindu success --- briefly hinted at in hasty words herein. With a single-pointed mind, if an individual can entertain any single resolute determination and act consistently towards its success, achievement must certainly result. But invariably, man, victimized by his ego, entertains hundreds of desires, often mutually contradictory, and therefore, comes to play upon these fields with an impoverished and exhausted mental strength. This is, psychologically, what we call as "Self-cancellation of thoughts". When this comes to plague the mental zone, it exhausts all the potentialities of man and loots away all his chances of success.

Pairs-of-opposites are the experiences in our life such as joy and sorrow, health and disease, success and failure, heat and cold, etc. Each one of them can be experienced and known only with reference to and as a contrast to its opposite. Therefore the term 'pairs-of-opposites' (*Dwandwas*) envisages, in its comprehensive meaning, all the experiences of man in life. Krishna advises Arjuna to be free from all pairs-of-opposites (*Dwandwas*). NITYA-SATTWA-STHAH --- "Ever established in purity."

The purity, *Sattwa*, the subtlest of the three *gunas*, often becomes impure by its contact with attachments and the consequent agitations (*Rajas*) that attack the intellect with delusion and grief, and veil it from the right cognition of the Real Nature of things (*Tamas*). To be established in purity (*Sattwa*) would, therefore, mean keeping ourselves least agitated, and so, least deluded in our perceptions of things and beings, and in our estimation of their true nature. *Yoga* and *Kshema* in their meaning, include all the activities of every living being in the universe. These are the two urges which

goad every one in all one's activities. 'Yoga' means 'to attach oneself to i.e. to 'acquire' for purposes of possessing; and 'Kshema' means 'all efforts at preserving the acquired.' Thus the two terms *Yoga* and *Kshema* encompass all our ego-centric activities motivated by selfish desires to acquire and, compelled by equally selfish wishes, to hoard and preserve what has been acquired. To renounce these two temperaments is to get away immediately from the two main fields that yield the poisonous harvest of extreme restlessness and sorrow in life. It is very easy for a spiritual master to advise an aspirant to be "free from the pairs-of-opposites, and remain ever pure and free from the natural appetites for acquisition, and the usual greed for preservation. It must be well understood that the philosophy not for mere intellectual reading, it has to be put to practice. But the philosophy will be practical only when the seeker is advised as to HOW he can do so. This 'how' of it all has been indicated by the last word in the stanza: *Atmavan* --- "be established in the Self?" The persecutions of the pairs-of-opposites, the instinct to be impure, the desire to possess and the anxiety to preserve, all belong to the ego-centre, which is born when the Self identifies with the body, mind and intellect, and when the consequent ego suffers the pangs of anxieties, pains and sorrows. To detach ourselves from these by keeping a constant sense of awareness of our pure Divine Nature is the Path shown in the Geeta. Established in the Self, the individual ego, ever pure and free from all anxieties, finds itself beyond the experiences of the world. Necessarily, he will be trans-*gunas*. One who is beyond the *gunas* has no more use for the *Veda* Text Books --- he is the Master, thereafter, to amend the *Vedas* or to add to them; he is the Master.

It necessary to understand here itself Lord Krishna is neither condemning Vedas nor he intends to suggest that Vedas are wrong. All rituals are suggested to a common man so that he first seeks the path with the temptation of heavenly pleasure. This is essential. The ultimate goal is beyond heavenly pleasures, but this is beyond the comprehension of a common uninitiated person. The scheme of Vedas is

1. First become man-man from animal man. So do's and don'ts are suggested.
2. Then satisfy your desire in correct ways so that you will be introduced to the 'God'.
3. Then practice renunciation on primary level and apply technique of 'Karma Yog'.
4. Then read scripture go to Master and get knowledge
5. With help of Master apply technique of 'Dhyan Yog'.
6. This will lead you to stage so that you will become 'Lover' of God, a 'Bhakta'.
7. Very soon due to Master and God's grace dissolution will occur.

Here lord suggest 3rd stage that is to practice renunciation on primary level and apply technique of 'Karma Yog'. And He declares in thundering words ----

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥**

Thy right is to work only, but never to its fruits; let not the fruit-of-action be not thy motive, nor let thy attachment be to inaction.

Geeta II-47

Before contemplating on this verse we must see beauty of the language of ShreeiVyasa.

'Karmani Te Adhikrah Asti, Phaleshu Na Kadachan'

This means you have got 'Adhikara' to perform only action but you have not at all 'Adhikara' on its fruits – the results.

In Sanskrit same word has many meanings and is used in different sentence in different context.

Adhikara = Right, Qualifications, Control, Controlling authority,

Bhagwan says, every man has right to act or to do physical work or to think on mental level. Action, emotions and thoughts are birth rights of a man. Rather is been **designed** to do so. In beginning God Thought 'Ekoham Bahusyad'. I am alone let me create more'. This first thought of God, Satya-Sankalpa' is first action. Then world created is re-action of His first thought. One can see every thing and being is doing action continuously. Even in insentient stone electrons are rotating continuously.

The whole universe is in action without any purpose. And that is the will of the God principal.

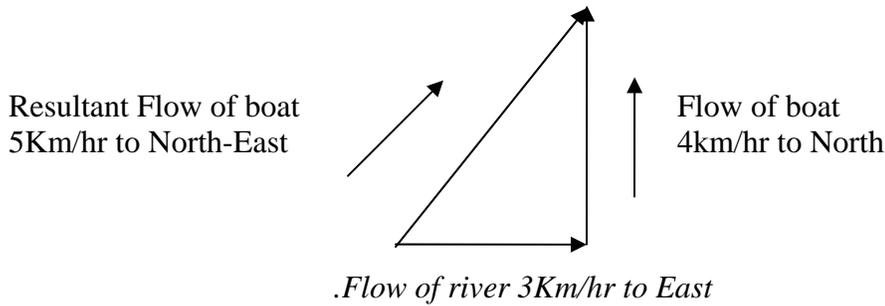
In modern language of computer we can say all things and beings are **programmed** to do action.

Now Bhagwan declare that you have no 'Adhikara on fruits of action. This is wrongly interpreted by many scholars. Normally is understood that, Bhagwan says 'Don't take fruits of action, or do not have any objective to do action. It means do service and don't take Payment act end of month.

It is not like that. Here meaning of 'Adhikara' is to have control over'. So he implies that well you are designed to do work but you don't have control over the result of your own actions. For every action there is a reaction. So result of action i.e. 'Fruits' are bound to be there; and you have to accept them as it is.

You are not alone to act in this universe; rather you are a link in this cosmic system. So the real result of many actions taken place is really different. This is called The Resultant of action.

Example: A boat is sailing at 4Km/hr across one bank to another bank. Where as flow of river is 3Km/Hr. then ultimate result of travel will be different



Above example gives little idea of what will be real 'Fruits' of action. In practice there are so many known and unknown actions are taking place and there results are not known so the final result of our action is really unknown. So to say we do not have control over result of over own action.

And therefore Bhagwan rightly says 'Do your Action as Duties but do not expect fruits as you desire or as you estimate to be.

More over Lord explains mechanism of action. He says ---

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कुतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

For any action to take place five factors must come together and contribute them in the process of action. They are namely ----

1. कर्ता Door: For any action to happen the Subject in form of doer is a must. Here for our study the doer is 'MIND' itself or 'an individual I' or 'Ego'
2. अधिष्ठान Substratum: To action take place a base or a field or a substratum is necessary. Here the substratum is 'The Body'.
3. करणम् Instruments: It is obvious that some instruments are always required. Here our five organs of Perception and five organs of actions are the instruments.
4. पृथक् चेष्टा Interaction: All instruments must be operated or interaction should take place.
5. दैव Universal Power or Entities: Light, Water, Air, Fire, Other Universal Forces as called as Deities essential for any action to take place. For example to read 'Deity of Light' i.e. Sun or a Lamp must have their favor on us.

If we study very carefully then we will realize that only one factor i.e. our own mind which we can control to **some extent. Other four factors where we have almost zero control. So our contribution is only 20% in the process. And 80% results are guided by, controlled by, or decided by all other four factors which we do not control.**

So now we understood that we can only act but should not expect desired results.

Further -----

Karma, without desire for the fruits, shall bring about inner purification, which is a condition precedent to spiritual awakening. The Geeta only gives an exhaustive exposition of this idea to incorporate in it ALL activities in the social and personal life; while in the *Vedas*, *Karma* meant only the religious and the ritualistic activities. Philosophy is not a subject that can be rightly understood by hasty students. The stanza now under review, when not properly understood, would seem to indicate an impossible method. At best, it would look as if it was a religious sanction for the poor to continue to be poor and a sacred permission for the rich to continue tyrannizing over the poor! To act in life "WITHOUT ANY EXPECTATION OF RESULTS" would seem to be almost impossible to one who is only trying to understand the stanza mentally. But when the same individual, after his studies, walks out into the open fields of life and tries to practice it there, he shall discover that this alone is the very secret of all real achievements. Earlier, we have indicated how Krishna, through his *Karma Yoga*, was showing "the art of living and acting" in a spirit of Divine inspiration. Here also we shall find, as we tussle with this idea in our attempt to digest it, that Krishna is advising Arjuna on the secret-art of living an inspired life. Wrong imaginations are the banes of life, and all failures in life can be directly traced to have risen from an impoverished mental equanimity, generally created by unintelligent entertainment of fears regarding possible failures. Almost all of us refuse to undertake great activities, being afraid of failures, and even those who dare to undertake noble endeavors, invariably become nervous ere they finish them, again, due to their inward dissipation. To avoid such wasteful expenditure of mental energy and work with the best that is in us, dedicated to the noble cause of the work undertaken, is the secret prescription for the noblest creative inspiration; and, such work must always end in a brilliant success. This is the eternal law-of-activity in the world. The future is always carved out in the present. Tomorrow's harvest depends upon today's ploughing and sowing. But, in the fear of possible dangers to the crops, if a farmer wastes his present chances of thoroughly ploughing, and carefully sowing at the right time, it is guaranteed that he shall not have any harvest at

all. The present moments are to be invested intelligently and well, so that we may reap a better time in the future. The past is dead; the future is not yet born. If one becomes unhealthy and inefficient in the present, certainly he has no reason to hope for a greater future. This fundamental truth, very well-known and easily comprehended by all, is, in the language of the Geeta, a simple statement: "If success you seek, and then never strive with a mind dissipated with anxieties and fears for the fruits." In this connection it is very interesting to dissect carefully and discover exactly what the *Shastra* means when it says: "Fruits-of-action." In fact, the reward of an action, when we understand it properly, is not anything different from the action itself. An action in the PRESENT itself, when conditioned by a FUTURE-time, appears as the fruit-of-the-action. In fact, the action ends, or fulfils itself, only in its reaction, and the reaction is not anything different from the action; an action in the present, defined in terms of a future moment, is its reaction. Therefore, to worry over and get ourselves pre-occupied with the anxieties for the rewards-of-actions is to escape from the dynamic PRESENT and to live in a FUTURE that is not yet born! In short, the Lord's advice here is a call to man not to waste his present moment in fruitless dreams and fears, but to bring his best --- all the best in him --- to the PRESENT and vitally live every moment, the promise being, that the future shall take care of itself, and shall provide the *Karma Yogin* with the achievements divine and accomplishments supreme. In effect, therefore, Arjuna is advised: "All that is given to you now is to act and, having known the cause of action to be a noble one, to bring into the activity all that is best in you and forget yourself in the activity. Such inspired action is sure to bear fruit, and again, it has its own reward-spiritual." The stanza gives the four injunctions guiding us to be true workers. A real *Karma Yogin* is one who understands: (a) that his concern is with action alone; (b) that he has no concern with results; (c) that he should not entertain the motive of gaining a fixed fruit for a given action; and (d) that these ideas do not mean that he should sit back courting inaction. In short, the advice is to make the worker release himself from all his mental preoccupations, and thus through work makes him live in the joy and ecstasy of inspired self-forgetfulness. The work itself is his reward; he gets himself drunk with the joy and **satisfaction** of a noble work done. The work is the means; the Higher Self-experience alone is the Goal-Divine. By thus re-acting readily to all external challenges, with his devoted attention upon Him, one can find peace easily, and a bosom thus purged of its existing *vasana*-bondagesis, to that extent, considered better purified for the purposes of meditation and the final 'Vedantic' realization of the Infinite glory of the Self.

IF A MAN SHOULD NOT PERFORM WORK PROMPTED BY DESIRES FOR THEIR RESULT, HOW THEN SHOULD HE PERFORM IT? THE REPLY FOLLOWS:

**योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥**

Perform action, O Dhananjaya, abandoning attachment being steadfast in YOGA, and balanced in success and failure. Evenness of mind is called YOGA.

Geeta II-48

From this stanza onwards we have an exhaustive discussion of the technique of *Karma Yoga* as conceived by Krishna in his Doctrine of Action and expounded in Vyasa's Geeta. A complete technique of how one can live the life of a truly inspired worker is explained here, and, to any careful student, who understands all the implications of the terms, it must be clear that a complete effacement of the ego and its vanities is to be achieved to succeed in this Path; and this is gained by practicing the equipoise mentioned in the previous stanzas. In this stanza, for the first time, the term *Yoga* has been used in the sense of the "evenness of mind" through work, and before it concludes, we also get an exhaustive definition of the term *Yoga* as used in the stanza. "Evenness of mind," the tranquility of mental composure, in facing all pairs-of-opposites is defined here as *Yoga*. Defined thus, the term

Yoga, indicates a special condition of the mind in which it comes to a neutral equilibrium in all the ebb and flow of life's tides. The instructions in the stanza advise us that desire less action can be performed only when one gets completely established in *Yoga*; here the terms precisely paint what Vyasa's definition means. Not only is it sufficient that a true worker should act in the world, established in equipoise and equanimity, but he should, amidst the changes of the world, also reinforce this poise, through a renunciation of his "attachment" (*Sanga*) to the immediate fruits of his actions. We shall try to enquire into the "attachment," mentioned here, which a seeker should renounce, so that he may become more efficient in performing inspired activities. To all sincere students, who have so far followed the Lord's words, it should be clear that "attachment" here means all factors against which Krishna has already warned us in the earlier stanzas and insisted that we must renounce them all --- viz., wrong imaginations, false expectations, day-dreams about the fruits of actions, anxieties for the results, and fears for future calamities that have not yet appeared to threaten our lives. When it is put thus as a list of mistakes to be avoided, any true *Karma Yogin*, striving upon the Path of *Yoga*, will find it impossible to practice it. But when we analyze this further with our understanding of the *Upanishads*, we can easily solve the riddle. All the above nerve-racking mistakes belong to the delusory ego-centre. When we analyze closely the stuff of which the ego is made we can easily find that it is a bundle of 'MEMORIES OF THE PAST AND HOPES AND EXPECTATIONS FOR THE FUTURE', the dead moments, that are no more, constitute the past. The future is unborn, and does not yet belong to us. To live in the ego, therefore, is to live either in the burial grounds of dead moments, or in the womb of time where the unborn future now rests. In all these pre-occupations, we lose the immediate moments given to us to act, to strive, to earn, and to achieve. It is this unintelligent squandering of the wealth of present chances, through our broodings and imaginations, which is hinted at here by the genius of Vyasa when he says, "Act, established in equanimity, abandoning attachment." Thus, in complete self-forgetfulness, to get intoxicated with the activities undertaken in the present, is to live vitally, fully and entirely with all the best that is in us. To dissolve ourselves thus --- our past, our future, our hopes, our fears --- into the fiery contents of the PRESENT is to work in inspiration. And inspired work ever promises the greatest returns. An artist, who is at work, forgetting himself in the very ecstasy of his work, is an example. One need not, for that matter, be a great artist even. One who is working interestedly with all his mind and intellect on any piece of work will not be aware, immediately, of any chance intruder. It will take time for the artist to come down from the realms of his joyous mood to the crystallization of the ego in him to recognize the intruder, understand his enquiry and give him an intelligent answer. In all inspired activity, the worker forgets himself in the work that he is doing. In all such activities, when the worker has gained almost a self-forgetfulness, he will not care for the success or failure of his activity because, to worry for the results is to worry for the future, and to live in the future is not to live in the present. Inspiration is the joyous content of thrilled ecstasy of each immediate moment. It is said that this content of a moment in itself is "the entire Infinite Bliss." Established thus in equanimity, renouncing all egocentric- attachments, forgetting to worry over the results of success or failure in the activities, act on," --- says, in effect, Krishna to Arjuna; and he adds that the great *Yoga* is to work thus with equipoise in all situations. IN COMPARISON WITH ACTION THUS PERFORMED WITH EVENNESS OF MIND, KRISHNA DECLARES:

**दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कुपणाः फलहेतवः ॥ ४९ ॥**

Far lower than the YOGA -of-wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the "fruit".

Work done with a mind undisturbed by anxieties for the results is indeed superior to the work done by a dissipated mind, ever worrying over the results. Here the term, "*Buddhi yoga*" has tickled some commentators to discover in it a special *Yoga* advised by the Geeta. *Buddhi* as defined in the *Upanishads* is the determining factor in the "inner-equipment"; *Nishchayatmika* is 'intellect'; *Samshayatmika* is 'mind'. Thus, when the thought flow is in a state of flux and agitated, it is called the 'mind'; and when it is single-pointed, calm and serene in its own determination, it is called the 'intellect.' Thus, *Buddhi yoga* means "to be established in the devotion to the intellect." Steady in your conviction, your mind perfectly under the control of your discriminative intellect, to live thus as a master of your inner and outer world is called *Buddhi yoga*. In *Buddhi yoga* we pursue our duties in life, without ever losing sight of our ultimate Goal in Life. Analyzing the meaning of the stanza in terms of what we have already seen regarding the split-personality and its cure through *Vasana*-purgation, we may interpret *Buddhi yoga* as an individual's attempt to live and act from the zone of the intellect which freely controls the mind's functions, and readily receives faithful obedience from the mind. The attempt of the mind to work in union with the intellect --- the "objective-mind" working under the control and the order of the "subjective-mind" --- is called *Buddhi yoga*. By so doing, instead of incurring more and more liabilities of new *Vasana*-bondages, the individual gains a release from the mental congestion created by the existing *Vasanas*. Thus, when an individual completely surrenders his ego, he is said to be "Established in *Buddhi yoga*." Hence it is said "SEEK REFUGE IN *Buddhi*," meaning: "let your mind be perfectly under the control and direction of the intellect." There is a solid reason why we should live under the control of the intellect. Those who live in the mental zone, tossed about by the mind's tribulations, get agitated by anxiety for the fruits-of-actions. Such people are termed here as 'wretched.' It is a powerful statement by which Vyasa condemns such thoughtless, unintelligent people: "WRETCHED ARE THEY WHO ACT FOR THE RESULTS." Understood properly, this is a wonderful guidance by following which we can totally eliminate all failures in life. Efficient activity in the present alone can order great results. They are "wretched" because they will be, in their desire prompted activities, incurring new *Vasanas* and thus will be thickening the veil of ignorance of their own glorious Divinity. Unselfish work, performed in a spirit of dedication and ego-less surrender, is the secret method of exhausting our *Vasana*-store. Such a mind alone, purged **clean**, can reflect the Self clearly and come to discover the Eternal God-hood. NOW, LEARN WHAT RESULTS HE GAINS, WHO PERFORMS HIS DUTY, WITH EVENNESS-OF-MIND:

**बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥**

Endowed with the Wisdom of evenness-of-mind, one casts off in this life both good deeds and evil deeds; therefore, devote yourself to YOGA, Skill in action is YOGA.

Geeta II-50

One who has an evenness of temper accomplished by his perfect withdrawal from the realm of sentiments and emotions, and who is established in his resolute intellect, gets himself transported from the arena of both the good and the bad, merit and de-merit. The conception of good and bad is essentially of the mind, and the reactions of merit and de-merit are left on the mental composition in the form of *Vasanas* or *samskaras*. He, who is not identifying with the stormy sea of the mind, will not be thrown up or sunk down by the huge waves of *Vasanas*. This idea is explained here by the term *Buddhi yukta*: one whose actions are all guided by his clear vision of his higher and diviner Goal.

The Geeta, throughout this section, is sincerely calling upon man not to live on the outskirts of his personality, which are constituted of the worlds of sense-objects, the physical body and the mind, but to enter into the realm of the intellect, and from there to assert his natural manliness. Man is the supreme creature in the kingdom of the living, because of the rational capacities of his discriminative

intellect. As long as man does not utilize this special equipment in him, so long he cannot claim his heritage as man. Arjuna was asked by Krishna not to be a vain and hysterical person, but to be a he-man and, therefore, ever a master of all his external situations. The great hero, Arjuna, became so frail and weak because he started living in delusory identification with the sense of his own physical security and with his various emotional attachments. He, who lives constantly asserting his full evolutionary status as man, becomes free from the chains and bondages of all his past impressions (*vasanas*), which he must have gathered in his pilgrimage through his different embodiments. "Therefore, apply yourself," advises Krishna, "to the devotion of action, *Yoga*." In this context, again, Vyasa is giving a definition of *Yoga*, as he means it here. Earlier, he had already explained that "Evenness of mind is *Yoga*." Now he re-writes the same definition more comprehensively and says, "*Yoga* is dexterity in action." In a science-book, if the very same term is defined differently in every chapter, it would bring about confusion in its understanding. How is it then that in the Science of Religion, we find different definitions of the **same** term? This riddle solves itself as soon as we carefully attempt an intimate understanding of the definition. The earlier definition is being incorporated in the latter one, because, otherwise, "evenness of mind is *Yoga*" may be misunderstood as a mere 'evenness of mind' producing inaction and slothfulness. In this definition such a misunderstanding is completely removed, and thus *Karma Yoga*, as indicated in the all comprehensive meaning implied herein, indicates the art of working with perfect mental equilibrium in all the different conditions indicated by the term "pairs-of-opposites" (*Dwandwas*). After dissecting this stanza thus, we come to understand what exactly the Lord's intention is. When *Yoga*, "the art of working without desire," is pursued, the *Karma Yogin* becomes detached from all the existing *vasanas* in himself, both good and bad. The *vasana*-pressure in the individual causes restlessness within. The inner-equipment that has become peaceful and serene is called the pure *Antah-Karana*, which is an unavoidable prerequisite for consistent, discriminative self-application in meditation. Thus all actions, when properly pursued, become means for the ultimate end of realizing the Self through meditation, with a pure mind. We have here yet another example of Vyasa using the frightening word *Yoga* in a tamer context in order to make his society then feel at ease with it.

WHY SHOULD WE CULTIVATE THIS EVENNESS OF MIND AND CONSEQUENTLY AN EXTRA DEXTERITY IN ACTION?

**कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥**

The wise, possessed of knowledge, having abandoned the fruits of their actions, freed from the fetters of birth, go to the State which is beyond all evil.

Geeta II-51

Being a man of action, extremely intelligent, and having not yet developed any blind faith in Lord Krishna's divine potentialities, Arjuna still questions mentally, and the Lord, anticipating his doubt, explains here why a man of true devotion to work should act, and with perfect evenness of mind strive to achieve. The wise, meaning those who know the art of true living, undertake all work, maintaining in them the full evenness of mind, and thus abandon all anxieties for the fruits of their actions.

These two conditions, under which the wise work, bring out fully the picture of an individual who acts renouncing both ego and ego-motivated desires. By identifying with the agitations of the mind, the ego is born, and, the ego so born gets riddled with desires as it gets anxious for the fruits-of-its actions. When one works with neither ego nor desires, one achieves *vasana*-purgation; this is possible only when one always has the **Higher Goal** in view.

So we have tried to learn exhaustively the Skill of getting rid of the 'Shackles' created by Actions', and now how to live not only happy, stress free life but also to evolve to God-Hood state? For this following enquiries are essential -----

KNOW WHO I AM

KNOW WHAT IS UNIVERSE

KNOW THE SUPREME POWER THAT CREATES AND CONTROL THE UNIVERSE

WHAT IS RELATION BETWEEN YOU, UNIVERSE AND THE CREATOR?

Now very interesting part of our study is to understand 'Who I am', What is universe, what is God or the supreme power and the relation between me, universe and the God. Geeta answers all above questions beyond doubts.

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥**

Earth, water, fire, air, ether, mind, intellect, egoism --- these are my eight-fold PRAKRITI.
Geeta VII-4

In an attempt to explain the world outside as a marriage between matter and spirit, great thinkers of the *Vedic* period had exercised their philosophical acumen and had given us the *Sankhyan* Philosophy. According to them, the Spiritual Factor (*Purusha*) presiding over a given matter envelopment, dynamizes the inert matter and makes the insentient mineral assembly to act, as though it is intelligent and vital. This idea becomes clear to us when we take an example from the modern world.

With steel and iron, the manufacturer completes a steam engine and when the cold engine is harnessed to steam, at high pressure, it does work. Steam by itself can never express its dynamic capacity and strength; on the other hand, when it is made to work through given equipment, it is capable of adding motion and performance to the inert iron assemblage. Thus, one of the schools of philosophy in India tries to explain scientifically, how the Eternal and the Perfect Self comes to express Itself as the world-of-plurality, in the embrace of matter. This also explains the relationship between Spirit and matter. The technical terms used in the philosophy for those two items are: *Prakriti*, for the "matter-envelopments," and *Purusha* for the "Spirit-factor." Krishna explains in this and the following stanza, all the items that together constitute the matter and those that constitute the Spiritual Entity within a living man. Once the individual comes to understand clearly the distinction between matter and Spirit he will indeed come to understand that the Spirit identifying with matter, is the cause for all Its sufferings and when It is detached from Its identifications, it re-discovers for itself its own essential nature as Perfection and Bliss Absolute. The spirit identifying with matter, and sharing the destinies of the inert equipment, is called the "ego" (*Jeeva*). It is the "ego" that comes to rediscover itself to be nothing other than the Spirit that presides over matter. In order to make Arjuna realize how exactly one is to understand the true nature of the Self, in all Its divine might and glory, Lord Krishna tries to enumerate the matter-aspect, as distinct from the Spiritual-Truth in each individual. The five great elements, mind, intellect and ego constitute, according to the Geeta, the eight-fold *Prakriti* that has come to be superimposed upon the Truth through ignorance. The five great cosmic elements are represented in the microcosm by the five sense-organs by which the individual comes to experience and live in the world of sense-objects. Thus, the list making up *Prakriti* is

nothing other than the subtle body and its vehicles of expression are constituted of the sense-organs. The sense-organs are the channels through which the world of stimuli reaches within, and the inner point of focus of the five sense organs is called the "mind". The impulses received by the mind are rationally classified and systematized into the knowledge of their perception by the intellect. At all these three levels of sense perception, mental reception, and intellectual assimilation, there is a continuous sense of I-Ness, which is called the "ego". These constitute the equipments through which, at the touch of Life, man functions as the intelligent being that he is. WHAT THEN IS YOUR HIGHER NATURE?

**अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥**

This is the "lower" PRAKRITI; different from it, know thou, O mighty-armed, my "Higher" ' PRAKRITI, the very Life element, by which this world is upheld.

Geeta VII-5

After enumerating in the above stanza the "lower" nature of the Self, Krishna says that this is not all. The Self possesses, besides these equipments, a Higher-Nature which is constituted of Pure Consciousness, or Awareness. It is this Spiritual Entity that makes it possible for the body, mind and intellect, made up of mere inert minerals, to act as if they were in themselves so vitally sentient and Intelligent. The Spiritual Factor is the entity by whose contact the equipments function, and without which the equipments become dull and insentient. If Consciousness were not in us, we would not be able to experience either the world **outside** or the world within us. It is the Consciousness that maintains, nourishes, and sustains all the possibilities in us. Without this Spiritual Spark functioning in us, we would be no more intelligent or divine than the "stone world". Even by a more material consideration, we can logically come to accept the conclusions declared in this stanza. I am standing on the floor of my house; the house is supported by my piece of land; the land is protected by the city Corporation; the city is supported by the country; and the country is supported by the world; the world is supported by water --- the waters of the ocean; water is held in position by the atmosphere, and the atmosphere is a part of the planetary system! The universe stays in space, and this space rests upon the "concept of space" that is in our mind! The mind gets its support from the judgment of the intellect. Since the decision of the intellect is known and realized by the Consciousness in us, this Spiritual Entity is, indeed, the ultimate support for the entire world-of-change (*Jagat*)!!! In philosophy, the term *Jagat* means not only the world of objects perceived by us through our sense-organs, but it includes in its concept, the world experienced through and interpreted by the mind and intellect also. Thus the world-of-objects, the world-of-feelings, and the world-of ideas that we experience, together, in their totality, constitute the *Jagat*. This is supported by the Conscious Principle with Its grace showering upon them all. In this sense also, Krishna's declarations are scientifically true, when He says that the "Higher" *Prakriti*, the Principle of Consciousness, is that "BY WHICH THIS ENTIRE WORLD OF EXPERIENCES IS SUSTAINED." HOW IS THE SELF THE CREATOR, SUSTAINER AND THE DESTROYER OF THE WORLD?

**एतद्द्वोनिनी भूतानि सर्वाणीत्युपधारय
अहं कृत्स्नस्य जगत्ः प्रभवः प्रलयस्तथा**

Know that these (two PRAKRITIS), are the womb of all beings. So I am the source and dissolution of the whole universe.

Geeta VII-6

The above-mentioned Higher and lower-nature, each functioning in the embrace of the other, cause all the manifestations of the world of plurality. If matter were not there, the latent dynamism in the Spirit will not find a field for its expression. Matter, by itself, in its inertness, will not be able to express the similitude of Consciousness unless the Spirit was there to dynamise it. Electricity, expressing itself through the filament in the bulb, manifests as light. Without the bulb, the light in the electricity cannot manifest itself, nor can the bulb smile forth in light without the electrical current flowing through it. The bulb is the equipment, functioning through which, electricity expresses itself as light. Similarly, the Spirit, when it comes to function through the five layers of matter, discovers for itself a field to express its own potentialities. Keeping this idea in mind, Lord Krishna declares here: "THIS TWO ARE THE WOMB OF ALL BEINGS." It is not very difficult for an intelligent student to understand what it actually means. Not only does the pluralistic world of objects, feelings, and ideas rise from, and stay in the Spirit, but it dissolves into It, again to become the Higher-Nature. Thus, the lower-nature is, in its essential constitution, nothing other than the Higher. The Higher, forgetting Its own divinity, identifies Itself with the lower and comes to the ego-centric sorrows and imperfections. The Higher seemingly suffers, at present, in Its own delusions, the sorrows of the lower. Its own rediscovery of its native divine glory is the redemption of matter. The idea that the lower has arisen from the Higher is likened to the way in which pots of different shapes and colors have all arisen from the mud. Just as the mud is the truth in all the pots, the Higher is the essential Reality in all the objects of the sense-organs, mind and intellect which the lower procreates. THEREFORE:

**मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in 'Me', as clusters of gems on a string.

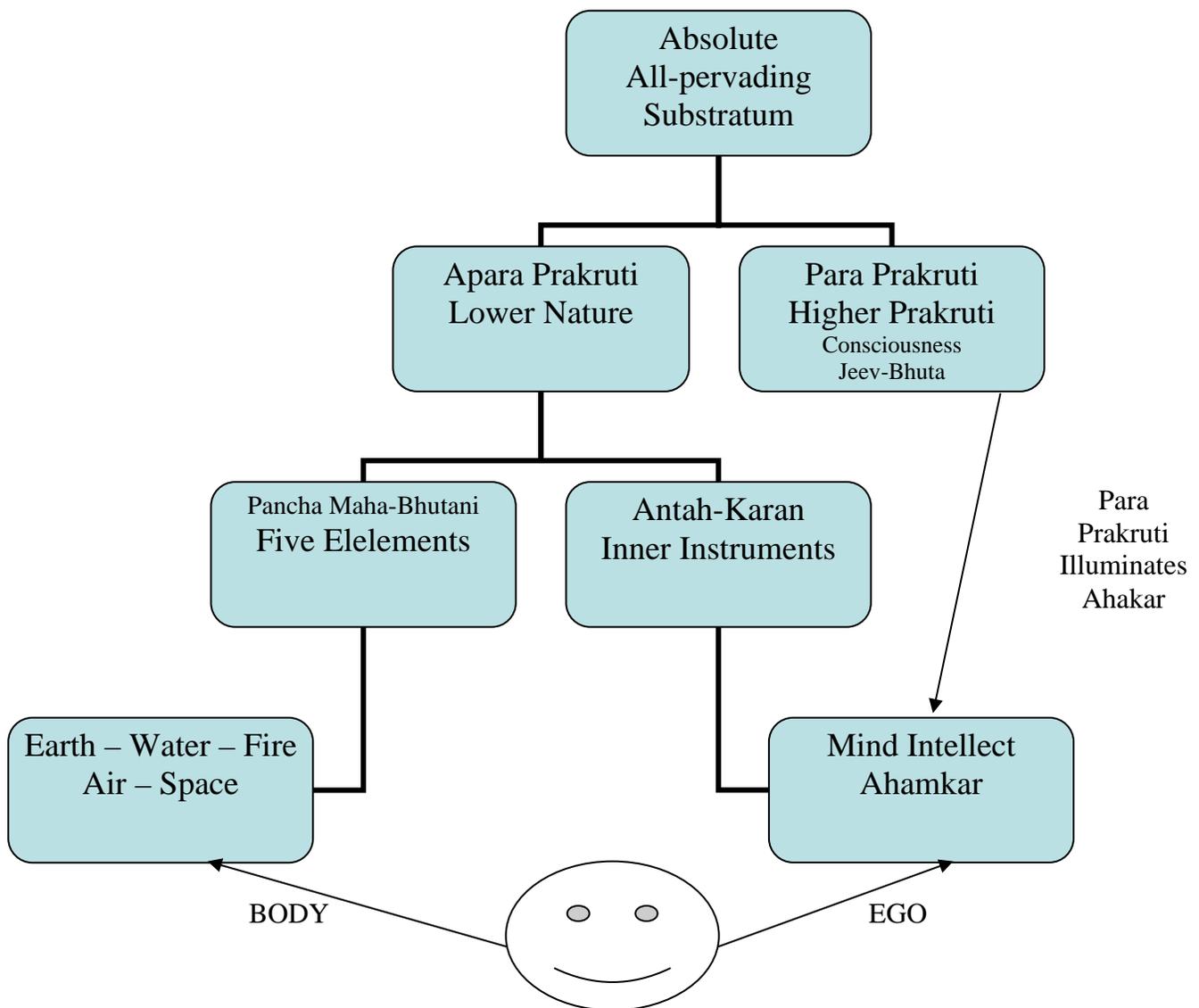
Geeta VII-7

There are two possible points of view of life, if the abovementioned theory is accepted. There is a point of view from the lower and distinctly different from it, there is a point of view from the Higher also. Just as in mud there are none of the different shapes and colors of the pots, so too in the Pure Consciousness there is none of the worlds of- objects, or feelings or ideas. "BESIDES ME THERE IS NAUGHT", means there is nothing above me.

After waking up, to the, 'waker', there is nothing of the dream-world for his recognition. In the endless waves that rise in the ocean there is nothing other than the ocean itself. None of the waves can rise, nor stay, nor ultimately reach anywhere but the ocean itself. In short, nothing can remain ever totally divorced from its own essential nature. The first line indicates that each one of us has a "lower nature" which is married to our own Self, but still, the doubt might come into the minds of the students of the Geeta, "that the Self in me is different from the Self in all others." This logic of thinking may, as a result, take us to the conclusion that there are as many different Selves as there are different bodies in the world. To show that the Self is one and the same in all forms, it has been said here that the Lord is the common factor in all forms in the universe. He holds them all intact as the string holds all the pearls in a necklace. These words have deep significance. Not only is it beautiful in its poetic suggestion, but it has also a very exhaustive philosophical implication. The pearls in the necklace are necessarily uniform and homogeneous, and its thread, which is generally unseen, passes through the central core of every pearl, and holds them all, the big and the small, into a harmonious ornament of beauty. Again, the substance of which the pearls are made is totally different from the constituents that go to make the thread. Similarly, the world is constituted of an infinite variety of names and forms, which are all held together by the Spiritual Truth into a complete whole. Even in an

individual, the mind, the intellect, the body, each different from the others, can harmoniously work and untidily give the music of life for him because the same Conscious

Principle works through all those different and varying matter-envelopments. Here is an instance wherein we see Shri Veda Vyasa pearl, and holds them all, the big and the small, into a harmonious ornament of beauty. Again, the substance of which the pearls are made is totally different from the constituents that go to make the thread. Similarly, the world is constituted of an infinite variety of names and forms, which are all held together by the Spiritual Truth into a complete whole. Even in an individual, the mind, the intellect, the body, each different from the others, can harmoniously work and together give the music of life for him because the same Conscious Principle works through all those different and varying matter-envelopments. Here is an instance wherein we see Shri Veda Vyasa typically expressing himself as the poet-philosopher of the world. This example is not only poetical but also deeply philosophical.



Ref: Geeta Chapter VII

With above explanation it very clear that the ego, Individual I or 'Aham' is nothing but lower nature i.e. 'apara prakruti' of The Supreme – The Absolute. This small ego identifies him either with body or with emotion and thoughts and then suffers. Lord Shree-Krishna tells Arjuna again and again, not to grieve and to understand ego itself is illusory and The Absolute, The Param Purusha his true nature.

For such evolution Bhagwan has suggested extremely scientific scheme.

STEP ONE: DO SWA-KARMA, - DO YOUR OWN DUTIES

**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥**

From whom this is the evolution of all beings, by which all this is pervaded, worshipping Him with one's own duty, **man attains Perfection.**
Geeta XVIII – 46

“Of scholars (BRAHMANAS) , of leaders (KSHATRIYAS) and of traders (VAISHYAS) , as also of workers (SHUDRAS) , O Parantapa, the duties are distributed according to the qualities born of their own nature.” The lords have explained duties of people of different tendencies in previous verses exhaustively.

In this chapter the four-fold classification of men and the duties of the individuals belonging to each classification are given. When a man acts according to his "nature" (*Swabhaava*) and station-in-life (*Swadharm*), his *vasanas* get exhausted. This exhaustion of the load of *vasanas* and the consequent sense of joy and relief can be gained only when he learns to work and achieve in a spirit of total self surrender. By constantly remembering the higher goal towards which we are working our way, if we do our work efficiently, this *vasana*-exhaustion takes place. The goal to be constantly remembered is indicated in this stanza: "HE FROM WHOM ALL BEINGS ARISE AND BY WHOM. ALL THIS IS PERVADED." The three equipments --- the body, the mind and the intellect, that flutter out into activity, are all in themselves inert matter with no consciousness in themselves. It is only at the touch of the Light-of-Life that inert matter starts singing its *Vasanas* through the various activities. To remember constantly, this Consciousness, the *Atman* ---the *Atman* that lends, as it were, Its dynamism to the Matter that invests It in its activities --- is to stand apart from all agitations in the field of strife. Just as a musician, constantly conscious of the background drone, sings his songs easily in tune, just as a dancer dances effortlessly to the rhythm of the drum, such a man is never caught on the wrong foot ever in life. A new glow of tranquil peace and dynamic love comes to shine through all his actions, and his achievements radiate the shadow less Light-of- Perfection, unearthly and Divine. Work can thus be changed into worship by attuning our minds all through our activity to the consciousness of the Self. A self-dedicated man so working in the consciousness of the Supreme pays the greatest homage to his Creator. This subtle change in attitude transforms the shape of even the dreariest situation. Even the most dreadfully unpleasant field of activity is converted into a sacred chamber of devotion --- into a silent hall of prayer - -- into a quiet seat of meditation! By thus setting one's hands and feet to work in the field of- objects with one's mind and intellect held constantly conscious of the Divine Presence, one can attain "THROUGH THE PERFORMANCE OF ONE'S

OWN DUTIES THE HIGHEST PERFECTION." Work results in self-fulfillment, apart from its legitimate "fruits." The inner personality gets integrated, and such an integrated person grows in his meditation and evolves quickly.

STEP TWO: NAISHKARMA SIDDHI – FREEDOM FROM ACTION

What is the benefit of thus acting according to the temperaments with which one is born? Bhagwan explains -----

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he, through renunciation, attains the Supreme State of Freedom-from actions.

Geeta XVIII - 49

When we forget our spiritual dignity, the misconception of the ego arises; we lose our real personality and come to believe that we are merely the limited ego. Such self forgetfulness can be observed in any drunken reveler. He forgets his individual personality and status in life and assumes to himself a false identity and continues to be in it as long as he is in a state of intoxication. In his false concept of himself the drunken fool acts, disgracing his education and station in life. The ego arises when we are ignorant and forgetful of our spiritual nature. When this 'ignorance' is ended, there is the experience of the Infinite Bliss of the All-Full- Consciousness. Naturally, there is no want felt, and therefore, no desire can arise. When desires are absent, the thought-breeding ends. When thoughts are dried up, actions, which are the parade of thoughts, marching out through the archway of the body, are no more. This state is called "ACTIONLESSNESS" --- *Naishkarmya Siddhi*. The Supreme State described so elaborately in the *Upanishadic* literature and indicated here by the technical term '*Naishkarmya-Siddhi*,' is that 'WISE' state-of-being wherein there is no 'ignorance.' DESIRES are the children of 'ignorance'; THOUGHTS arise from desires; ACTIONS are thoughts expressed in the outer world. In the spiritual psychology of *Vedanta* we may thus say that 'ignorance' is the great-grandfather of action! With the 'knowledge' of the Spirit, 'ignorance' ends, and in that State, thoughts and actions cannot be. This is the State of Full Awakening, and with reference to its previous condition as expressed and manifested through the body, this condition is indicated as ACTIONLESS-NESS" or "THOUGHTLESS-NESS" or "DESIRELESS-NESS."

The *Geetaacharya*, in this stanza, declares that this State of Perfection, defined as the State of Actionlessness, cannot be gained by a cheap and ignominious escape from the fields of life's activities. Making use of the fields, we must gain in purity by getting rid of the existing *vasanas*, through selfless activities. Making use of the fields, we must gain in purity by getting rid of the existing *vasanas*, through selfless activities which are prescribed to each one of us according to the type to which we naturally belong.

THIS FREEDOM FROM ACTION IS A CONDITION IN WHICH ALONE THE EXPERIENCES OF THE SUPREME BEING CAN RUSH IN. HOW ----?

STEP THREE: DHYAN YOGA, MEDITATION

It is not possible to renounce all attachments completely, unless one experiences the Truth, and thereby becomes the Infinite Self. Our attempt now is to reduce our attachments to the irreducible minimum, leaving but the thinnest film of 'ignorance' veiling the Supreme. Krishna says here,

"LEARN THAT FROM ME IN BRIEF, O, son of Kunti, how to remove this last lingering film of 'ignorance' and thereby get permanently established in that Supreme God-consciousness, which is the Self."

THE TECHNIQUE-OF-MEDITATION IS BEING DESCRIBED NOW; THIS AND THE FOLLOWING TWO STANZAS EXPLAIN WHAT SHOULD BE THE CONDITION OF THE EQUIPMENTS OF PERCEPTION, FEELING, AND THINKING AT THE TIME OF PERFECT MEDITATION:

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

Endowed with a pure intellect; controlling the self by firmness; relinquishing sound and other objects; and abandoning attraction and hatred; ENDOWED WITH PURE UNDERSTANDING ---
Geeta XVIII – 51

An intellect that has thus purified itself of all its tendencies of joy-hunting is indicated here as pure (*Vishuddha*) understanding. ENDOWED WITH PURE UNDERSTANDING --- An intellect that has grown to remain without *vaasanaas*. An intellect that has thus purified itself of all its tendencies of Joy-hunting is indicated here as pure (*Vishuddha*) understanding. CONTROLLING THE MIND AND THE SENSE WITH FORTITUDE --- These two sabotage the harmony and balance in a meditator when he is at his seat of meditation. At that moment the sense-organs receive a rush of stimuli with which they can disturb the music of meditation in the mind; or, often the mind can topple down from its steady concentration, by itself remembering its own experiences of the past. By controlling both these, which were earlier described as *Shama* and *Dama*, the seeker comes to tune him up properly. He becomes invulnerable to all such attacks. The idea of controlling the mind and sense-organs described in the earlier epithet is clearly elucidated in the second line of the stanza. RENOUNCING SENSEOBJECTS --- controlling the sense-organs means allowing none of the stimuli such as sound, form, touch, taste or smell to infiltrate through their respective gateways of ears, eyes, skin, tongue and the nose. When thus a complete wall-of-understanding has been built around the mind, protecting it from any onslaught from the outer world, the mind can, of its own accord, either dance in some REMEMBERED joy, or sob in grief at some EXPECTED sorrow --- because of its likes and dislikes, loves and hates. Therefore, these instinctive impulses of the mind are also to be controlled. To summarize, a meditator is one who has: (1) an intellect purified of all its extrovert desires; (2) a mind, together with the sense-organs, brought well under the control of this intellect, so purified; (3) the

sense-organs no more contacting the sense-objects; and (4) a mind that has given up its ideas of likes and dislikes. It is this individual who becomes a successful meditator.

AGAIN:

52. Dwelling in solitude; eating but little; speech, body and mind subdued; always engaged in meditation and concentration; taking refuge in dispassion;

Geeta XVIII- 52

DWELLING IN SOLITUDE (*Vivikta-Sevee*) --- A seeker who has developed all the above-mentioned physical, mental and intellectual adjustments, must now seek a sequestered spot of loneliness.

This does not mean that he must move out of a town to a jungle. The term indicates only a spot "wherein there is the least disturbance." Even in the midst of a market there are moments when it is

deserted and quiet. If the seeker is sincere, he can discover such moments of complete solitude under

his own roof. EATING BUT LITTLE --- Over-indulgence and stuffing oneself with highly nutritive food is fattening the body and thickening the subtlety of one's intellectual activities. Temperance is

the law for all spiritual students (VI-17). CONTROLLING SPEECH, BODY AND MIND --- The

mind cannot be subdued unless the body is brought under its command. The body is constituted of the sense-organs of perception and action. The grossest manifestation of the mind is action, and to control

action is to discipline the mind. The term SPEECH used here indicates "all sense organs-of-action and their functions"; and the term BODY represents "the organs-of-perception and all their activities of

perceiving their respective objects." Unless these two sets of organs are controlled, the mind cannot be subdued. In fact, the mind ITSELF, at the body-level, becomes the sense-organs, and the mind

projected away from the body is the great universe of sense-objects. When the mind, playing through the body, identifies itself with its own projections --- the objects --- it is called PERCEPTION; and

when it comes in contact with the world-of-objects seeking satisfaction and entertainment, it is called ACTION. Disciplining action and regulating perception --- in short, eliminating the ego-centric

attitude in all our perceptions, in all our relationships with the world-of-objects, is what is advised here. EVER ENGAGED IN MEDITATION --- Controlling the actions and perceptions of the mind is

not possible as long as the mind is constantly flowing out through the sense organs towards the sense-objects. Seeking sense gratifications, the mind is in a constant state of agitation. To quite such a mind,

it is necessary that we must give it some "point-of-contemplation" wherein, as it engages

itself more and more, it shall discover consummate happiness and get sufficiently disengaged from everything else. Diverting the mind from the world of sense-objects and maintaining it in a steady

flow towards contemplation of the Lord in an utter attitude of identification, is called MEDITATION. To be steadily in a state of such an all-consuming dedication unto a nobler and higher ideal is the

method of cooling down the mind's boiling lust for sense-enjoyments. POSSESSED OF DISPASSION --- Dispassion is *Vairaagya*. It is not a mere self-denial of any object of enchantment,

but it is a state when the mind rebounds upon itself from the objects as a result of its discovery that the objects contain no glow of happiness. The essence of dispassion is not in our running away from the object; from a truly dispassionate man, the objects run away in inexplicable despair. When the old

interests of a person die away and when he is ordered by new intellectual visions, new interests rise up in his mind; then the old world-of-objects around him suddenly retires, yielding place to the new

set of things that he has willed around him by his newly developed mind. As long as I was a vicious man, sensuous friends and pleasure-seekers crowded my drawing-room; when I changed my way-of-

life and took to serious social work and political activities, the group of idlers went away yielding their places to politicians and social workers. After a time I grew in my mental make-up, and so, in

my spiritual interests, even these politicians with their power politics, and the social workers with their unspeakable jealousies and rivalries retired, yielding their places to men of thought and spiritual

benediction. This is a typical example of how, as a mind grows, it leaves its old toys behind and enters totally into a greater field of the nobler gains of life. To sum up, a true seeker of the Higher Life must

seek solitude, live in temperance, subdue his speech, body and mind, and must live in a spirit of dispassion, a true life of aspiration to heave him towards the ideal.

THESE EFFORTS CAN BUILD UP A TEMPLE OF SUCCESS ONLY WHEN THE INNER PERSONALITY HAS A DEEP FOUNDATION UPON CERTAIN ENDURING VALUES OF LIFE. THESE ARE ENUMERATED IN THE FOLLOWING:

Having abandoned egoism, power, arrogance, desire, anger and aggrandizement, and freed from the notion of 'mine, ' and so peaceful --- he is fit to become BRAHMAN.

Geeta XVIII - 53

If the preceding verse indicated things that are to be acquired and brought about in the relatively outer surfaces of the meditator's personality, here we have a list of things which are to be renounced from the inner core of the meditator's personality. Here are the enduring values of- life a meditator must learn to live. The items enumerated in the stanza are not, in fact, so many different items, but they are all different manifestations of one and the same wrong notion, namely the "I-act-mentality" (*Ahamkara*). When this "sense-of agency" develops, ego-centric vanities intensify within our bosom, and they manifest as "power" (*Balam*) --- the "power" to strive and struggle, sweat and strain, to fulfill passions and desires. A powerful ego will, with each success in the sensuous world, gather to itself more and more "pride," or "arrogance" (*Darpam*). To an individual personality, working under the influence of both "power" and "arrogance," "lust and anger" (*Kaama* and *Krodha*) are but natural, and thereafter, he becomes a mad machine of restlessness within and of disturbances around, ever anxiously bearing himself down upon the society in order that he may, by means fair or foul, acquire, possess and aggrandize the objects of his fancy, indicated here by the term "aggrandizement" (*Parigraha*). The six items listed above are nothing but manifestations of the "sense-of-agency" --- the 'I-act-mentality' (*Ahamkaara*). Krishna asks the meditator to forsake these and thus to immediately become egoless (*Nirmamah*) and peaceful (*Shaantah*). This is not the peace found in neither the grave nor the quiet of the desert; this is the peace that arises out of the fullness of 'wisdom,' out of our absolute satisfaction experienced in the Realm-of-Perfection. All restlessness is caused by the ego and its onward rush towards finite objects, seeking among the ephemeral, a satisfaction and joy that are permanent and enduring. When this sense-of-agency and endless seeking of sense gratifications have been renounced, the seeker (*saadhaka*) experiences a relative quiet within his bosom. He, who is tuned thus, through understanding and discipline, can discover in himself the required balance and equipoise to rocket his total personality into the higher climbs of "conscious unfoldment." The stanza does not say that such an individual has reached Perfection, but it definitely says that "HE IS FIT TO BECOME BRAHMAN." The above is but a preliminary preparation for the final realization. WHAT THEN IS THE NEXT STAGE OF DEVELOPMENT? THE GEETA EXPLAINS:

STEP FOUR: BHAKTI YOG, LOVE AND SURRENDER UNTO GOD

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Becoming BRAHMAN, serene in the Self, he neither grieves nor desires; the same to all beings, he obtains a supreme devotion towards Me.
Geeta XVIII - 54

After liquidating the ego and its manifestations --- enumerated in the preceding stanza as power, pride, lust, passion and sense of possession --- the seeker comes to experience a relatively greater peace within, as he is released from all the confusions generally created by the psychological mal-

adjustments and intellectual false evaluations of life. This newly discovered inner tranquility, no doubt artificially propped up for the time being by severe self-discipline, should be positively reinforced by definite efforts and constant vigilance. With constant self-effort, relative peace in the mind is to be maintained for longer periods of time and zealously guarded. Joys and sorrows will be constantly reaching our bosom from the outer world; we are helpless before them. For, even when the "sense-of-agency" has been renounced, the other aspect of the ego, "I-enjoy-mentality" (*Bhoktritwabhaavanaa*) will assert itself and poison the mind of the meditator. A worm cut into two pieces becomes two separate, independent living worms ere long. So too, if one aspect of the ego, the "I-do-mentality" is conquered, we must equally attend to the destruction of the other aspect of the ego, the "I-enjoy-mentality;" or else, the surviving part will revive within a very short time and we shall discover a healthier ego, potentially more powerful dangerously rising out of the seemingly dead individuality.

One who has read well, reflected upon and understood the theme of the Absolute Reality as discussed in the Scriptures, is indicated here by the term "*Brahma-Bhootah*." This word employed in this verse should not be construed as "one who has become *Brahman*." It can only mean "one who has convinced oneself of the existence and nature of the Reality as discussed in the Scriptures." Once this Spiritual Truth is understood, the student necessarily becomes less agitated, because, all disturbances enter our life through our identification with the equipments-of experiences only. To the extent an intellect realizes the existence of the diviner aspect in it, and so automatically withdraws its all-out clinging to the matter-realm, to that extent it is not disturbed by the objects of perception, feeling and thought. Thus it discovers a growing tranquility (*Prasannaatmaa*) within itself. A seeker who has gained the "knowledge" of Brahman through STUDY, and makes it his own through REFLECTION, gains the tranquility of composure as a result of his understanding, and therefore experiences a partial liquidation of his ego-sense. Thereby he discovers in himself the courage to stand apart, both from grief and desire. He grieves not (*Na Shochati*) because he feels no incompleteness in himself, as he used to feel in the earlier days of his arrogant ego. Since there is no sense of imperfection, his intellect no longer spins new and novel plans for satisfactions and temporary gratifications, which are called desires. Naturally, one who does not grieve in life, he only desires not (*Na Kaankshati*) for the possession of anything to make his happiness complete. A tranquil seeker --- who, in his understanding, comes to desire nothing and has developed an independent source of happiness which is free from the presence of the absence of any external environment --- lives in the world, with a totally new set of values of life, in which, according to him, there is nothing but the constant experience of the Divine presence. Naturally, he develops equanimity of vision (V-18, 19 and 20).

THIS TYPE OF AN INDIVIDUAL ATTAINS SUPREME DEVOTION UNTO ME --- Earlier, an entire chapter has been devoted to the discussion on devotion (Ch. XII) wherein we found that, according to the Scripture, devotion is measured by our sense of identification with the Higher Ideal. In order to identify with the Infinite Truth, the seeker must have a definite amount of detachment from his usual channels of dissipation, both in the outer world and the realms within. The previous verse indicated the methods of detachment and it was said that he who has accomplished them in his inner composition is the only one who is capable of striving for and succeeding in a true identification with the play of the Infinite in and through the finite. The expansiveness of vision, the catholicity of love and the release from sense preoccupation --- all these are necessary in order to produce in the seeker, supreme love for the Lord. There is yet another stage in one's pilgrimage to Truth.

WHAT THEN IS THE NEXT STAGE?

STEP FIVE: KNOWING THE GOD PRINCIPAL IN TOTO

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By devotion he knows Me in Essence, what and who I am; then, having known Me in My Essence, he forthwith enters into the Supreme.
Geeta XVIII - 55

BY DEVOTION HE COMES TO KNOW ME --- Devotion, as we have explained, is "love for the Supreme." Love is measured by the degree of identification the lover maintains with the beloved. When an ego-centric individuality, having made all the above adjustments, increasingly seeks and discovers its identity with the Self, it comes to experience the true nature of the Self more and more clearly. Such a seeker comes to understand "WHAT AND WHO I AM." In the entire Geeta, the first person singular is used by the Lord to indicate the Supreme Goal. It is not Lord Krishna, as an individual person who is indicated by the terms 'I' and 'Me' as used in these discourses. Remember, this is the Lord's own Song, sung to revive His devotees, and the pronouns used here represent the *Paramatman*. To know the Self means to know both Its nature and identity. These are the topics in all scriptures. But the scriptural study gives us only an intellectual comprehension of Truth and not its Essence (*Tattwatah*), a spiritual apprehension of Truth as a lived experience.

THEN, HAVING KNOWN ME IN ESSENCE --- When this experience comes through a slow and steady unfoldment of the Light of Consciousness, through the dropping of the veils of 'ignorance' created by our identifications with the body, we come to apprehend, IN TOTO, the Infinite. The individuality or the ego, ends and "HE THEREAFTER ENTERS ME." The "ENTRY" mentioned here is not like that of a man entering a structure, a house separate from him. There is no ego to enter into the plane of God-consciousness. The term "ENTRY" is used here exactly in the same fashion as "the dreamer ENTERS the waking state." The dreamer cannot retain his own individuality when he ENTERS the waking world, but he himself becomes the "waker." Similarly, when the ego ENTERS God-consciousness, the individuality cannot retain itself as such. The misconception that he is an individual ends and he rediscovers, becomes or awakens to, the Infinite *Brahman-hood* --- the **State of Krishna-Consciousness**.

This is the state of complete evolution or salvation right here and now obtained very much in this birth and body.

DEVOTION FOR THE LORD IS NEVER COMPLETE unless the devotee continues to practice some essential thing in life. And Lord Krishna concludes ----- No----- **he tells in nut and shell** few very important aspects for the seeker. They are as following-----

DEVOTION FOR THE LORD IS NEVER COMPLETE WITHOUT SERVICE TO THE LIVING WORLD OF CREATURES AND DOING ALL KARMAS ----- HOW?

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

YOU MUST ACT ---- BUT IN THIS WAY ----- Lord says--

Doing all actions, always taking refuge in Me, by My grace he obtains the Eternal, Indestructible State or Abode.
Geeta XVIII - 56

Devotion to the Lord (*Bhakti*), in the Geeta, is not a mere passive surrender unto the ideal, nor a mere physical ritualism. Lord Krishna insists, not only upon our identification with the Higher through an intelligent process of detachment, from both the senses, of "AGENCY" and "ENJOYMENT," but also upon the understanding and the inner experience positively brought out in all our contacts with the outer world, in all our relationships.

Religion, to Lord Krishna, is not fulfilled by a mere withdrawal from the outer world of sense objects, but in a definite come-back into the world, bringing into it the fragrance of peace and joy of the yonder, to brighten and beautify the drab, inert objects that constitute the world. Therefore, after describing one who can be considered as the higher devotee, in this stanza, Krishna now adds another condition to be fulfilled by all seekers.

The *Geetaacharya* never wants to receive any devotee at His gate, nor will He give an audience to anyone, unless the seeker carries the passport of self-less service to society--- "PERFORMING CONTINUOUSLY ALL ACTIONS, ALWAYS TAKING REFUGE IN ME."

In order to serve without the "sense-of-agency," the practical method is "TAKE REFUGE IN ME." Such a seeker, who is constantly working in fulfilling his obligatory duties to society and towards himself, has "My grace" (*Mat prasaada*). The Supreme has no existence apart from His Grace; He is His Grace, His Grace is He. The Grace of the Self, therefore means, more and more the play of 'Divine Consciousness' in and through the personality layers in the individual. In an individual, to the extent his mind and intellect are available, in their discipline to be ruled over by spiritual truth, to that extent he is under the blessing of His Grace. HE ATTAINS THE ETERNAL IMMUTABLE STATE

When thus working in the world, without the sense of agency and enjoyment, the existing *vasanas* become exhausted and the ego gets eliminated. Awakening thus from the delusory projections of the ego, the individual attains the State of Pure Consciousness and comes to live thereafter the Eternal, Immortal State --- **THE KRISHNA-STATE OF PERFECTION.**

Integral *saadhanaa* is the core of the Geeta technique. To synthesize the methods of Work, Devotion and Knowledge is at once the discipline of the body, mind, and intellect. For, all disciplines PURSUED AT THE BODY LEVEL, in order to control the mind and turn it towards the ideal, are called *Karma Yoga*; all methods of channelizing emotions in order to DISCIPLINE THE MIND to contemplate upon the Higher are called *Bhakti Yoga* and all study and reflection, detachment and meditation, PRACTISED AT THE INTELLECTUAL LEVEL, whereby, again the mind is lifted to the realm of the silent experience of its own Infinitude are called *Jnaana Yoga*. To practice all the three during our life is to discipline all the three layers in us. Thus, the philosophy of total spiritual transformation of the perceiver, the feeler and the thinker, all at once, is the prime contribution that the Geeta has to make to the timeless tradition of the Hindu culture, as available for us in the *Upanishads*.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

RESIGNING MENTALLY ALL DEEDS TO ME ---

Mentally renouncing all actions in Me, having Me as the Highest Goal, resorting to the YOGA -of-discrimination, ever fix your mind in Me.

Geeta XVIII - 57

Both the ego and the ego-centric anxieties for enjoying are to be renounced at the altar of the Lord, and thus to act in the world is the 'path,' through which a man of action reaches the greater cultural climes. This idea of surrender has been discussed earlier, very exhaustively. This spirit of surrender can come only when the student has infinite courage to maintain a steady aspiration for "HAVING ME AS THE HIGHEST GOAL." The mind needs a positive hold upon something, before it can be persuaded to leave its present props.

RESORTING TO *BUDDHI YOGA* --- "Path-of- Selfless-Action."

The intellect's main function is discrimination. To discriminate the false from the true, and to fix ourselves on the path of seeking the true, is called *Buddhi yoga*. Controlling life and regulating

its movements through discrimination are *Karma Yoga*. And thus the term '*Buddhi yoga*' is an original coined-word, met with only in the Geeta, to indicate in essence the "Path-of- Selfless-Action." It has been used in the very early portions of the Geeta and there it has been very exhaustively explained.

PLEASE EVER FIX YOUR MIND UPON ME ---

One who has fixed Krishna - *Tattwa* as the goal of his life, one who surrenders himself mentally at all times at this altar, and serves all His creatures, one who ever discriminates and avoids all un-divine thoughts and ego-centric self assertions --- such a one alone can naturally come to fix his thoughts constantly upon the Lord. It is an eternal law of mental life that "AS WE THINK SO WE BECOME." A devotee who has thus come to live all his activities in dedication to his goal, the Krishna- Consciousness, must necessarily come to live as Krishna, and experience the Eternal, Immutable, and State of the Self.

Krishna says: "HE, WHO HAS COMPLETELY FIXED ALL HIS THOUGHTS UPON ME, WILL CROSS OVER ALL DIFFICULTIES BY MY GRACE." Most of our obstacles in life are imaginary and created by false fears and deceitful anxieties of our own confused mind. The "grace" referred to here is "the result accrued in our mind when it is properly tuned up to and peacefully settled in contemplation upon the Infinite." It does not mean any special consideration shown by the allowing Lord to some rare persons of His own choice. The Grace of the all-pervading is present everywhere because Grace is His form. Just as the ever-present sunlight on a bright day cannot illumine my room as long as the windows are closed, so too, the harmony and joy of life of the Infinite cannot penetrate into our life, as long as the windows of discrimination in us are tightly shut. To the extent the windows of my room are opened, to that extent the room is flooded by the sunlight; to the extent a seeker pursues his *saadhanaa* and brings about the abovementioned adjustments, to that extent the Grace of the Self shall flood his within. In the second line of the verse, the Lord warns against all those who, in their utter ignorance, disobey this Law of Life. Natural laws are irrevocable; they have neither eyes, nor ears. They just continue in their own rhythm and that man is happy who discovers the law and obeys it implicitly.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

Lord dwells in the hearts of all beings: Always Remember-----

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

Geeta XVIII- 61

The advice given by the Lord is clear and beyond all shades of doubt. "Remember the Lord," says the *Geetaacharaya*", as the One who organizes, controls and directs all things in the world and without whose command anything ever happens. In His 'presence' alone everything can happen --- therefore remember Him as *Ishwara*." The steam functioning in the cylinder of the engine is the "Lord" of the engine, and without it the piston can never move. It is the steam which provides the locomotion and renders the train dynamic. Do not remember the Lord as merely a personified Power, as *Shiva* in *Kailasha*, as *Vishnu* in *Vaikuntha*, as the Father in Heaven etc., but recognize Him as one who dwells in the heart of EVERY CREATURE. Just as the address of a person is given, in order that the seeker of that person may locate the individual in a busy town, so also in order to seek, discover and identify with the Lord, His "Local address" is being provided here by *Bhagawan* Krishna! When we say that, "THE LORD DWELLS IN THE HEART OF ALL LIVING BEINGS", we do not mean the physical heart. In philosophy the use of the word "heart" is more figurative than literal. RESIDING THUS IN THE HEART --- meaning, in the mind of one who has cultivated the divine qualities such as love, kindness, patience, cheer, affection, tenderness, forgiveness, charity etc. The Lord lends His Power to all living creatures to act on. He energizes everyone. Everything revolves around Him --- like the unseen hand that manipulates the dolls in the marionette-play. The puppets have no existence, no vitality, no emotions of their own; they are only the expressions of the will and intention of the unseen hand behind them. It is not the matter in us that moves or becomes conscious of the world of transactions; or else the cucumber and the pumpkin, the corn and the tomato of which our bodies are made, will also have locomotion or Consciousness. When the same vegetables are consumed as food and are **digested** and assimilated to become part of our physical body, the matter, in contact with the Life-Principle in us becomes vibrant and dynamic, capable of perceiving, feeling and thinking. The Spark-of-Life presiding over the body, the Pure Eternal Consciousness, is that which, as it were, vitalizes inert matter. Pure Consciousness in itself does not act; but in Its Presence the matter envelopments get vitalized, and then they SEEM to act. The *Atman*, conditioned by the body, mind and intellect, expresses dynamism and action, and creates what we recognize as the manifested individuality. "The Supreme", functioning through the total bodies as the cause of all action" is called *Ishwara*. Life functioning in each one of us is the master, the controller, the director and the lord of our all the activities we do. The essential Life in all of us is one and the same; therefore, the Total Life functions through and manifests as the entire universe, energizing all existing equipments. Thus expressing through all activities, is the Lord of the Universe, *Ishwara*. With this understanding, if you read the stanza again, you will comprehend the metaphor employed herein.

IF THERE BE THUS A LORD WITHIN, MEANING A POWER THAT RULES OVER AND GUIDES ALL MY ACTIVITIES, WHAT ARE MY RESPONSIBILITIES AND DUTIES TOWARDS HIM?

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

Fly unto Him for refuge with all your being, O Bharata; by His grace you shall obtain Supreme Peace (and) the Eternal Abode.

Geeta XVIII - 62

FLY UNTO HIM FOR REFUGE WITH ALL YOUR WILL.

Earlier, Krishna has explained to Arjuna what is indicated by the term *Ishwara*. Now the call of the Geeta to Arjuna is to surrender himself unto the Lord. The Geeta requires all of us to live and act with our hearts resting in self dedicated surrender to the Consciousness, the harmonious oneness of Life that pulsates everywhere through all equipments. In short, we are asked to identify ourselves with the Spirit rather than the vehicles of Its expression. He who has thus surrendered totally (*Sarva-bhaavena*) gains an intellect fully awakened, and thereafter, external circumstances cannot toss and crush his individuality. The body and mind of such an individual who has learnt ever to keep the refreshing memory of the present cannot make any foolish demands. And when one brings such a brilliant intellect into the affairs of life, all his problems wither away and carpet his path to strive progressively ahead. To the extent we identify ourselves with Him, to that extent His light and power become ours, and they are called "His Grace" (*Prasaada*). Ere long, as a result of this "grace" accumulated within, through the integration of the personality and constant surrender of the ego, the individual shall obtain "THE SUPREME PEACE, THE ETERNAL RESTING PLACE."

WITH ALL ONE'S BEING (*Sarva-bhaavena*) --- This surrender unto the Lord should not be a temporary self deception. We must grow into a consciousness of the Presence of the Divine in all the planes of our existence. To illustrate such a total devotion, we have the examples of Radha, Hanuman, Prahlada, and others. Without bringing all the levels of our being, and all the facets of our personality, into our love for Him, we cannot drown our finite ego-sense into the joyous lap of the Infinite Lord. Thus, a true devotee must re-orientate his being and must surrender himself as a willing vehicle for His expression. Then and then alone, all the delusions end, and the mortal gains divine experience, and comes to live fully the State of Immortality of the Godhood.

DEVOTION TO THE LORD IS THE SECRET OF SUCCESS IN "KARMA YOGA."

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

Fix your mind upon Me; be devoted to Me; sacrifice for Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me.

Geeta XVIII - 65

Four conditions are laid down for a successful seeker; and to those who have accomplished them all in them, an assurance of realization, "YOU SHALL REACH ME," is given here. When a philosophy is summarized and enumerated in a few points, it has a deceptive look of utter simplicity, and a student is apt to take it lightly, or ignore it IN TOTO. In order to avoid such a mistake, the teacher invariably endorses his statement that it is indeed all Truth: I PROMISE YOU TRULY." To add a punch to this personal endorsement, Krishna guarantees the motive behind His discourses: "YOU ARE DEAR TO ME." Love is the correct motive force behind all spiritual teachings. Unless a teacher has infinite love for the taught there is no inspired joy in teaching; a professional teacher is, at best, only a wage earner. He can neither inspire the student nor, while teaching, come to experience within himself the joyous ecstasy of satisfaction and fulfillment, which are the true rewards of teaching. A

substantial part of the philosophy and the "path" declared herein have already been taught in an earlier chapter (IX-34). And the same thing is repeated here with the endorsement that what He is declaring is no pleasant compromise but the total unadulterated truth.

WITH THE MIND FIXED ON ME ---

Meaning "ever remembering Me, ever devotedly identifying with Me" through the process of dedicating all your activities unto Me, in an attitude of reverence unto the All-pervading Life, if you work in the service of the world, the promise is that you will reach the Supreme Goal. In all other religions the Goal is other than the Prophet; only in the Geeta the Supreme Himself is advising the seeker, and therefore He has to declare: "YOU WILL REACH ME." Looking up to "Vaasudeva", alone as your aim, means and end, "you shall reach 'Me'". Knowing that the Lord's declarations are true, and being convinced that liberation is a necessary result of devotion to the Lord, one should look up to the Lord as the highest and the sole refuge. The maladjusted "ego" in us has, by its own false concepts and imaginations, spools us all up into cocoons of confusion and has tied us down with our own self-created shackles. Now, it is up to us to snap these cords that bind us and gain freedom from them all. The All-perfect Supreme has been as though shackled by our mind and intellect, and now the same mind and intellect must be utilized to unwind the binding cords. If we lock ourselves up in a room, it is left to us only to unlock its doors and walk out into freedom. *Vaasanaas* are created by our egocentric activities (*Sa-kaama-Karma*) and by self-less work (*Nish-kaama-Karma*) alone can these *vaasanaas* be ended. Therefore, Krishna advises us: "Act on with mind fixed on Me. Devotedly works for Me. Dedicate all your activities as a sacrifice, as an offering unto Me." An attitude of reverence to the Supreme is necessary in order to re-incorporate into the texture of our own life, the qualities of the Supreme. Like water, knowledge also flows only from a higher to a lower level. Therefore, our minds must be in an attitude of surrender to Him in utter reverence and devotion. When you work in the world with such an attitude, Krishna says, "YOU SHALL REACH THE SUPREME."

We started our study to know the objective of Vedanta such as -----

- ❖ Get rid of grief and sorrow and live happy life.
- ❖ Get rid of shackle of action
- ❖ Know who am I
- ❖ Know what is universe
- ❖ Know the supreme power who creates and control the universe
- ❖ What is relation between yourself, universe and the creator
- ❖ How to know and seek the supreme and evolve to **Supreme Stage**

"YOU SHALL REACH THE SUPREME" and this is the ultimate promise given by Lord Krishna. Starting from dump 'Stone Man one should try to evolve to Man-Man, then to Good-Man and then to God-Man and ultimately to THE SUPREME. THIS IS THE OBJECTIVE OF VEDAS AND VEDANTIC PHYLOSOPHY.

Now we have gathered sufficient background about terminology of Vedantic Science. With this large vocabulary of Vedantic terms we will try to understand meaning of

अर्धधर्मान्परित्यज्य मामेकं ब्राह्मणं ब्रज
अहं त्वा अर्धपापेभ्यो मोक्षयिष्यामि मा झुचः

We will take up study of this verse very systematically and in details.....

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः

गीता अध्याय 18 श्लोक 66

Sarva Dharman Parityajya Mam Ekam Sahranam Vraj
Aham Tva Sarva Papebhyo Mokshyishyami Ma Shuchah
Geeta Chapter 18 Verse 66

Meaning Word by Word

सर्व Sarva = All

धर्मान् Dharman = Properties, Law of being

परित्यज्य Parityajya = Given up totally, Abandon totally

माम् Mam = to me

एकम् Ekam = Alone (only to me)

शरणं व्रज Sharanam Vraj = Do surrender

अहं Aham = I

त्वा Twa = to you

सर्व पापेभ्यो Sarva Papebhyo = from All sins

मोक्षयिष्यामि Mokshyishyami = will liberate

मा शुचः Ma Shuchh = Do not grieve

Meaning:

Abandoning all DHARMAS, (of the body, mind, and intellect, take refuge in 'Me' alone; I will liberate thee from all sins; grieve not.

This is the noblest of all the stanzas in the Divine Song and this is yet the most controversial. Translators, reviewers, critics and commentators have invested all their originality in commenting upon this stanza, and various philosophers, each maintaining his own point of view, has ploughed the words to plant his ideas into the ample bosom of this great verse of brilliant import.

To Sri Ramanuja, this is the **final verse** (*Charama-Shloka*) of the whole Geeta. Most often used, and yet in no two places having the same shade of suggestion, the term, 'Dharma' has become the very heart of the Hindu culture. This explains why the religion of India was called by the people who lived in the land and enjoyed its spiritual wealth as the '*Sanatana-Dharma*.'

Dharma, as used in our scriptures is, to put it directly and precisely, "**THE LAW OF BEING.**" That because of which a THING continues to be the THING itself, without which the THING cannot continue to be that THING, is the *Dharma* of the THING. Heat, because of which fire maintains itself as fire, without which fire can no more be fire, is the *Dharma* of fire. Heat is the *Dharma* of fire; cold fire we have yet to come across! Sweetness is the *Dharma* of sugar; sour sugar is a myth! Every object in the world has two types of properties: (a) the essential, and (b) the non-essential. A substance can remain itself, intact, when its "non-essential" qualities are absent, but it cannot remain ever for a split moment without its "essential" property. The color of the flame, the length and width of the tongues of flame, are all the "non-essential" properties of fire, but the essential property of it is heat. This essential property of a substance is called its *Dharma*.

Then what exactly is the **Dharma of man**? The color of the skin, the innumerable endless varieties of emotions and thoughts --- the nature, the conditions and the capacities of the body, mind and intellect --- are the "non-essential" factors in the human personality, as against the Touch of Life, the Divine Consciousness, expressed through them all. Without the *Atman* man cannot exist; it is TRUTH which is the basis of existence. **Therefore, the "essential Dharma" of man is the Divine Spark of Existence, the Infinite Lord.** With this understanding of the term *Dharma*, we shall appreciate its difference from mere ethical and moral rules of conduct, all duties in life, all duties towards relations, friends, community, nation and the world, all our obligations to our environment, all our affections, reverence, charity, and sense of goodwill --- all that have been considered as our *Dharma* in our books. In and through such actions, physical, mental and intellectual, a man will bring forth the expression of his true *Dharma* --- his Divine Status as the All-pervading Self. To live truly as the *Atman*, and to express Its Infinite Perfection through all our actions and in all our contacts with the outer world is to **re-discover our Dharma.**

There are, no doubt, a few other stanzas in the Geeta wherein the Lord has almost directly commanded us to live a certain way-of-life, and has promised that if we obey His instructions, He will directly take the responsibility of guiding us towards HIS OWN BEING. But nowhere has the Lord so directly and openly expressed His divine willingness to undertake the service of His devotee as in this stanza. He wants the meditator to accomplish three distinct adjustments in his inner personality. They are:

- (1) Renounce all Dharmas through meditation;
- (2) Surrender to 'My' refuge alone; and while in the state of meditation,
- (3) Stop all worries.

And as a reward Lord Krishna promises:

"I SHALL RELEASE YOU FROM ALL SINS."

This is a promise given to all mankind. The Geeta is a universal scripture; it is the Bible of Man, the Koran of Humanity, the dynamic scripture of the Hindus.

ABANDONING ALL *DHARMA* (*Sarva-Dharman Parityajya*) --- As we have said above, *Dharma* is "the law of being," and we have already noted that nothing can continue its existence when once it is divorced from its *Dharma*. And yet, Krishna says, "COME TO MY REFUGE, AFTER RENOUNCING ALL *DHARMAS*." Does it then mean that our definition of *Dharma* is wrong? Or is there a contradiction in this stanza? Let us see. As a mortal, finite ego, the seeker is living, due to his identification with them, the *Dharmas* of his body, mind and intellect, and exists in life as a mere perceiver, feeler, and thinker. The perceiver-feeler-thinker personality in us is the "individuality" which expresses itself as the "ego". "RENOUNCING ALL *DHARMAS*" means "ENDING THE EGO", which is not our essential 'Dharmas'. "To renounce" therefore means "not to allow ourselves to fall again and again into this state of identification with the outer envelopments of matter around us." Extrovert tendencies of the mind are to be renounced. "Develop introspection diligently" is the deep suggestion in the phrase "RENOUNCING ALL *DHARMAS*." COME TO ME ALONE FOR SHELTER (*Mam-ekam Sharanam Vraja*) --- Self-withdrawal from our extrovert nature will be impossible unless the mind is given a positive method of developing its introvert attention. By single-pointed, steady contemplation upon 'Me', the Self, which is the One-without-a-second, we can successfully accomplish our total withdrawal from the misinterpreting equipments of the body, mind and intellect. Philosophers in India were never satisfied with a negative approach in their instructions; there are more Do's than Don'ts with them. This practical nature of our philosophy, which is native to our traditions, is amply illustrated in this stanza when Lord Krishna commands His devotees to come to His shelter whereby they can accomplish the renunciation of all their false identifications. BE NOT GRIEVED (*Maa shuchah*) --- When both the above conditions are accomplished, the seeker reaches a state of growing tranquility in meditation. But it will all be a waste if this subjective peace, created after so much labor, were not to form a steady and firm platform for his personality to spring forth from, into the realms of the Divine Consciousness. The spring-board must stay under our feet, supply

the required propulsion for our inward dive. But unfortunately, the very anxiety to reach the Infinite weakens the platform. Like a dream-bridge, it disappears at the withering touch of the anxieties in the meditator. During meditation, when the mind has been persuaded away from all its restless reoccupations with the outer vehicles, and brought, again and again, to contemplate upon the Self, the Infinite, Lord Krishna ants the seeker to renounce all his "ANXIETIES TO REALISE." Even a desire to realize is a disturbing thought that can obstruct the final achievement.

I SHALL RELEASE YOU FROM ALL SINS --- That which brings about agitations in the bosom and thereby causes dissipation of the energies is called "sin." The actions themselves can cause subtle exhaustions of the human power, as no action can be undertaken without bringing our mind and intellect into it. In short, the mind and intellect will always have to come and control every action. Actions thus leave their "foot prints," as it were, upon the mental stuff, and these marks which channelize the thought-flow and shape the psychological personality, when our mind has gone through its experiences, are called *vasanas*. Good *vasanas* bring forth a steady stream of good thoughts as efficiently as bad *vasanas* erupts bad thoughts. As long as thoughts are flowing, the mind survives --- whether good or bad. To erase all *vasanas* completely is to stop all thoughts i.e. the total cessation of thought-flow viz. "mind." Transcending the mind-intellect-equipment is to reach the plane of Pure Consciousness, the Krishna- Reality. As a seeker renounces more and more of his identifications with his outer envelopments through a process of steady contemplation and meditation upon the Lord of his heart, he grows in his vision. In the newly awakened sensitive consciousness, he becomes more and more poignantly aware of the number of *vasanas* he has to exhaust. "BE NOT GRIEVED," assures the Lord, for, "I SHALL RELEASE YOU FROM ALL SINS" --- the disturbing, thought-gurgling, action-prompting, desire breeding, agitation-brewing *vasanas*, the "sins." The stanza is important inasmuch as it is one of the most powerfully worded verses in the Geeta wherein the Lord, the Infinite, personally undertakes to do something helpful for the seeker in case the spiritual hero in him is ready to offer his ardent co-operation and put forth his best efforts. All through the days of seeking, a *Saadhaka* can assure himself steady progress in spirituality only when he is able to keep within himself a salubrious mental climate of warm optimism. To despair and to weep, to feel dejected and disappointed, is to invite restlessness of the mind, and naturally, therefore, spiritual unfoldment is never in the offing. The stanza, in its deep imports and wafting suggestions, is indeed a peroration in itself of the entire philosophical poem.

HAVING CONCLUDED THE ENTIRE DOCTRINE OF THE "GEETA-SHAstra" IN THIS DISCOURSE, AND HAVING ALSO BRIEFLY AND CONCLUSIVELY RESTATED THE DOCTRINE IN ORDER TO IMPRESS IT MORE FIRMLY, THE LORD NOW PROCEEDS TO STATE THE RULE THAT SHOULD BE BORNE IN MIND WHILE IMPARTING THIS KNOWLEDGE TO OTHERS:

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at Me.

Geeta XVIII – 67

In almost all scriptural texts we find, in their closing stanzas, a description of the type of students to whom this knowledge can be imparted. Following faithfully this great tradition, here also we have this enumeration of the necessary qualifications for a true student of the Geeta.

THOSE WHO DO NOT LIVE AN AUSTERE LIFE ---

Those who do not have any control over their body and mind; who have dissipated their physical and mental energies in the wrong direction and have thus become impotent bodily, mentally and intellectually --- to them

"NEVER IS THIS TO BE SPOKEN BY YOU"; for, it will not

be beneficial to them. There is not a trace of prejudice in this stanza. It is equivalent to saying "please do not sow seeds upon rocks," for; the one who sows will never be able to reap, as nothing can grow on rocks.

THOSE WHO HAVE NO DEVOTION ---

That is, those who do not have the capacity to identify themselves with the ideal that they want to reach. If one cannot sympathize with an ideal one can much less absorb or assimilate it. An ideal, however well understood intellectually, cannot yield its full benefit unless it is expressed in life. To hug on to the ideal, in a clasp of love, is devotion.

THOSE WHO DO NOT RENDER SERVICE ---

We have seen earlier, almost in all chapters, Krishna again and again insisting that selfless activity is not only a means for the *Saadhaka*, but it is at once also the field where the perfect masters discover their fulfillment. Seekers who are not able to serve others, who are selfish, who have no human qualities, who have never felt a sympathetic love for others --- such persons are merely consumers and not

producers of joy for others, and they invariably fail to understand or appreciate or come to live the joys of the Krishna way-of-life.

THOSE WHO CAVIL AT ME --- Those who murmur against 'Me'.

If we do not respect and revere our teacher we can never learn from him. The first person singular used in the Geeta is identical with the Self, the Goal, and therefore, it means, "those who are not able to respect philosophy." Forceful conversion may enhance the numerical strength of a faith, but self-development and inner unfoldment cannot come that way. Religion should not be forced upon anyone. One who has mentally rejected a philosophy can never, even when one has understood it, live up to it. Therefore, those who are entertaining a secret disrespect for a philosophy should NOT BE FORCED to study it.

Stanzas like this in a '*Shastra*' are meant as instructions for the students on how to attune themselves properly so that they can make a profitable study of the *Shastra*. None should expect an immediate result from his study of the Geeta. Personality readjustments cannot be made overnight. There is no miracle promised in the Geeta.

Indirectly, the stanza also gives some sane instructions by its suggestions. If a student feels that he cannot satisfactorily understand the Geeta, he has only to sharpen his inner nature further by the above subjective processes. Just as we cleanse a mirror to remove the dimness of the reflection, so too, by properly readjusting the mind intellect-equipment, its sensitivity to absorb the Geeta philosophy can be increased.

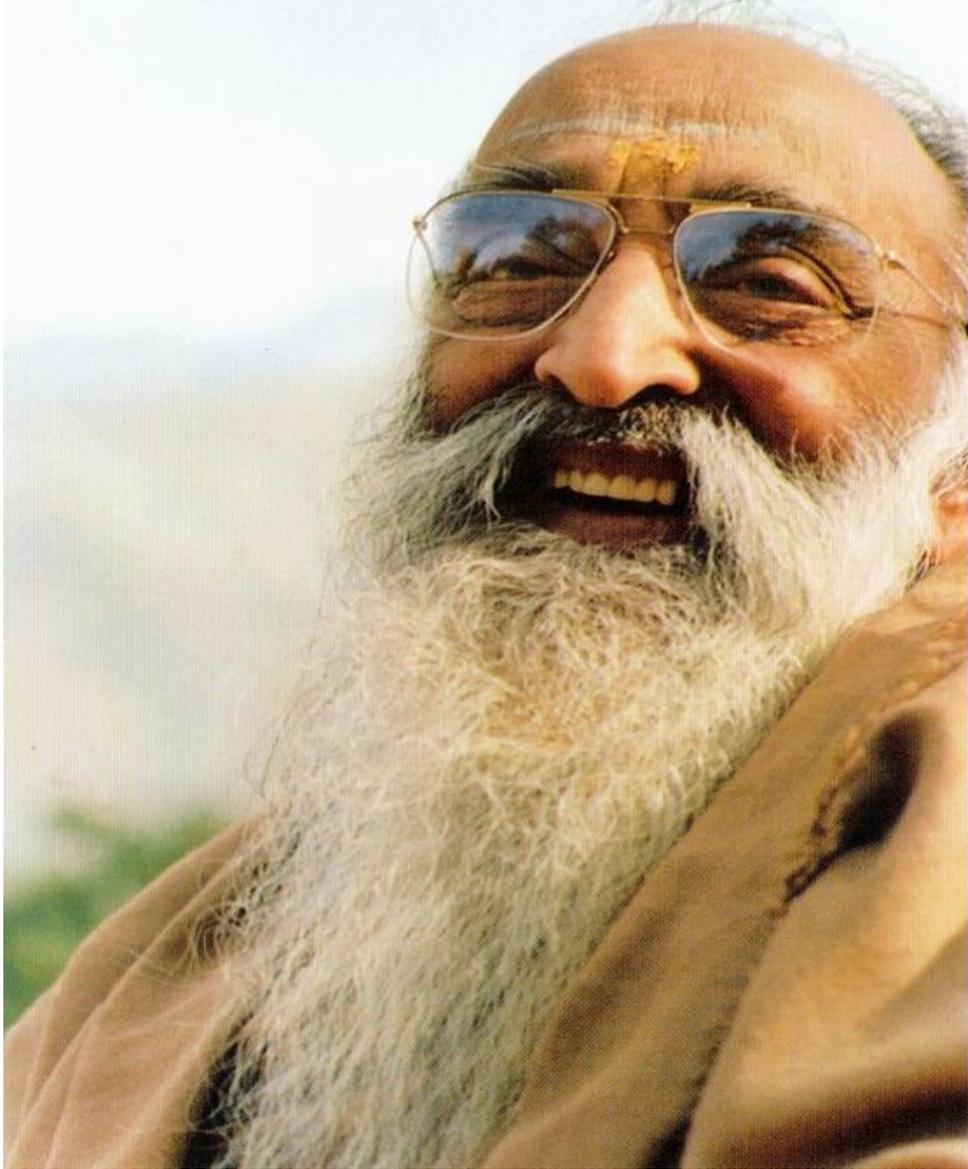
OM TAT SAT

"At The Feet of My Master H.H. Swamijee Chinmayanandjee."

Idam Na Mama

इदं न मम

H. H. Swami Chinmayanandjee



ॐ श्री चिन्मय आदित्ये नमः

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