

Bhagavad Gita Remembrancer



नाभदाशीन्नो भदाशीत् तदानीं नाशीद्रजो नो प्योमा पशो यत् ।

किमापदीपः कुह कश्य शर्मन्नंभः किमाशीद्गहनम् गभीरम् ॥

Nagesh D. Sonde

Bhagavad Gita - Remembrancer



Nagesh D. Sonde

Bhagavad Gita - Remembrancer

2011

Published by

Nagesh D. Sonde

318, Raheja Crest - 3,

Link Road,

Andheri West,

Mumbai 400 053

Tele nos : 2635 2734 - 35

E mail ; [www. Sondenagesh@gmail.com](mailto:www.Sondenagesh@gmail.com)

Web site www.nageshsonde.com

*This and other Books are available
for free Down Load on the Web Site.*

*If hard Copies of these Book required the same are available
at cost / concessional rates Please contact for details.*



Dedication

To the thousands and thousands who strive like me to arrive, this One is small step in unison, in Search of That Vision.

For

*On this Path no effort is lost,
nor obstacle will ever prevail,
even a little righteousness
will save one from great fear -*

*“नेहाभिक्रमनाशोक्ति प्रत्ययायो न विद्यते |
अल्पमद्य धर्मद्य त्रायते महतो भयात्॥”*

*Among thousands scarcely one strives,
of those who strives only one arrives,
even that one knows rarely अत्य, the Prime Existence -*

*“मनुष्याणां बहुश्रेषु कश्चिद्यतति सिद्धये |
यततमापि सिद्धानां कश्चिन्मां पेल्लि तत्पतः ॥”*



Few words in the Beginning

Knowledge is what one knows, a temporary accumulation of information sourced from external sources which becomes more and more deep and wide over a period of time. Wisdom is what one experiences, remembered and recollected as awareness sourced from within as some thing which existed as eternal consciousness. Knowledge is possible to be communicated and transferred; Wisdom being personal has to be experienced. Knowledge sourced from scriptures which does not lead to Wisdom, awareness as some thing remembered and recollected, is worthless the words spoken or the paper on which it is written.

When I was born, I did have neither Knowledge of the social norms or cultural ethos, religious beliefs of the life around me nor aware of the Wisdom how I was formed, why I was formed and where I was heading, of the social norms or cultural ethos, religious beliefs of the life around me. In the family in which I was born, reading books and be knowledgeable, which generally was more by way of accumulation information that becoming wise in wisdom. I was initiated in reading books by my mother, who used to read religious scriptures in regional languages, which were recital of ancient mythical legends which were less factual as historical events though given as true and fashioned to attract the attention for mass adoration and an outer worship as against historical narratives, which though real and some what factual were nevertheless anything but collection of individual perception and opinions. Whatever I heard what was spoken I accepted them and repeated as a parrot would repeat what it was chattering.

Each one's self is said to be potentially divine possessing Wisdom, which is awareness of what was experienced some times or the other but now long forgotten, due to the layers of accumulation of information sourced through sensory instruments. I was endowed with a remarkable faculty, the brain and attributes and inclinations with which I can distinguish between the proper (श्रेय) and the pleasant (प्रेय). Therefore, by the time I entered adolescence, I realized that what is spoken, heard or read as words was Knowledge, I realized that behind these fables and legends lay a vast storehouse of Wisdom, the sacredness and secrecy of self-knowledge and the true language of the Gods, clothed in images, words and language which had, a spiritual sense as Sri Aurobindo pointed out.

Therefore will to learn dawned in me, realizing that Wisdom, the awareness of the unknown Satya, the Prime Existence is not be accessed with accumulation of Knowledge. I realized that it is not sufficient if one accumulates more and more Knowledge if he does not experience Wisdom as uninterrupted, continuous conscious awareness for one to take leap to the regions which are strange and unknown and perchance to have glimpse of the extra-ordinary region beyond any imagination.

No one can supplant other person's Wisdom as one's own experience or one's Wisdom as some one else's experience. Wisdom has now to be remembered and recollected and given the

opportunity make it shine with divine luminosity. Wisdom which one has or become aware of or may have experienced is sourced from within, which I can speak but not communicate and share with others. The experiences will remain my own and will never be of others. Therefore whatever words I have written here are words sourced from Knowledge, which I have gathered from external sources, which having found resonance in me, I desire to communicate and share with others.

Therefore from adolescence my interest shifted to the spiritual books. I have been student of Bhagavad Gita for more than forty years. During the study I realized that many of the thoughts expressed therein or the views expressed by commentators, without lessening the importance of the words contained in the scripture or spoken by the commentaries, found echo in my consciousness, as some thing already passed my mind some times earlier. Therefore, what I had heard and read or would hear or read thenceforward can be instruments to experience though not the experience of the Wisdom.. सत्य, the Prime Existence is One, experienced as One, though spoken variously. It is not sufficient if one knows many things about Krishna or read his message to the world from scriptures if one does not experience the divine essence within his gross form or behind his message then reading scriptures, whether Vedas, Upanishads or Bhagavad Gita would of no use – all being mere repetition of words – “नानुध्यायाद्वहूञ्छब्दान्, वाचो विग्लापनं हि तत् |”.

Mumbai

Nagesh D. Sonde

Sri Krishna Janmaashtami

Shravan Ashthami

21, August, 2011

ooooo

Contents

- *Chapter I Yoga of Arjuna's Despondency* 1 - 12
- *Chapter II Yoga of Action* 13 - 34
- *Chapter III Yoga of Karma* 35 - 51
- *Chapter IV Yoga of Wisdom* 52 - 71
- *Chapter V Yoga of Renunciation* 72 - 79
- *Chapter VI Yoga of Meditation* 80 - 92
- *Chapter VII Yoga of Knowledge and Wisdom* 93 - 98
- *Chapter VIII Yoga of Immutable Brahman* 99 - 108
- *Chapter IX Yoga Of Supreme Resplendence* 109 - 119
- *Chapter X Yoga of Divine Resplendence* 120 - 130
- *Chapter XI Yoga of Universal Divine Vision* 131 - 138
- *Chapter XII Yoga of Devotion* 139 - 145
- *Chapter XIII Yoga of the Field and
the Knower of the Field* 146 - 155
- *Chapter XIV Yoga of the Classification of Attributes* 156- 160
- *Chapter XV Yoga of the Supreme Manifestation* 161 - 166
- *Chapter XVI Yoga of luminous and
non-luminous endowments* 167 - 176
- *Chapter XVII Yoga of three-fold Receptivity* 177 - 182
- *Chapter XVIII Yoga of Deliverance and Renunciation.* 183 - 193
- *Epilogue* 194 - 197



Chapter I

Yoga of Arjuna's Despondency

Scriptures declare that *the Prime Existence*, सत्य, that which ever *IS*, derived from the root अस्, *to be, to exist*, has neither beginning nor any end, *That* which became *differentiated* as नाम (essence) and रूप (form) being nothing else than the *undifferentiated* perennial सनातन *Prime Existence*, *That* in which the *differentiated* as नाम (essence) and रूप (form) at the end era. *That* which became *differentiated* as नाम (essence) and रूप (form) becomes influenced by गुण (the attributes) and स्वभाव (the inclination) born of प्रकृति (nature) – “प्रकृते क्रियमाणानि गुणैः सर्वशः |”. The *Luminous* (देव) are influenced by righteous scriptures and the *non-Luminous* (असुर) are influence by senses. Since in primordial world there are more beings influence by senses than by righteous scriptures, there are more *non-Luminous* (असुर) than *Luminous* (देव) beings - द्वया ह प्राजपत्याः देवाश्चासुराश्च | ततः कानीयसा एव देवाः ज्यायसा असुराः (BU. I.3.1).

In primordial life both the *Proper* (श्रेय) and the *Pleasant* (प्रेय) influences approach the human beings. The *Luminous* beings prefer the *Proper* (श्रेय) the *non-Luminous* beings prefer the *Pleasant* (प्रेय) – “श्रेयश्च प्रेयश्च मुन्यमेतस्तौ सम्परीत्य विविनक्ति धीरः | श्रेयो हि धीरोऽपि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते || (Katha Up.I.ii.2)”. *Shankara* points out that the wise one influenced by scriptures prefers the *Proper* (श्रेय) and not the *Pleasant* (प्रेय) influenced by the senses, just as a swan separates milk from water as *Shankara* points out, “अतो हंसइवाम्भसः पयः, तौ श्रेयः प्रेयःपदार्थौ सम्परीत्य सम्यक्परिगम्य मनसालोच्य गुरुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् | ... यस्तु मन्दोऽल्पबुद्धिः स सदसद्विकासमथ्यात् योगक्षेमाद्योगक्षेमनिमित्तं शरीराद्युपचयरक्षणनिमित्तमित्येतत् प्रेयः पशुपुत्रादिलक्षणं वृणीते |”. This distinctive characteristic makes the human beings superior to all other creatures.

Bhagavad Gita though narrated by *Krishna* to *Arjuna* comes to be recorded by *Vyasa* interestingly beginning with the request which *Dhritarashtra*, prompted by attachment to his sons' future makes to *Sanjaya* – “धर्मक्षेत्रे कुरुक्षेत्रे समावेता युयुत्सवः | मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ||”. In fact majority of the questions raised in life begin with *selfish* interest rather than *Self*-interest. Therefore a person who is on the spiritual *Path to Perfection* must be presumed to have commenced the journey from his interest in his *Self* rather than from his *selfish* interest. But whereas there is every possibility of one who is unwise become enlightened from *Wisdom* no

such possibility can be expected when the inquiry is entirely from ignorance and ones inquisitive nature.

One who is blind by infatuation need not necessarily be blind by birth like *Dhritarashtra*. Because there are many in primordial life who though physically sound are nevertheless mentally sick and emotionally bankrupt. *Dhritarashtra* was physically as well as mentally sick and emotionally bankrupt. Though like *Dhritarashtra* his sons, *Karna*, *Jayadratha* though physically sound were nevertheless mentally sick and emotionally bankrupt. Others like *Bhishma*, *Drona*, *Kripa*, *Ashvatthama* and *Sanjaya* though superior in intelligence were blind deprived of their sense of discrimination becoming deluded by their false sense of devotion to *Kaurava* family. Therefore, *Krishna's* earnest efforts for conciliation did not affect their judgment.

Though *Sanjaya* was a charioteer he was nevertheless an intellectual well nurtured in political wisdom and diplomatic assignments. Therefore as the astute statesman he had great respect and love for his master. Besides being dependent on *Kauravas* it was natural for him to be aligned with *Kaurava's* interest and material prosperity. In fact even before the War started at the instance of *Dhritarashtra* he had gone to *Yudhishtira* to dissuade him from embarking on the fruitless war, arguing that it is better that they live in alien lands begging for food rather fight for wealth and lands becoming the instrument of annihilation of their entire family. Even then he bore no ill will for *Pandavas* and had complete faith in *Krishna's* divinity, being well versed and wise in religious scriptures. It is no wonder that *Vyasa* should have selected *Sanjaya* for giving divine vision as the spokesman for narrating each and every detail of the proceedings of the war of *Kurukshetra* battle filed.

Sanjaya fulfils the role befittingly giving the details of every move and event, showing expectedly his love and preference to *Duryodhana*. He describes with appreciation how *Duryodhana* had arranged his battlement, showing every arrangement to *Bhishma* declaring with confidence to behold the mighty army of the *Pandavas* guarded by *Drupada's* son and his own army manned by *Bhishma* himself. Then he informs his master that to put *Duryodhana* in confidence *Bhishma* sounded his conch, followed by the tumultuous sound of the conches sounded by *Krishna*, *Arjuna* and all the heroes on *Pandava's* side reverberating from all sides. Strangely and ominously *Sanjaya* remarks that the tumultuous sound resounding the earth and sky rents the hearts of *Dhritarashtra's* sons.

In a sense *Bhishma* blowing his conch was in order, because as the designated Commander in Chief for the *Kauravas* it was correct for him to

challenge the adversaries. Besides he wanted to instil confidence in *Duryodhana* who had still some lurking doubts that he will sincerely fight for him. After he blows his conch others followed. That was also in order. But in reply *Dhrishtadyumna*, designated as the Commander in Chief for *Pandavas* should have sounded his conch . But he did not. If *Dhrishtadyumna* had failed then *Yudhishthira* could have done it. But it was good, since psychologically he was in two minds about the war. *Bhima* could have done it, but it was good, since if he had done so the war would have ended before it started. Perhaps *Arjuna* could have the job, but it was good, since he was confused about the pros and cons of the war.

It was strange that *Krishna* should have blown his *Panchajanya* conch, because he had come on the battle ground as the charioteer and not as soldier. It is unbecoming for the charioteer to blow his conch. Yet if *Krishna* had sounded his conch then there must be some cogent reason for doing so. Perhaps as the custodian of righteousness and moral values he cannot be mere witness and as descent to *Divine Essence* he has to make his presence felt in those tumultuous times. In fact *Vyasa* was aware of the reason of the descent of the *Divine Essence* in *Krishna*, which was to destroy the evil forces in the world and establish the *Perennial yoga* – अव्यय योग which had become, as it was handed over from *Surya* to others in line, vitiated, distorted and unintelligible in its purest form. Therefore it was to remind the enlightened as well the un-enlightened, who with obscure minds and greedy hearts have gathered on the battle field, that the battle is not an ordinary one but between the forces of *Darkness* and *Light*. Therefore, *Be Aware!* for the *Day of Reckoning* has come.

Mahabharata war which on empirical level was a battle to determine the right to ancestral kingdom was indeed destined to be on the spiritual level the battle between the forces of *Darkness* and *Light*. Therefore, *Krishna's* sounding his conch was not in reply to *Bhishma's* call for battle but his keen earnestness to caution and shake them from the illusion and ignorance which has cast its mystifying, bewildering veil on their intelligence and to remind them the divine foundation on which it is required to be fought. *Bhishma* and *Drona* were not ordinary mortals but great beings who were aware of *the Divine Will* and *Purpose* for this *Great War*. Therefore they knew that what is to happen will happen as *Divine* wills it to happen, no matter how much the human desires it to be otherwise. Therefore what is to happen will happen righteously because this indeed was *Righteous War* – धर्म युद्ध . Therefore the narration begins with the words – “धर्मक्षेत्रे कुरुक्षेत्रे”. Therefore, *Be Aware!*

The Conch may have been sounded by any one else but *Arjuna* as *kshatriya* warrior he was confident of his prowess and that war will be won by him alone. He

was trained to be a warrior and therefore courage was his temperament, winning every battle has been his attribute and inclination. His entire life is offered on the pedestal of eternal struggle. He has never any objection to fight and would welcome every opportunity if the fight is for justice and fair play. His shoulder will tremble with excitement at the prospect of war. If it was not for war he would not have been on the battle field. One who comes on the battle field fight injustice and for righteousness dies not have to seek enemy, whoever stands opposite him is his enemy and deserves to be destroyed. He finds it immaterial whether the enemy is ready or not. It is irrelevant. Therefore with supreme self-belief and extreme confidence in himself he tells *Krishna* to station his chariot to see the great many warriors who have gathered to offer the life for same of *Duryodhana* – “सेनयोरुभयोर्मध्ये रथं स्थापाय मेऽच्युत |”.

Some times one does not realize in what position one would be when desires something to be done. *Krishna* knowing *Arjuna* as he does must have seen the over confidence with which he speaks almost on the verge of unconcealed arrogance. *Krishna* was not unaware when *Arjuna* had informed him that he is capable of defeating *Kauravas* singly but prefers to have him as his charioteer because that had been his desire for long - “निहान्तुमहामप्येकः समर्थः पुरुषोत्तम || . . . सारथ्यं तु त्वया कार्यमिति मे मानसं सदा | चिररात्रेप्सितं कामं तद् भवान् कर्तुमर्हसि ||”. *Krishna* smiling chided him saying that he seems always to be competing with him in fulfilling the *divine intention* and *purpose* - ‘अपपन्नमिदं पार्थ यत् स्पर्धसि मया सह | सारथ्यं करिष्यमि कामः सम्पद्यतां तव ||’. He also remembered when *Krishna*’s brother in law *Rukmi* had offered *Arjuna* his services he was rebuked saying that one born in *Kuru* family and especially to *Pandu*, whose teacher was *Drona* himself and *Krishna* was his companion, holds *Gandeev* in his hand needs not be afraid of any one – “उवाच धीमान् कौन्तेयः प्रहस्य सखिपूर्वकम् || कौरवाणां कुले जातः पाण्डोः पुत्रो विशेषतः || द्रोणं व्यपदिशञ्छिष्यो वासुदेवसहायवान् | भीतोऽस्मीति कथं ब्रूयां दधानो गाण्डीवं धनुः || .. धारयन् गाण्डिवं दिव्यं धनुस्तेजोमयं धृढम् | अक्षय्यशरसंयुक्तो दिव्यास्त्रपरिवृहितः ||..नास्मि भीतो महाबाहो सहायार्थश्च नास्ति मे |”.

Krishna thereafter places the chariot in between the two arrayed armies. It is important that to find out one between two options one has to stand in between the two options. But here *Arjuna* had not come select an option but to fight the well established enemy on the battle field after much deliberation. There is no scope to waver or wish for alternatives. For an ordinary person death is an unspeakable, despicable event because cruelty precedes death and death is the culmination. He speaks of death as if it comes only in the neighbourhood, never desiring death ever coming near him or his relatives. When one becomes aware death could come to him also he becomes shell-shocked, losing all sense of discrimination. He desires to close his eyes to reality justifying all actions to misguided rational thinking,

blabbering rather than speaking intelligently. Even men of high intelligence fall prey to such irrational and wreck less inclination. *Arjuna* was not an exception.

Therefore what *Arjuna* was confronted was beyond the scope of a determined *Kshatriya* warrior. He saw arrayed before him fathers, grandfathers, teachers, uncles, brothers, sons, grandsons as well as friends and companions. Seeing them all eager to fight for *Duryodhana* a great despondency enveloped his mind. His mind wavers seeing that all these standing before him may die at the end of this great battle and he will see them no more.

Arjuna was soft, mild and peace loving by nature. A man of peace can never think of disagreements, dissention, discord or confrontation, therefore always seeks harmony, concord, accordance, peace. A man of peace can face any eventuality, possibility, opportunity that may come on the way. A man of peace knows the reasons for the disagreements, differences, discord and the consequential effect, result and the reaction. Therefore a man of peace is maker, creator, initiator, architect not a destroyer, demolisher, and annihilator. A man of peace does not shrink from fighting for fairness, justice, righteousness, integrity. Unlike a man of ordinary intelligence seeking options from two divergent views and alternative paths the man of peace is unwavering, firm, resolute, determined.

Though *Arjuna* was a man of peace as one born with *Kshtra* attributes and inclinations has no choice, no alternatives because as a warrior he knew that death is a companion of one who has embarked on War and therefore even among those who have come on the battle field siding the evil minded *Duryodhana* there would be may of his own kith and kin, friends and companions. Therefore, there was no reason for him to become despondent not consider any options or alternatives. Even then seeing his fathers, grandfathers, teachers, uncles, brothers, sons, grandsons as well as friends and companions he lost his composure, equanimity, serenity, poise and self-control. His every vein and every fibre became loose, unstable and shattered. His confidence was shaken and determination to fight became rudely shaken and disintegrated. Like an ordinary man influenced by the senses he forgot his natural attributes and inclination. A *kshatriya* warrior born with warlike attributes and inclination succumbed to irreparable distress. Born as *Kshatriya* with attributes and inclination to fight and win if *Arjuna* had not been despondent then he would have slaughtered his adversaries like cucumber.

Arjuna's response was if his kith and kin, friends and companions are sure to be destroyed and annihilated then his being concerned he wonders for whom has he to fight and wind the battles? Because relationships are built on companionship, camaraderie and for one's own sake less and more the sake of relationship the

wealth is amassed and buildings are built. Therefore if the whole world is won and one's own soul is lost what worth is the wealth and possession ! Therefore if he becomes as described by *Sanjaya Arjuna* became despondent overwhelmed by indescribable compassion seeing his kith and kin, friends and companions on the battle field ready to die for *Duryodhana* *Sanjaya* does not tell the reasons behind *Arjuna's* present state of mind and strange and unnatural response when the warriors were ready to commence the historic battle between the two great forces then prevailing in the world.

Sanjaya does not remind *Dhritarashtra* that he was earlier exceedingly worried about the fate of his sons, now that the *Pandavas* had returned and in any fair encounter, his sons will never be match to *Pandavas*. He realized that only way available to him is to make them disillusioned in their resolve and dissuade them from going through the War.. He expressed his fears to *Sanjaya* saying: "...*In no case, O Sanjaya, have I met with any untruthfulness on the part of Pandavas. The wielder of Gandiva (Arjuna) seated in his chariot would alone be able to devastate the world...My heart is trembling with fear upon hearing that the two Krishnas (Nara-Arjuna and Narayana-Krishna) are seated on the same chariot! If my dull-headed son forbears to fight with those two, then may he fare well; or these two will consume the race of Kurus...I am filled with alarm*". Therefore he implores *Sanjaya* to go to *Pandavas* and dissuade them from the war.

Sanjaya does not mention here but those who have read *Mahabharata* cannot overlook the unexpected visit which *Sanjaya* as *Dhritarashtra's* emissary. To *Pandavas* and the spacious advise which he had given to them. Therefore those events need to be retold. When *Sanjaya* approached *Pandavas* they were seated with *Krishna*. *Sanjaya* sensed some opposition to his mission but nevertheless said addressing *Yudhishtira* -"*It is customary with you Kshatriyas to follow a rule fit for butchers that leads you to do harm to those who bear no ill-will to you; but such practice is no good. Dhritarashtra with his sons would be guilty of the sin of internecine dissention, were he like a bad man, to bear ill will towards you who are righteous. He (the King) does not approve this injury; he is exceedingly sorry for what is happening; he grieves out his heart...The sons of Pandu, all equal to Indra, would never abandon virtue for the sake of pleasure...The sons of Pritha are endowed with every virtue, steadiness and mildness and candour. Born in superior family, they are humane, liberal and loath to do any act which would bring shame. They know what is to done. A base deed is not befitting you, for you are so high-minded and have such a terrible following in troops ! If you commit a sinful act it would be a blemish on your fair name, as a drop of collyrium on a white cloth. Who would ever be guilty of an act, which would result in universal slaughter, which is sinful and sure to lead to hell, an act consisting destruction, an act the*

result of which, whether it be victory or defeat, is of equal value...If you, O sons of Pritha, chastise Kurus by defeating and slaying all your foes, then the subsequent life of yours would be equal to death, for what surely, is life after having killed all your kinsfolk? ...Who again can defeat in battle the Kurus who are protected by Drona, Bhishma, Ashwatthama, Salya, Kripa, Karna and the host of Kshatriya - Kings...Therefore, I do not see any good either in victory or defeat. How can the sons of Pritha, like base persons of low lineage, commit sins out of unrighteousness...".

Though Yudhishtira, courteously replied saying, "Without doubt, a Sanjaya, it is true that righteous deeds are the foremost of all our acts. You should have, however, censured me having first ascertained whether it is virtue or vice that I practice" Krishna being no stranger to diplomacy said, "I too desire, Sanjaya, that the sons of Pandu may not be ruined...Similarly, I pray for the prosperity of King Dhritarashtra, whose sons are many...(But) you cannot pretend to be more versed than I am or Yudhishtira here in the propriety of right or wrong. Then why do you speak words of reproach with reference to the conduct of Yudhishtira, who is enterprising, mindful of his own duty and thoughtful from the very beginning of the welfare of his family and agreeable to the injunctions...King Dhritarashtra with his sons has unreasonably seized what lawfully belonged to Pandu's sons...If they (Kauravas) had prevented the indignity offered to Draupadi, then I would have been pleased with Dhritarashtra's behaviour. The King did not utter a word of reproach...Vidura alone spoke...You also did not say what is law and morality but now you come here to instruct the sons of Pandu.". Thus chastised Sanjaya leaves.

Sanjaya's infructuous mission had no effect on Yudhishtira or Bhima his words seem to have had some effect on Arjuna's mind. Arjuna was the manifestation of Indra. And Indra is considered to be the presiding deity of the Mind, and it was but natural that Sanjaya's submissions made Arjuna's present response and despondency, which is evident from the words used by Arjuna the reasons for his reluctance to engage in the battle, which echo word to word and sentiment to sentiment of what Sanjaya had spoken.

In describing Arjuna's response Sanjaya uses the word कृपावष्टो, overwhelmed by compassion not the words करुणा, overwhelmed by kindness or दया - overwhelmed by generosity, though in life these words are used one for the other. There is much difference between the words कृपा, करुणा and दया. करुणा and दया spring from राजसिक attribute and inclination and becomes manifested in external circumstances whereas कृपा springs within from सात्विक attribute and inclination as response from the internal non-dual, singular instinct, insight, consciousness and becoming

manifest in external circumstance as *Love*, concern, anxiety, uneasiness for others. कृणा is a response to others who are less fortunate in life and दया is the natural instinct of being charitable by one slightly better placed for one who is in ill-fated position. कृपा springs as response from within to all others. When कृणा and दया springs in one's heart it comes to be displayed externally as kindness and charity. If there are none to shower kindness and charity the kind and charitable one becomes unhappy and disconcerted. The kind and charitable ones need some others on whom kindness and charity can be showed.

कृपा does not need external *Cause* but springs from within, remains within, to become intense, passionate, relentless shattering the vitals and consuming vitality and weakening Consciousness from within. Therefore one who has become कृपावष्टो, overwhelmed by compassion needs to look within for solution, restraint on senses, and serenity of mind and tranquillity of heart. *Arjuna* is consciously aware that as Warrior well eulogised in three worlds the enemy is no match to him and will therefore slaughtered entirely. Having come on the battle field to defeat the *Kauravas* and win the kingdom he does not regret at the prospect of their death and destruction. But what he regrets and bemoans is at the prospect of many innocent lives that have aligned with them out of misguided devotion to them from their temporal wealth and wellbeing, would also face death and destruction. He rues the day when unwillingly and unwittingly he has become the instrument in the hands of inviolable *Time* for such mass destruction.

In primordial life one does not see things as they are but influenced by the nature born attributes and inclination – ‘पृकृतिजन्य गुण स्वभाव’ sees things as they appear to him. He sees the *forms* (रूप) but not the *essence* (नाम) which is within those forms. Therefore he binds himself with the *forms* (रूप) as father-mother, grandfathers, teachers, uncles, brothers, sons, grandsons as well as friends and companions. These relations create in his mind the duality by way of ‘*me*’ and ‘*others*’, the Proper and the Pleasant, the good and the bad, love and hate, pure and impure. He lives in such relationships and rues the day when he has to sever such relationships bound with *forms* (रूप) and live without such relationships, without realizing and accepting that the *forms* (रूप) are bound to be decayed, degenerated and destroyed. When so rueing and lamenting the decay, degeneration, destruction and death of his kith and kin, companions and comrades it scarcely strikes his mind that he would one day be subject to decay, degeneration, destruction and death, living always a life of the duality by way of ‘*me*’ and ‘*others*’, the Proper and the Pleasant, the good and the bad, love and hate, pure and impure.

Arjuna was no exception to this manner of thinking. Therefore he speaks to *Krishna* that seeing the enormity of the task which he as about to fulfil his limbs

quail, mouth has become dry, body trembles, hair stands on end – “सीदन्ति मम गात्राणि मुग्धं च परिशुष्यति | वेपथुश्च शरीरे मे रोमहर्षश्च जायते || गाण्डीवं संसते हस्तान् त्वक्चैव परिदह्यते | न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ||”. *Arjuna* was going through a difficult phase of mental agony benumbing his capacity to come to any rational conclusions. A thinking person needs his faculties in proper order, not dissipated by confused, unbridled thoughts arising in confused surge. Confused, unbridled thoughts bring out disarrayed inferences. In fact on the battle field there many other soldiers gathered other than *Arjuna*. But to none other than to *Arjuna* did such confused thoughts distressed. The obvious response would be that unlike many others *Arjuna*, though a warrior was a sensitive person given to think of alternatives, substitutes, choices between Proper and Pleasant, good and bad, auspicious and inauspicious, pure and impure. Therefore if mind influenced by scriptural injunctions thinks of righteous war as the pathway that leads to immortal heavens, the mind influenced by senses assumes that war even when it is righteous leads to inevitable disturbance of the accepted norms in primordial world ruining families, destroying ancient laws, creating dissention in families and society, ruining the moral and ethical values, corrupting women and leading to mixture of castes, bring both the perpetrator and the victim tom the gates of eternal damnation. The life would unbearable to live, because if there are no kith and kin, friends and companions after winning the war what purpose would it serve whether one wins or loses the battle. Therefore a thinking person often is led to ask himself what great blunder, transgression he was about to bring about!

It is to be noted that every one has a reason for embarking on this great battle. *Duryodhana* was reluctant to part with half of the kingdom ant not even five villages to *Pandavas*. *Yudhishtira* was intent to gain what was rightfully his, *Bhima* was there to avenge for numerous insults, abuse and invectives showered on *Pandavas* by *Kauravas* since their childhood, *Bhishma* was there to safeguard the great *Kuru* lineage, *Drona* was there to repay the debt which he owes to *Kauravas* for having given shelter and showered prosperity on him. *Karna* was there because a friendly hand was extended to him when he needed most to regain his confidence. But *Arjuna* was not assailed by any personal score except that from childhood e had been favourite warrior for all and *Karna* alone stood before his as his adversary. Besides that he had no other personal score to grind.

Of course as proud *kshatriya* born in *Kuru* family and especially to *Pandu*, having *Drona* himself as teacher, *Krishna* as his companion, holding impregnable *Gandeev* in his hand and having none in the three worlds as befitting adversary needed none to be afraid of. Therefore it was natural for him to assume in the battle all his enemies will die on his account. Thinking mind has made many take

hesitant step in their otherwise confident adventure. Therefore, *Arjuna* unlike a determined warrior, seeing his fathers, grandfathers, teachers, uncles, brothers, sons, grandsons as well as friends and companions arrayed before ready to die for *Duryodhana* hesitates thinking of the consequences. It is strange while non-human living beings seem to behave according to their natural attribute and inclination, the sense of discrimination bestowed on human living beings have instead of making them capable of viewing things rationally according to their natural attribute and inclination, has led them to be influenced more by senses vitiating their perception and distorting their natural attribute and inclination to reflect in inappropriate manner.

Of course even for one who is in despondency has ambitions to fulfil goals in life and aim for prosperity and popularity in three worlds. *Arjuna* was no exception. Therefore it is strange that a great human being like *Arjuna* falling prey to the influences of senses on mind and taking unexpected stand of not fighting like a true blue blooded warrior. But history tells us there have been many occasions and instances where great beings gods, seers and kings are seen falling prey to the influence of senses and *Arjuna* after all is a human being living in a social environment which is influenced by material extravaganza. But being man of unimpeachable integrity and sense of justice and fair play wonders what a great misadventure he would have embarked upon slaying one's own kith and kin, friends and companions fulfilling one's own greed for the pleasure of kingdom - “अहो बत महात्पापं कर्तुं व्यवस्थिता वयम् | यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ||”. Then overwhelmed by compassion for the innocent masses who have to die for no fault of theirs, *Arjuna* sits in the chariot without speaking further placing down his bow and arrows by his side – “एवमुक्त्वाऽऽर्जुनः संख्ये तथोपस्थ उपविशात् | विसृज्य सशरं चापं शोकसंविग्णमानसः ||”.

According to *Krishna* the spiritual journey begins with the seeker who is distressed, the needy, the inquirer or one who seeks knowledge. Amongst all these steps the first three seekers, being satisfied with what they have received, revert back to the primordial world but the seeker of *knowledge* does not tarry there but proceeds further transcending *that which is known* to receive and experience on spiritual level the *wisdom* of that which is *Unknown*. All suffering and despondency on empirical level do not become automatically transformed as sparks on the spiritual inquiry. But for *Arjuna* there is a need to remember his true natural attributes and inclination and therefore his true righteous duty ordained for him. His suffering and despondency on empirical level could be his first step, the spark that ignites him on the spiritual *Path to Perfection*.

The spiritual journey does not begin with one being in deep ignorance and is neither pleased or distressed with what he knows, what he does not know and

therefore has no desire to know what he does not know but begins when one who is distressed with what he knows, what he does not know and therefore desires to know what he does not know. Like the seeker of the *vedic* era who asked who, verily knows and who can here declare, whence was this born, whence came this creation - ‘को अद्वा वेद क इह प्र वोचत कुत अजाता कुत इयं विसृष्टिः |’, the lower worlds alone are seen, who verily exists in the yonder mysterious worlds – ‘ददुश्च एषाम् अवम् आ सदांसि परेषु या गुह्येषु व्रतेषु |’. Therefore, as one not knowing asks one who has known what is *That* which upholds the creation and the quarters - ‘अचिकित्वान्न चिकितुषश् चिद् अत्र कवीन् पृच्छामि विदमने न विद्वान् | वि यस् तस्तंभः वलिमा रजांस्यजस्य रूपे कामपि स्विद् एकाम् ||’.

Death could be blessings in disguise because when *Death’s* footsteps are heard one realizes that one has not really lived his life truly and well. He has lived very much in the same manner as others have done. *Death* appears to him as if all doors are now close, without an opening being left. No one knows what is to happen in future all doors appearing closed. He cannot plan for tomorrow, because his past, wife, children, relatives and associates, possessions and positions, gods and divinities, religions and philosophies all appear inconsistent, insignificant and futile. The anxiety, suffering and despondency makes him stop and reflect on the steps taken in the past and the steps to be taken in future.

Only when one walks the *Path to Perfection* without conceptualizing what one desires to see, to see what one wants to see, then immortal mysteries of life open to him, even *Death* not stopping him, *Death* being irrelevant, open to receive every thing and every situation, without the hindrances of views, opinions, beliefs, faiths and philosophies, one reaches where there is no destination to be reached, no purpose to be served but experience even the futility of all experiences. It is like the Sun moving in the sky with no destination to be reached no purpose to be served. As a Zen seer says ‘*When a fish swims, he swims on and on, and there is no end to the water. When a bird flies, he flies on and on and there is no end to the sky*’.

One who is sensual suffers bodily and mental pain becomes despondent on empirical level but one who is sensitive suffers *supra-mental* and psychological pain and becomes despondent on spiritual level. For one who suffers *supra-mental* and psychological pain becoming despondent on spiritual level the suffering and despondency on empirical level become the spark that ignites, death of the body being not the end but the time to rest and renew one’s energy in the *Path* with renewed vigor. Like blazing fire transforms impure gold shedding all dross to become pure, suffering become important instrument for transforming despondency on empirical level to despondency on spiritual level. Just as pleasures and pains on empirical level howsoever attractive do not bring lasting satisfaction as much as pleasures and pains on spiritual level howsoever difficult

and hard bring lasting satisfaction. Neither any effort is lost nor is any fulfillment denied.

As *Kunti* said in a highly emotive and psychological level that *supra-mental* and psychological pain and suffering should be consciously invited because that surely brings the divine presence with extreme sensitivity experienced – “विपादः सन्तु नः शश्वत्त्र जगद्गुरो | भवतो दर्शनं यत्स्यादापुनर्भवदर्शनम् ||”. When great calamities fall on great people they do not fall prey to suffering and despondency. They use suffering and despondency as the torch on the *Path to Perfection*. *Consciousness* within is not lost; suffering and despondency makes it to become pure and clear. Therefore despondency and suffering are not bad by themselves. *Death* could be blessings in disguise. *Vyasa* designating this Phase as विशाद योग, the state of *Arjuna's* despondency has raised the human suffering as the beginning, the starting point of one's journey to the spiritual word. Then suffering and despondency become the instrument of joining the temporal with spiritual bringing the *Divine Consciousness* to the human level. *Rigvedic* seer praying Shiva, for deliverance from the bondage of *mortal* (body) but not from the *immortal* (Soul) – “उर्वारूकमिव बन्धनात् मृत्योर मुक्षीय माममृतात् ||”.

In a way it was good that such despondency did come over *Arjuna's* mind. Because only from such despondency does come about clarity. It is quite significant that this very *First Chapter* is entitled "*Vishad Yoga*". It is more significant to know that even '*Vishad*' - despondency could be harbinger for equanimity, *Yoga*. At this crucial moment we find two important persons who are despondent. On one side we have *Dhritarashtra*, who has been worrying about the outcome of the War, which to him, is not uncertain, resulting in the loss of his empire and destruction of his family and lineage. On the other we have *Arjuna*, who is affected by the words of *Sanjaya*, and being emotionally involved, gives vent to feelings which are unbecoming of his inherent nature. While the one goes down deeper and deeper in despondency guided by his innate forces of darkness, the Other being guided by the Resplendent Lord Himself, the symbol of Light and Brilliance, rises above stage by stage to achieve the pinnacle of Spiritual Perfection.

o o o o o



Chapter II

Yoga of Action

By birth though was born to *Kshatriya* parents *Arjuna* was endowed with nature and temperament which was kind, caring, composed, compassionate and cultured, unruffled even in the face of great provocation. Yet need be he could be ruthless and merciless when challenged to fight. His renown for sense of justice and fairness was known throughout the three worlds. But being sensitive, he was easily susceptible to other's feeling. Protection of the meek, responsive to the needy and precise in taking decision was his attributes and inclination. Therefore seeing his fathers and grandfathers, elders and teachers, friends and companions arrayed before him to fight and lay down in misguided devotion to *Duryodhana* his mind became unsteady, unsteady and wavering in mind.

A person given to much thinking and reflection on empirical level endows his irrational thoughts unconsciously with a garb of subtle deception as though they are most rational ones but yet remains uncertain, indecisive and ever in doubt of his hypothesis. Therefore *Arjuna* who was emotionally disturbed and psychologically unsure of his hypothesis sway between two contradictory conclusions, arguing, disputing, disagreeing like man of wisdom, becoming contentious without being wise, at every step and every stage.

The questions which arose in *Arjuna's* mind did not arise in *Yudhishtira*, *Bhisma*, *Drona*, *Bhima*, *Karna* or any other warriors gathered on the battle field. They had arrived there as *kshatriya* to engage in battle and they were ready to perform their duty according to their attributes and inclination. Therefore, if a renowned person like *Arjuna* should behave as he did against his attributes and inclination then one cannot but come to the conclusion that the power of माया, illusion is surely great, powerful and all pervading the minds of the good and the bad, the noble and the ignoble, the minds of the pure as well as those of the impure.

Therefore, seeing *Arjuna* though a warrior speaking like man of wisdom, *Krishna* surprised and slightly peeved exclaimed in despairing tone – “कुतस्त्वां कश्मलमिदं विषमे समुपस्थितम् | अनार्यजुश्टं अस्वर्ग्यं अकीर्तिकरमर्जुन || ” - how come such despondency has

come over him. Though *Krishna* was a dear friend, companion, a relative, well-wisher *Arjuna* had till then listened patiently as a seeker would listen to the words of a man *Wisdom*, a Teacher. For a man faced with problems in life always seeks alternatives, either to perform his assigned duties without expectation and fruits in return or to seek advise and guidance from one whom he considers wiser than himself and performs action as advised. *Arjuna* has accepted *Krishna* as his advisor and guide, therefore tells him that since he is confused, perplexed and bewildered he should advise the action to be undertaken – “कार्पण्यदोशोपहातास्वभावः पृच्छानि त्वां धर्मसंमूढचेताः | यच्छ्रेयः सान्निचितं ब्रूहि तन्मे शिष्यस्त्वेऽहं शाधि मां त्वां प्रपन्नम् ॥ ”. But even before *Krishna* could respond to his request *Arjuna* unilaterally laid down his bow and arrows and lapsed in silence – “न योत्स्य इति गोविंदमुक्त्वा तुष्णीं बभूव ह ॥”.

One must remember that *Arjuna* being in confused and confounded state, keeping himself in darkness of his own making is not able to see the wide expansive sky, concentrating his attention on the waves lashing on the rocks on the shore is not able to fathom the ocean. Therefore he thinks that the gross form – the body of his kith and kin, companions and friends is destroyed then his kith and kin will be destroyed and becomes despondent. *Mundaka Upanishad* describes such persons as those ignorant persons who consider themselves intelligent ones lead others like blind leading the blind – “अविद्ययामंतरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः | जंघन्यमानाः परियंति मूढाः अंधेनैव नीयमाना यथांधाः ॥”. The difference between the ignorant and the wise is only this much that the ignorant one on the basis of his collected information thinks that he is wise and with shrewdness uses that information to arrive at the results which are convenient to him and area as desired by him.

The man of wisdom on the other hand having experienced the knowledge gathered from scriptures and wise in *Wisdom* like *Krishna* is fully and consciously aware that he is not the body but the unborn, immutable, immortal *Prime Existence* is able to see the wide expansive sky above and the depth of the ocean. Therefore he knows that unless one comes out of the confused and confounded state or diverts his attention from the waves lashing on the rocks on the shore, *Arjuna* would be able to see that even after the gross bodies his kith and kin, companions and friend come to be destroyed in the battle that is being fought on the field of *Kurukshetra*, which also represents the field of *Righteousness*, he will not realize that the soul which within those gross bodies which were there in the past and will also be in future eternally and not be destroyed with the destruction of the bodies in the battle.

Therefore when the armies of the two contending forces were gathered on the battlefield seeing *Arjuna* well-known in three worlds and brave warrior becoming despondent and speaking words of despair and resigning from the battle filed,

Krishna speaks smiling *as it were* - ‘प्रहसिन्नमिव’, like mother who has seen through the words of wisdom being spoken by her son, that he is lamenting about those things which need not be lamented, and yet speaks words of wisdom – “अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |”. When the word ‘प्रहसिन्नमिव’ smiling *as it were* used *Krishna* is not laughing seeing *Arjuna*’s preposterous reaction but like knowing mother who smiles with indulgingly seeing child’s effort to convince her by putting forth irrational arguments. Neither mother who is wise by experience nor a man who thinking, reflecting and meditating is the scriptures, need no elaboration of what they have to say. It is only the ignorant who is not wise in *Wisdom* who needs elaborate arguments to put forth what he has to say. Therefore seeing *Arjuna*’s futile effort to convince him the wisdom of fighting his adversaries, *Krishna* speaks smiling *as it were* - ‘प्रहसिन्नमिव’.

Krishna does not tell *Arjuna* any thing new which is not spoken earlier. For *the Prime Existence* becoming differentiated (व्याकृत) as *essence* (नाम) and *form* (रूप) and reverting back in undifferentiated (अव्याकृत) state is as natural as exhaling and inhaling Breath is as natural for every created creature. *Krishna* was fully aware that the *self* within him is indestructible, unshakable and the very essence of life - ‘एतत् त्रयं प्रतिपाद्येत् अक्षितमसि अच्युतमसि प्राणसंशितमसीति |’ (*Chhandogya Up.III.xvii.5*). He is not concerned with birth and death because what *Arjuna* sees on empirical level differentiated (व्याकृत) as *form* (रूप) repeatedly changes, transformed in new *form* (रूप) till both *essence* (नाम) and *form* (रूप) all revert back to undifferentiated (अव्याकृत) state of *the Prime Existence*.

Krishna is an incomparable universal *Teacher*, who is wide awake when others are fast asleep, who as a man luminous *Wisdom* with restrained senses speaks on *absolute* spiritual level *Arjuna* is the man in despondency, without restraint on senses, as ignorant one speaks on *relative* empirical level – “या निशा सर्व भूतानां तस्यां जागर्ति संयमी | यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ||”. Where there is darkness, ignorance light, knowledge is surely to dawn, for one who is dead birth is surely expected. Therefore, removing ignorance and despondency arising from sensory influence which has distorted *Arjuna*’s mind *Krishna* desires to instil instead wisdom and luminosity in *Arjuna*’s mind, so that he can realize that when his kith and kin, companion and friends are killed their bodies are destroyed not the subtle soul within the gross bodies.

Therefore telling *Arjuna* – “अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |” that he should not speak words of wisdom lamenting about those things which need not be lamented now he tells him that what is to happen will surely happen, therefore men of wisdom do not think of whether one is born or one dies - “गतासूनगतासूंश्च नानुशोचन्ति पंडिताः ||”. On the contrary as provided in natural evolution whatever *form* (रूप), whether

that form be animate or inanimate, that of *Krishna*, *Arjuna* or the warriors who are gathered on the battle field or for that matter of any thing that comes to created becomes surely over years weak, lifeless, disintegrated and destroyed. And surely the things which become weak, lifeless, disintegrated and destroyed. are surely to be created again because neither was there a time when *Krishna* was not, nor *Arjuna*, nor the warriors gathered here or will there ever be a time hereafter when all cease to be - “न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपः | न चैव न भविष्यामः सर्वे वयतमः परम् ॥”

In fact, there would no occasion when soul was not earlier or that would not be later. The souls of *Arjuna's* kith and kin, companions and friends were their earlier and will also be there in future. For every body becoming weak, degenerated, decayed, deformed passes through phases of childhood, youth and old age therefore a man of Wisdom does not grieve on that account – “देहिनौऽस्मिन् यथा देहे कौमारं यौवनं जरा | तथा देहांतरप्राप्तिर्धिरस्तात्र न मुह्यते ॥”. In fact due to the influence of the five sensory instruments, mind, intellect and the *I-sense* a person experiences warmth and cold, pleasures and pain, which every one should learn to bear with “मात्रास्पर्शास्तु कौंतेय शीतोष्णसुखदुःखदाः | अहमयिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥”.

In fact relationship is संसार – *the primordial world*. But relationship between two individuals or objects in संसार begins on empirical level with birth of the gross forms of the individuals or objects, with superimposed memories gathered from past and ends with the death of the gross forms of the individuals or objects, the superimposed memories gathered continuing to influence those whose mind in turn is influenced by those superimposed memories. Thus the relationship in संसार in the form father-mother, brother-sister, family-community, society-state all these exists till the gross forms of the individuals exist. The relationship ends once the gross forms of the individuals become weak, degenerated, decayed, deformed and destroyed. Therefore if one desires to end relationship in संसार and seek deliverance from संसार then one has to detach, separate himself from being associated with the gross forms of the individuals and objects

On the other hand the subtle soul, the *divine essence* within the gross forms is immutable, eternal, and perennial, having neither beginning or end, birth or death, therefore never becomes weak, degenerated, decayed, deformed and destroyed. He who frees his mind from the influence of the experiences, thoughts, concepts, tradition, the physical impressions like pleasure and pain becomes liberated from the duality of संसार – *the primordial world*. The rules and regulations of धर्म or ऋत, the *Cosmic law* are meant to safeguard the moral, ethical and ecological balance in creation. Therefore even as the man of *Wisdom* knows as perennial inviolable truism that out of the non-existence nothing can come in

existence; of the perennial existence nothing can cease to be – “नासतो विद्यते भावो नाभावो विद्यते सः | उभयोरपि दृशोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ||” the seeker should live life in संसार.

Therefore great persons like *Bhishma*, *Drona* are not vexed with whether a thing is in existence or not, when something happens or does not happen, because they are fully aware that whether a thing is in existence or not, when something happens or does not happen entirely due to धर्म or ऋत, the *Cosmic law*. The soul who is been deprived of the gross body by efflux of *Time* will surely be provided by another *gross body* for fulfilling its goal. Just as the rejuvenation of the temple is not possible with repairing the temple structure but rejuvenation of the deity’s idol, similarly human evolution is not possible by perfecting the *gross form* on the empirical level but by perfecting the *subtle soul* within the *gross form* on the spiritual level.

In fact destruction of the *gross body* does not entail destruction of the *subtle soul* within the *gross form*, nor can any one bring destruction of the eternal existence of the fragment of the *Prime Existence* – “अविनाशी तद्विद्धी येन सर्वमिदं ततम् | विनाशमन्ययस्यास्य न कश्चित्कर्तुमर्हसि || अंतवन्त इमे देहा नित्यस्योक्ता शरीरिणः | अनाशिनोऽप्रमेयस्य तस्माद्ध्युध्यस्य भारत ||”. Therefore, *Arjuna* need not grieve, need not be despondent, but should according to his attributes (गुण) and inclination (स्वभाव) perform his ordained duties, thus counsels *Krishna*. But when *Krishna* motivate one should not conclude that he propagates or incites *Arjuna* as a cruel man. In fact *Krishna* represents the eternal, perennial non-dual principle, *the Prime Existence*, beyond all temporal dualities of love and hate, ethical-unethical, moral-amoral, righteousness and unrighteousness. Therefore, for him the life is state of wakefulness is as unreal as the life in the state of dreams, both birth and death being unreal and immaterial for evolution of the soul from imperfection to perfection, since in truth no one is born not one dies.

But in life as *Chandogya Upanishad* points out desire for सत्य, *the Prime Existence* is real but that which conceals सत्य, *the Prime Existence* is unreal – “त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां अतामनृतमपिधनं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते || ”. The man who living in *Primordial World* remains unattached to the attractions therein for him the doors of *Wisdom* being ever open the complete, pure सत्य, *the Prime Existence* becomes revealed - “अथ चास्येह जीवा ये च प्रेता यच्चान्यदिच्छान्न लभते सर्वं तदत्र गत्वा विंदातेऽत्र ह्यस्मैते सत्याः कामा अनृतापिधानाः ... ||”. Death is the attribute of the body not of the self within. If any one thinks that the *self* kills or *self* dies then he does not know the truth. Because in war or any where else no one kills any one or any one is killed by any one – “य एनं वेत्ति हंतारं यच्चैनं मन्यते हतम् | उभौ तौ न विजतो नायं हांतानि हान्यते ||”.

Undifferentiated Brahman evolving naturally through five subtle senses, mind, intellect and the *I-sense* becomes differentiated, changing and transforming

from moment to moments in many *forms*, as seen over a period in *Time* becomes weak, deformed, decayed, deteriorated but not completely destroyed but like the hands of the clock becomes seen again in newer *forms*. But the self within is immortal, immutable, never being weak, deformed, decayed, deteriorated nor completely destroyed – “न जायते म्रियते वा कदाचित् नायं भूत्वाऽभविता वा न भूयः | अजो नित्यः शश्वतोऽयं पुराणो न हान्यते हन्यमाने शरीरे ||”.

What was there yesterday that is not to be found today; what is there today is not to be there the next day. Even then one thing is certain. That which is created is certain to be weak, decay, degenerate and destroyed in the form which one sees it as created. The body is created, become weak, decays, degenerates and is destroyed some where and some time being created in new form. The *self* within those bodies though was not created therefore there is no reason or occasion for it to be weak, decay, degenerate and be destroyed. The *self* can be realized only with a gross medium as the intervening agency. When one realizes that the *self* is immortal, immutable, eternal and all pervading then how can the *self* kill and can be killed – “वेदविनाशिनं नित्यं य एनमजव्ययम् | कथं स पुरुषः पार्थ कं घातयति हंति किम् || ”.

Even thereafter a normal person seeing the ever changing, ever transforming gross body becoming weak, decay, degenerate and destroyed in the form which one is accustomed to sees becomes concerned, worried and despondent. *Krishna* clarifies that with the destruction of the bodies of his kith and kin, friends and companions in the war the *self* within their bodies is also destroyed, would be unreasonable assumption for *Arjuna*. Therefore, *Arjuna* should ponder over this reality and neither be in confusion or in despondency but be ready for the battle as a noble warrior would be obliged to do.

In fact when one sees in one brief lifetime the rains falling, seasons changing, the Sun and moon rising in the horizon he comes to the conclusion that once his body disintegrates and is destroyed, he will die and will see no more in future these nature’s wonders. But he rarely gives credit to the uncertain feelings that he has seen some events, places, but is not in position to rationalize when and how he could have seen the events and places if he has no opportunity to visit the particular places and witness the events. Even if the body which has been provided for him in the present life is lost, he will be provided and new body once the old body becomes disintegrated and destroyed, and he can see the rains falling, seasons changing, the Sun and moon rising in the horizon and in some rare cases recollect and remembers faintly the events and places with the new body and instrument of perception provided. Because in the same way the rains fall, seasons change, the Sun and moon rise in the horizon according to the all pervading divine design the man will see the rains falling, seasons changing, the Sun and moon rising in the

horizon through instruments of perception provided anew for that purpose. *Krishna* says just as a person casts off tattered garments and puts on new ones even so the self casts off decayed, degenerate bodies and acquires new ones - “वांसासि जीर्णानि यथा विहाय नवानि गृह्णानि | नरोऽपुराणि तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ||”.

If *Arjuna* accepts death as nothing unexpected and when with destruction of their body's death removes his kith and kin, companions and friends from his sight, then he will lead to think what remains of his kith and kin, companions and friends. If a person asks such question then one should understand that he is awake and will see the open door that leads him to luminous light which will resolve all his problems. He will realize that as said by *Krishna* nothing will cleave the immutable *Self* that remains, neither will fire burn nor will water drench, nor will winds wither, because the *Self* cannot be cleaved, cannot be inflamed nor drenched – “नैनं छिंदति शस्त्राणि नैनं दहति पावकाः | न चैनं क्लेदयंत्यपापो न शौषयति मारुतः || अच्छेद्योऽयमदाह्योऽयक्लेशाऽप्य एव च | नित्यः सर्वगतः स्थाणुराचालोऽयं सनातनः ||”. The *self* is perennial, eternal, immutable, neutral, and dispassionate. Because *self* is unperceivable one need not be unduly concerned – “अव्यक्तोऽयमचिंत्योऽयमविकार्याऽयमुच्यते | तस्मादेतं विवित्वैनं नानुशोतुमर्हसि ||”, since the fact that he sees, hears, smells, touches, thinks means that the *self* internally exists initiating his every action externally. Therefore, even if it is accepted that a man is born and is sure to die some day or the other, he need not worry since for every one a gross medium having been provided, if one gross medium is destroyed then another is sure to be provided – “जातस्य हि धृवो मृत्युधृवं जन्म मृतस्य च | तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ||”.

Katha Upanishad Nachiketa speaks of his wisdom that many have been his births and deaths, of the many he has been the first one, of many he is the intermediate one, what purpose will serve his father serve in the present moment by his death - “बहुनामेमि प्रथमो बहुनामेमि मध्यमः | किंस्विद्यमस्यस् कर्तव्यं यन्मयाद्यकरिष्यति ||”. For perceive how it was it was earlier, perceive again how it is later; mortal ripens like corn and like corn the mortal is born again – “अनुपश्य यथा पूर्वं प्रतिपश्य तथापरे | सस्यमिव मर्त्यः पच्यते सस्यमिव जायते पुनः ||”. Therefore without slightest worry he entered the *Yama's* abode. Because he knew that the change if any would happen only in the *form* and not in the *essence* his *Self*. Knowing this that his father when he is again born in the family may not recognize him, since he will be provided with a new *form*, not familiar to his father, he requests *Yama's* grace that when he returns even though the *form* is not the same as earlier one his father should recognize him – “शान्तसंकल्पः सुमना यथा स्याद्धीतमन्युर्गौतमो मामि मृत्यो | त्वत्प्रसूटमामिवदेत्प्रतीत ... ||”.

One should realize that so long as one is in gross body whatever actions have been performed the reaction of all those has to be experienced if not in the same body then in the new body provided. Therefore, so long as reaction of the actions performed is not finally resolved the person has to repeated births and

deaths. *Arjuna's* mind is despondent with cyclical death of the bodies, but is not thinking about the *Self* which was earlier, is in the present and will be eternally and perennially be in future, beyond cycle of birth and death. Because being despondent and enveloped by the forces of darkness he is not receptive to the spiritual forces of light. He should be made consciously aware of the fact that even as the great tree is ever in existence in a small seed even so is the *Wisdom, the forces of Light* area ever present in one though covered by the ignorance, *the forces of Darkness*. Therefore, *Krishna* asks him telling that – “अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत | अव्यक्तानिथनान्येव तत्र का परिवेदना ||”.

The importance of *Krishna* and *Arjuna's* dialogue does not rest on *Krishna* leading *Arjuna* on temporal level to take up arms and win the battle with *Kauravas* but rests on *Krishna* leading *Arjuna* on spiritual level to come out of the despondency in which he has sunk and perform his duty as *Kshatriya* irrespective of the outcome. Ordinarily human beings impressed by the *forms* become attached to the *gross forms*. But it is expected from a man of discrimination that he would perform his action according to his *attributes* and *inclination* and guided by the rules of Righteousness – धर्म as sacrifice. When one performs his action as and by way of Sacrifice then he needs no desires to initiate him to action, no desires to be fulfilled nor any thing to be achieved. In fact there remains nothing to be done, everything being performed as *Divine* wills. Then every thing happens as it has to happen, according to the Cosmic Will and in terms of धर्म, Righteousness. *Brahmins* will be learn and teach, perform sacrifices and preside over sacrifices, be charitable and restrained. *Kshatriyas* will be warriors, fighting against unrighteousness and defending and upholding righteousness. *Vaishya* will engage in gainful production and distribution of the things produced, *Shudras* will engage in service of the people.

Arjuna was momentarily under the cloud that with the death of the bodies of his kith and kin, companions and friends they will cease to be. But *Krishna* tells him that though they would not be seen with their bodies ceasing to exist they as the immortal *self*, though unseen, would ever exist. What is created is subject to change and transformation and can be seen by the gross instruments of perception; what is not created is not subject to change and transformation and cannot be seen by the gross instruments of perception, needing special sense and sensibility to perceive them. Ordinary human being on temporal empirical level seeing what he sees through gross instruments of perception see as them as real, holding no doubt about their existence; the man of *Wisdom* being enlightened on spiritual level experiencing that which is beyond the things created and subject to change and

transformation considers that alone as the real *Prime Existence* and not what he sees through gross instruments of perception.

The extraordinary event which is unusual and not a normal experience when realized, the people becoming enlightened perceive the event with amazement, others speak of the event, still others hear with amazement. Even then they become stupefied, bewildered, dazed are unable to fathom the great mystery - “अश्चर्यवत्पश्यति कश्चिदेनमाश्चर्याद्ब्रुवति तथैव चान्यः | आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ||”. The person who is accustomed to see and familiar with the waves is not competent to experience the immeasurable depth and the vastness of the Ocean. The person who has experienced with the immeasurable depth and the vastness of the Ocean is not intimidated or unsettled by the waves. The person who desires to experience the immeasurable depth and the vastness of the Ocean cannot be concerned with the restless and ever changing waves, he has to dive deep in the Ocean to experience the immeasurable depth and the vastness of the Ocean – “देही नित्यमवध्योऽयं देहे सर्वस्य भारत | तमात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ||”.

If every thing in life is performed according to the divine Will, ऋत, the Cosmic Law and धर्म the perennial principles of righteousness, then the Sun will rise in the east and set in the west, fire will burn and winds will blow, rains will fall, seed will sprout in the seedlings, seedlings will be plants, plants will be trees and trees will flower, flower will be fruits and fruits will gather within the seed to start the cycle again and again. *Brahmins* will engage themselves in learning and teaching *Wisdom*, *Kshatriyas* will protect the people and safeguard their values, culture and ethos, *Vaishyas* will grow food and distribute them and the *Shudras*, those who could none of these above will offer their service the society for the common good. Then there will be no occasion for imbalance in nature, no occasion for ecological deprivation, no occasion for floods, tempests, typhoons, earthquakes or to bring any calamity.

Therefore a warrior cannot act like a man of wisdom, a man of wisdom cannot act like warrior, because that would be against the will of the *Divine*, the *Cosmic Law*. If *Arjuna* performs actions on temporal life according to his attributes and inclination then he will surely attain success on spiritual level. *Krishna* says “स्वधर्मपि चावेक्ष्य न विकंपितुमर्हसि | धर्माद्धि यद्वाच्छ्रेयऽन्यत्क्षत्रियस्य न विद्यते ||” – having regard to the duty which rests on *Arjuna* he should no falter, because there exists no greater good for a warrior than a battle enjoined as duty. When a man performs action according to his attributes and inclination then there remaining nothing as ‘*me*’ and ‘*mine*’, everything becomes ‘*His*’, part of ‘*His*’ immense, all-pervading splendor, there remains nothing to be desired, to be craved, to be asked every action energized by ‘*Him*’ and for ‘*Him*’ becomes ‘*His*’ responsibility every action becomes a prayer

transformed in to an act of sacrifice. *Prayer* means dedication, surrender, acknowledgment, allegiance, commitment. Because of ignorance and despondency *Arjuna* has become temporarily incapable to be fully receptive to the advice given by *Krishna* on temporal level. But he is aware that *Arjuna* as *Kshatriya* is proud of his attributes and inclination on temporal level, therefore, he now addresses his natural response to his self-respect, proud renown in three worlds as unconquerable warrior, saying that for a brave warrior seldom such opportunity to gain heavenly abode comes – “यदृच्छाया चोपपन्नं स्वर्गद्वारमपादृतम् | सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ||”.

Krishna cautions him that if he abstains from performing the duties ordained by his attributes and inclination then he will incur sins not having performed his duty, world will laugh and speak disparaging words that he has deserted the battle filed fearing *Kaurava's* might. Ill fame will follow him, and what could be worse than living rest of life in shame – “ततः स्वधर्मं कीर्तिं च हित्वा पापनवापस्यसि ... अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययम् ... भयादृणादुपरतं मंस्यन्ते त्वां महारथिः ... अवाच्यवादांश्च बहूवादिद्व्यान्तं तवाहिताः | निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं तु किम् ||”. On the other hand if fighting the battles if he wins the war then he will surely rule the wide worlds and if fighting the battles if he dies in the battle field then he will win unquestionably the resplendent heavens. Therefore without any misgivings or any reservation he should fight with determination – “हतो वा प्राप्यसि स्वर्गं जित्वा वा मोक्ष्यसे महीम् | तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ||”.

When *Krishna* tells *Arjuna* – ‘तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ||’ then he does not provoke him to enter in a struggle on empirical level but elevates the struggle on exalted spiritual level as struggle armored with *Wisdom* for destruction of ignorance with sword of dispassion. Because when one becomes attached to the instrument of senses then his mind become distorted to real meaning of self and relationship. For one who desires to destroy one’s ignorance of one’s *self*, *Sankhya*, *the path of Wisdom* is the assured step that leads him to conscious awareness. Therefore, *Krishna* says “सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ | ततो युद्धाय युज्यस्व नैवं पापमवापस्यसि ||”. On exalted spiritual level when one is detached from all influences and dualities like pleasure and pain, gain and loss, success and failure born of senses then his spiritual life becomes an open book with no pages unread, nothing remaining unclear where there exist no queries or questions but only revelation, solution, resolution of all problems. Where one experiences the Divine Resplendence, luminous *Light*, *Darkness* has no access, no room for ignorance then how can there be any traces of despondency? Therefore, *Krishna* is keen to open the doors of the luminous *Light* and deliver *Arjuna* from the influence of the *Darkness*, ignorance and despondency.

To experience the immaculate presence of the *Supreme Being* there are, not one single but many Paths, each suited to one’s attributes and inclination. Unless

one stabilizes through the instruments of senses what one sees, observes through inquiry and rationalization on empirical level all attempts to source *Wisdom* on spiritual level which is beyond and transcends the instruments of senses will be inaccessible to him. *Arjuna*, who sees, observes the gross bodies of his kith and kin, companions and friends and all that transpires on the *Kururkshetra* battle field on empirical level thinks that with the destruction of the bodies of his kith and kin, companions and friends they will all cease to be. *Krishna* is intent to make *Arjuna* wise of *Wisdom* that with the destruction of their gross bodies the subtle *self* which within their bodies do not cease to be, but are immortal. *Arjuna's* attribute and inclination is destruction of the ignorance within himself and without, not the destruction of the gross bodies. Since by destruction of the bodies the form of the body appears to be destroyed but the elements which have gathered to create the form gather together and create a new form again by permutation and combination. The removal of ignorance from *Arjuna's* mind and establishment of *Divine Wisdom* there is *Krishna's* intent and purpose.

In fact immediately after the Creation, the *Supreme Being* had communicated the Immutable *Wisdom* – अव्यय योग to the resplendent Sun, who in turn to make intelligible to the people was initiated in two primary paths – *the Path of Wisdom* for those who intellectually inclined and *the Path of Action* to those who are inclined on performing to actions, with assurance that the *Wisdom* of the *Supreme Being* will be available traversing whichever *Path* is suitable to teach one according to their attributes and inclination. *Arjuna* represents the crossroad of human being, who swings from height of intellectual brilliance to the height on temporal perfection. Therefore, single set of principles or rules and regulations will not be suitable due to the diversity of the peoples attributes and inclination, diversity of the regional temperaments and diversity of the social and cultural evolutions. Like all-pervading *Vishnu*, *Krishna* was equally encompassing in *Wisdom* therefore equally qualified to initiate whichever *Path* that may be appropriate to the attributes and inclination of each person. Whichever *Path* one traverses no effort of their will be lost, nor obstacle will ever prevail, even a little righteousness will save one from great fear – “नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते | स्वल्पामस्य धर्मस्य त्रायते महतो भयात् ||”.

If श्रुति, *vedic* scriptures document the extra-sensory perception of *the Prime Existence* in its various manifestation, स्मृति, the subsidiary scriptures document becoming receptive, reflective, meditative explain those extra-sensory experiences in the words and manner understandable, thereby giving an impetus, momentum according to their natural attributes and inclination to the efforts of the aspirants. But in spite of these initial thrust, impulsion since there is every likelihood of

creating confusion and mystification in the minds and actions of the aspirants *Krishna* is vexed with such contingency. Therefore he points out to *Arjuna* that on this *Path* the understanding of those who are resolute and positive ones is singular but of those who are irresolute and vacillating are diverse and divisive - “व्यवसायात्मिका बद्धिरेकेह कुरुनन्दन | बहुशास्त्रा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ||”.

Because people who under the influences of senses and responding to their innate attributes and inclination presuming themselves wise in *Wisdom* without understanding the mystical meaning concealed in the *vedic* hymns distort and perform sacrificial acts prescribed in the scriptures for attaining heavens and enjoying untold pleasures of senses – “कामात्मनः स्वर्गपरा जन्मकर्मफलप्रदाम् | क्रियाविशेषबहुलां भोगैश्वर्य गतिं प्रति ||”. in *Krishna* referred to such misguided souls as ‘वेदवादरताः’ – those who area ever engaged in arguments, debates, controversies, disagreements.

Sri Madhva explains that every word in *vedic* scriptures have threefold meanings – temporal, psychological and spiritual, every word in *Mahabharata* has ten-fold and *Vishnusahasranama* has thousand fold meanings which are to realized before they can be intellectually understood . The seers who access *Immutable Wisdom* through supra-sensory perception are called कान्तदर्शी. A *vedic* hymn declares “ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः | यस्तन्न वेद किं ऋचा अरिष्यति य इत् तद् विदुस् त इमे समासतप ||”, “चत्वारि वाक् पारिमीता पदानि तानि विदुर ब्राह्मणा ये मनीषिणः | गुहा त्रीणि निहिता नेडगयन्ति तुरीयं वाचो मनुष्या वदन्ति ||”.

Sri Aurobindo gave plausible reasons for such concealment and the consequent obscurity and ignorance among general masses. He said: ‘. . . the *Rigveda* is itself the one considerable document that remains to us from the early period of human thought of which the historic *Eleusinian* and *orphyic* mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed. . . one of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true language of the Gods. This wisdom, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured existence of an outer worship, effective but imperfect, for the profane an inner discipline for the initiate, and clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers’.

The mystical truths cannot be accessed by all but are revealed only to those perfect themselves , living the life in *Brahman*, the *Prime Existence* through austerity, renunciation, charity, compassion, courage, receptivity, says *Upanishad*

– “अद्रोहश्वाप्यलोभश्च दो भूतदाया तपः | ब्रह्मचर्यं ततः सत्यमनुक्रोशः क्षमा धृतिः | सनातनस्य धर्मस्य कुलमेतद् दुरासदाम् ||”. *Manusmriti* declares that the primary purpose of the *vedic* and subsidiary scriptures, *dharmashastras*, rules and regulations laid down by saints and noble men is righteousness in human conduct – “वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् | अचारमेव साध्यामात्मनस्तुष्टिरेव च ||”. *Yajnyavalkya smriti* considers *vedic* and subsidiary scriptures, good conduct, satisfaction of the self and perforce of action with good thoughts is the primary purpose in life – “श्रुति स्मृति सदाचारः स्वस्यच प्रियमात्मनः | सम्यक् संकल्पः कामो धर्मनूलमिदं स्मृतम् ||”.

During the *Dvapara* era since the *Immutable Wisdom* – अव्यय योग had become vitiated the immeasurable energy of *the Prime Existence* became manifest as *Krishna* in the *Devaki's* womb to reestablish the perennial wisdom which another fragment of that *Prime Existence* becoming manifest as *Dvaipayana Krishna* recorded the same for future generations, even as he had collated the *Immutable Wisdom* ‘seen’ by many seers in four *vedic* scriptures. *Krishna* therefore cannot be said to be against *Wisdom* as declared in *vedic* scriptures, what he disparage are those who consider themselves as wise and perform sacrifices with misguided devotion and discipline. He was protector, custodian and promoter of the *Immutable Wisdom* – अव्यय योग the *Wisdom* as declared in *vedic* scriptures, therefore advocated performance of actions knowing not merely adhering the *form* but the *essence* of the *vedic* hymns completely and sincerely. Because *vedic* hymns represent the *Immutable Wisdom* – अव्यय योग the *Wisdom* which is beyond attributes – “त्रैगुण्यविषया वेदा निस्त्रिगुण्यो भवार्जुन | निद्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम अत्मवान् ||” and performance of actions is subject to attributes and inclination *Arjuna* should firmly establishing himself in purity, caring neither acquisition or preservation, ever endeavor to transcend the three attributes and dualities in life. Because influenced by sensory attractions human mind finds difficulty to maintain the equanimity of mind.

When *Krishna* lays emphasis on “निद्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम अत्मवान् ||” he does not suggest one of the two alternatives but endorses whatever is possible to be done restraining mind and concentrating on the objective by going beyond the dualities. *नित्यसत्त्वस्थो* means never digressing on duality of thoughts but being ever concentrated and established in one’s *Self*. It is only when one is in total secluded silence, when one is not conscious of even one’s *Self* is lost that one experiences the presence of *the Prime Existence*. It is said that where there is awareness of the two, duality the presence of *That One* is not noticeable. Seer says that when one stands or when one walks moving secretly, when one slumbers or when one wanders, when two sitting close speak in whispers know that great king *Varuna*, as the third one present there – “यस् निष्ठति चरति यच्च वंचति यो निलयं चरति य पतङ्गम् | द्वौ संनिषद्य यन्मन्त्रयेते राज तद् वेद वरुणस् तृतीयः ||. When *Buddha* said that *Nirvana* is being without thoughts, sensations

in Mind - “*This is Bliss . . . there is no sensation*’ and when asked ‘*But how can there be Bliss when sensations no longer exist?*’ he replied ‘*When sensations no longer exist, O brother, that, verily, is Bliss . . . It is ‘ceasing to have lust, hatred, delusion’, ‘perennial choice less awareness’.* It is the state where *the Prime Existence, Satya* alone is revealed as *IT IS*, luminous and resplendent and not concealed and obscure”.

Normally human mind is burdened with necessity to make choice between two preferring the pleasant, good, attractive, meritorious and heavenly and rejecting the unpleasant, bad, repulsive, de-meritorious and hellish desires. Therefor human beings are found visiting temples to seek those thing which they do not have and would like to have but rarely for offering gratitude for the things which they have now and which they never had earlier. In such life full of choice, selection, preference of one over the other what matters if some things are desired and others are not desired, so long there are no instances when desires fully satisfied and unfulfilled desires become transformed as intense craving tormenting the mind and soul? He who is ever in such bewildering confusion is sunk in confusion seeking things without far beyond when the things which grant complete satisfaction are within him. *Krishna* says such person has like one who seeks drink water from small lakes when the vast stretch of Ocean water is within himself – “यावानर्थं उपादाने सर्वतः संजुतोदके | तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ||”.

Normally in primordial world both human beings and animals are equally driven by food, sleep, fear and sexual desire but power of discrimination is the sole criterion tat distinguishes the human binges from animals – “आहार निद्राभयमैशुनश्च सामान्यमेतद् पशुभिः नराणाम् | धर्मोऽहि तेषां विशेषः धर्मेण हीनाः पशुभिः समानाः ||”. Therefore, man has the tendency to assume by virtue of his senses of discrimination that he is superior to the rest of the creatures and elements in creation. He becomes by virtue of his I-sense and ego greedy and uses all the rest in creation to meet his greed and causes inconceivable to the rest of the animate or inanimate creation, in form of wanton destruction of animals and natural resources, with consequential ecological imbalance and disaster by way of floods, storms, typhoons, earthquakes and volcanoes.

One must realize that after repeated births as inanimate and lower forms of animate creation the evolution of the human species has been possible. Therefore as and intelligent and a creature with powerful and extraordinary sense of discrimination it is expected that human species would accepting this as supreme advantage and opportunity participate in the *Divine Purpose* ie the evolution of Superman as a natural corollary. But a human beings under the influence of senses

do not comprehend this responsibility is matter of great disappointment and distress.

Since time immemorial nowhere in the entire world has spiritual *Wisdom* taken deep roots as the extent to which it has taken in India. Therefore it is saddening to see that under the influence of temporal technological marvels Indians are pay no attention to the spiritual foundations that have lifted India civilization to the perennial zenith which no amount of technological advances would match. Since what *Krishna* told *Arjuna* on the battlefield of *Kurukshetra* was as important then as it is today to tackle the problems on empirical level. *Arjuna* had fallen in ignorance and despondency since he had forgotten his inherent righteous duty and obligation to respond and perform his actions in tune with his attributes and inclination.

Modern India having fallen in ignorance of his past perennial spiritual and corresponding, commensurate temporal glory and being influenced by the fleeting and ever changing sensory attractions of ever technological developments as pointed out by *Arjuna* to his son *Svetaketu* have forgotten the *vedic Wisdom*, by which unhearable becomes heard, unperceivable becomes perceived, the unknowable becomes known. Having forgotten the performance of actions which qualifies as the desirable obligation for the welfare of the whole humanity, they are falling in the great chasm of narrow dark tunnel of individual and selfish advancements. Having made the distinction between *Self* and the non-*self* on temporal level *Krishna* tells *Arjuna* - “कर्मण्येवाधिकारास्ते मा फलेषु कदाचन | मा कर्मफलहेतुर्भूमा ये संगोऽस्त्वकर्मणि ||” that a human being has only the obligation to preform his actions in this life according to his natural attributes and inclinations without having any birth right to the fruits of his actions as enjoyment in this world or pleasures in the other world. Therefore *Krishna*'s message was as important to *Arjuna* in his days as is the message important in modern world.

Performance of desires less action means performance of one's actions as and by way of a sacrifice for the good of entire world entirely according to one's attributes and inclinations and not performance of one's actions for satisfaction of one's body influenced by the senses. Because the performance of one's actions even if they are proper and desirable, pure and propitious, to gain merit in the eyes of the society or of the *Almighty*, since such performance of actions are prompted by desire they tend to become shackles on the *Path to Deliverance*. Performance of one's actions done with desire in mind is likely to end in disappointment, disenchantment, frustration and regret of the action does result expected result. But not so the performance of one's actions done according to one's attributes and inclinations since performance of one's actions is as and by way of a sacrifice and

not with expectation of any fruits of actions. Therefore one should endeavour to perform action without any desire or expectation of fruits.

This is what *Krishna* designates as enjoining one self to *Divine Intent* – योग, when he emphasizes saying – “योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय | सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ||”. समत्व is equanimity in experience and perception, the intermediate position between द्वंद्व – duality, two alternatives. योगस्थः is as enjoining one self unequivocally to some thing, in this particulate instance to *Divine Intent*. Unequivocal attention is absolutely required because mind by its very nature is fickle, subject to influence of senses and desires – “दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय | बुद्धौ शरणमन्विच्छ कृपणाः फालहेतवः ||”. One who is fully enjoined to the *Divine Intent* having surrendered to *Divine Purpose* has not to make a choice, seek alternatives. Therefore without confusion or perplexity does what is needed to be done.

Therefore a man of wisdom does not respond as an ordinary man does. He accepts whatever he has as some thing provided to him by the Supreme God, Therefore he has nothing to be desired or to be asked from Gods. Therefore he does not ask, does not plead ; whatever he does, whatever actions he performs is by way of acknowledgement, expression of his gratitude for what he has been provided or what he has been made capable of doing. When man is able to stretch his *Consciousness* beyond the restricted world of empirical sensory experiences then he will be to access the great energy by was spiritual energy which reveal all the wisdom beyond empirical energy, which alone should be the ultimate goal in one’s spiritual journey not necessarily in one life time but repeated ones. When one is on the spiritual *Path to Perfection* what he does on the temporal life to achieve becomes secondary and less importance. Therefore, *Krishna* says that pitiful are those who seek the fruits of their action and the Wisdom of the wise - “बुद्धौ शरणमन्विच्छ कृपणाः फालहेतवः ||”.

The mind is essentially subtle and receptive even to the smallest of the vibrations but because of the influence of the senses on mind in empirical life even when a man is seeking assiduously to travel on the spiritual path his gross senses persistently and unremittingly pull him back to the primordial world. Therefore, in ordinary empirical life impressions, thought, whether affirmative or negative dead to subtle vibration on the spiritual level, soar in mind, like the turbulent waves in a tumultuous ocean. When desires become transformed into intense craving them spreading the entire expanse of life plunge one to the lowest of the low empirical depth. When desires become transformed into spiritual restlessness leading to inquiry and investigation they spreading the entire expanse of life lift him to the lofty spiritual heights. Therefore *Krishna* exhorts *Arjuna* to discarnate between the *Proper* (श्रेय) and the *Pleasant* (प्रेय) becoming intelligently inclined, because *Yoga ie*

perfected Art in Action – “बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते | तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्
॥”.

A man who has achieved perfection in the *Art in Action* has no desires to be fulfilled, therefore is neither pleased in getting things nor displeased in not getting things. His mind directed to wards the *Divine Principle* and content in being absorbed by such inclusive absorption acquires supreme balance between the opposites, alternative, dualities. Such one has no need to renounce any thing, wife, sons, wealth or possession or live far off in seclusion but staying in the primordial world detach himself from the influence of senses which give rise to dualities life seeking to desire one and decline the other. Such one detaching oneself from the temporal superficial and empirical attachments commences his journey upwards, acquiring on the *Path* through intense austerity and penance clarity of vision and purity of mind receiving at every step and every stage the streaming flow of spiritual insight and experiences become freed from the cycle of birth and death the supreme satisfaction of *Divine* presence – “कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः | जन्मबंधविनिर्मुक्ताः पदां गच्छन्त्यनामयम् ॥”.

Such person without being unduly affected or influenced by things seen, heard, smelled, touched or thought lives his life fully and comprehensively like breeze untouched by the purities or impurities in the surroundings – “यदा मोहकलिलं बुद्धिर्व्यतितरिष्यति | तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥”. Having experienced the non-dual consciousness of *the Prime Existence* he is not required to do any thing else. Whatever is done according to one’s attributes and inclination becomes elevated, exalted as the thing done for *the Prime Existence* “श्रुतिविप्रतिपन्ना ते सदा स्थास्यति | समाधावचला बुद्धिस्तद योगमवापस्यसि ”. He becomes qualified to access things which cannot be heard, which cannot be thought or which cannot be known – “येनाश्रुतं श्रुतं भवत्यमतं मताविज्ञातविज्ञातामिति ॥”.

Till this moment *Arjuna* had listened whatever Krishna had spoken, but being a man given to reflection, he was not one to accept any thing that is said without being fully satisfied. He had seen in his life many who though not wise professing to be men of wisdom and ever ready to offer advise to others. Therefore he is keen to know who is firmly established in one’s consciousness – स्थितप्रज्ञ speaks, sets himself and conducts himself in life. In reply *Krishna* describes स्थितप्रज्ञ as one who is without any desires and is self-satisfied – अत्मन्येवात्मना whatever has been provided to him, who is unruffled in pain or euphoric in pleasures, who is lacking in passion, fear, anger, affection, neither rejoices nor loathes, who restrains his senses withdrawing with like a tortoise, whose senses pull out from sense objects, whatever taste that remains becoming completely exterminated with experience of the Supreme *Prime Existence*. Though a person strives for perfection

in many ways and even though he is discerning the senses make his impetus mind unsteady. Therefore it is most essential that making his mind firmly set in communion with the Supreme *Prime Existence*, he should restrain all his senses and have his intelligence firmly established.

Gautama Buddha said that a human being essentially drawn by three *desires* – *desire* to possess some thing, *desire* to be some thing and more difficult than these two is the *desire* to renounce some thing. The *desire* to possess some thing would not end with possessing of the thing desired, the *desire* to be some thing would not end with becoming *that* some thing, the *desire* to renounce some thing would not end with renouncing *that* some thing. But every time the thing desired is received or the *desire* to be some thing is achieved or even the *desire* to renounce some thing is fulfilled these three desires become further intensified manifold in ascending order. *Gautama Buddha* suggests that “*When Noble Truths of Comprehensive insight (सम्यक् द्रिशिट) equanimity of Intellect (समाधि) and liberation (निर्वाण) are understood and reflected, then craving (तन्हा) becomes destroyed and terminated, there being no further craving (तन्हा)*”.

Krishna explains in detail the process how mind under the influences reacts in primordial life. When a man dwells in mind on the objects of sense, attachment to them develops; from such attachment springs desire, from desire swells anger; from anger bewilderment, from bewilderment loss of memory, from loss of memory destruction of intelligence, from destruction of intelligence he perishes. It is not that the mind of ordinary person alone become influenced by the influence of senses but legends declare that the mind even of the extra-ordinary persons like gods like *Indra*, seers like *Vishvamitra* and kings like *Yayati* in unguarded, indiscreet moments come under the influence of senses and react in unexpected manner. Only he who in all circumstances and events keeps him self in equanimous temperament only he becomes established firmly in *Divine Consciousness*.

But a man of disciplined mind, firmly established in one’s consciousness, which moves amidst objects of sense, with senses restrained, free from attachment and aversion, attains purity of spirit, in purity of spirit end of sorrow and peace of the self. For the unrestrained there is neither intelligence nor concentration of mind. For one who has no concentration of mind how can there be peace and satisfaction – “*नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना | न चाभावयतः शान्तिरशान्तस्य कुतः सुकम् ||*”.

When sensory influences overwhelm the mind the man tends to see the external world scarcely taking a peep within the internal spiritual world. But when senses do not bring uninterrupted pleasures the he looks towards other external

stimulants and when even those do not bring satisfaction then he peeps within for the sustained satisfaction. By external renunciation of the *forms* the internal *essence* would not flower but he realizes that the seeds of renunciation are to be sowed within only then they would flower as external manifestation. In the same manner, when the external *body-forms* of *Arjuna's* kith and kin, companions and friends come to be destroyed their internal *essence – the Self* is not destroyed but gives an opportunity for the *essence – the Self* to flower as external manifestation.

Krishna assigns special meanings to special words, as reflection of the inner essence, feelings. A man in whichever family he is born he responds according to natural attributes and inclination. अयुक्त means one who is not fully and completely inclined in *Communion* – योग, whose inclination स्वभाव is not fully aligned to his attributes – गुण, therefore his mind is neither firm nor his heart stable. Presuming his own *self* is different from the *supreme Self* he seeks happiness from some source which is distinct from him and not assuming his own *self* to be a fragment of the *supreme Self* he does not seek happiness from within. Seeking happiness from without he is ever dependent on others. Therefore, such one being ever in darkness and ignorance prefers happiness of the body rather than satisfaction of the *Self*. In primordial life a person being under the influence of senses is more inclined to behave with animal instincts rather than with sense of discrimination. He acts contrary to the natural attributes and inclination then the consequences is sure to be harmful one's temporal and spiritual evolution. Such one is neither inclined in *Communion* nor aligned to one's attribute – गुण and inclination स्वभाव. How can there be peace in mind and purity in heart for one who is neither inclined in *Communion* nor aligned to one's attribute – गुण and inclination स्वभाव “नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना | न चाभवयतः शांतिरशांतस्य कृतः सुखम् ||”.

युक्त is one who is not only aligned with one's attribute – गुण but is completely immersed in one's inclination स्वभाव. Identity of a person who is युक्त is determined by his conscious awareness and acceptance of the *Prime Existence* as the *ultimate reality*, all that is perceived in world as the reflection of that *Original*. For him who responds according to natural attributes and inclination then the consequences are sure to be propitious to one's temporal and spiritual evolution. One who is completely and fully aligned with the *Prime Existence* as the *ultimate reality* knowing that s fragment he has all that needs to be possessed needs nothing else to seek satisfaction. Such one being conscious of his inherent righteousness rejects all enterprises for satisfaction of the body as irrelevant and harmful for spiritual advancement performs actions as and by way of sacrifice for good of general masses then which ever family he is born he would be performing propitious actions to fulfill the *Divine Intent* of the *Prime Existence* abiding within. Towards

such one flow spiritual streams from all sides and quarters making his life resplendent and *Path to Perfection* smooth and uncomplicated. Satisfaction to such one does not constitute satiation of the senses but satisfaction in mind and harmony, tranquility, serenity in heart. It is the assurance and confidence that even if one has to give one's संसार, even if the Suns and Moons in creation shift their positions, stars come to be strewn in diverse directions, sky falls down and earth is split in two, oceans become dry and fire ceases to burn, even if his body is destroyed he would still be fully aware that as the immutable *self* he will still remain in the fullness of the *Supreme Self*.

Being fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव is not a distinct natural trait, feature that comes with birth. Therefore one who is not fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव can with discrimination and enterprise can be fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव. Or one who is fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव can with inattention, carelessness, ignorance be is not fully and completely inclined in *Communion* - योग, with one's गुण and स्वभाव. Therefore *Krishna* says, “तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः | इन्द्रियाणीन्द्रियार्थम्यस्तस्य प्रज्ञा प्रतिष्ठितः ||” - A person who has full restraint on his senses is not fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव. Conversely a person who has no restraint on his senses can ever be fully and completely inclined in *Communion* – योग, with one's गुण and स्वभाव .

The person who is consciously aware of this for him there is no *Darkness* but luminous *Light* spread all around. The person who is not aware of this at all for him there is *Darkness* spread all around without there being even ray of *Light* seen any where. Therefore what others see as *Darkness* for the person who is consciously aware that is luminous *Light*. And when others see as *Light* the wise one sees as - “या निशा सर्व भूतानां तस्यां जागर्ति संयमी | यस्यां जागर्ति भूतानि सा निशा पश्यतो मुनिः ||”. The person who being consciously aware and experiencing luminous *Light* spread all around to him all desires enter even as streams enter without disturbing the equanimity or serenity of the sea, not for the person who not being aware is attached to his desires.

A person has the freedom to pay no attention to the words of wisdom spoken by *Krishna* and not becoming consciously aware of the *self* within as the fragment of *Supreme Self* choose to remain ignorant wandering in primordial world frightened of the shadows and groping for the path to happiness or he has the freedom to pay attention to the words of wisdom spoken by *Krishna* and becoming consciously aware of the *self* within as the fragment of *Supreme Self* choose to experience the luminous *Light* becoming resplendent in life. The one who without

any emotions of selfishness and egoism, abandons all desires and acts free from yearning he surely attains peace – “विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः | निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ||”. This verily is the supreme state of being in *Brahman* – ब्राह्मी स्थिति, which a human being wise in *Wisdom* reaches traversing the spiritual *Path* from unreal to the *Real*, from *Darkness* to *Light*, from death to *Immortality* that the *self* within his body is the fragment of the all-pervading *Supreme Self* without, therefore, like the gross body is not subject to destruction.

In normal life like any other instances *Arjuna's* questions started with confusion and despondency, in the beginning being uncertain about actions to be performed was in the state of denial, searching for escape routes. It is only when *Krishna* provoked him questioning his unnatural response against his attributes and inclination as a well respected warrior that he became with passing phase accessible to reason and inquiry in the nature of response expected from him. But strange as it may appear from such queries on empirical temporal level become the starting point for one to experience spiritual enlightenment.

Krishna is an extraordinary seer and psycho-analyst, who reach those corners of life where even a man in full consciousness cannot reach. Therefore as a seer he sees the shackles which are binding him from taking tough decisions required to be taken in life, being psycho-analyst he knows the ways of breaking the shackles and freeing him from them. Therefore, he does not pity *Arjuna* for being in confusion and despondency but uses his misplaced negative energy existing in confusion and despondency directing it towards positive spiritual awakening. If it was not transformed and elevated in that manner then confusion and despondency would have an annoyance, exasperation and a curse but in *Krishna's* astute, judicious, skillful hands confusion and despondency became a blessing and harbinger to great life.

Krishna is an extraordinary teacher. He desires every one to be wise, open and receptive to the resonance to one's own vibrant *Consciousness* even when one is ignorant, closed, self-centered, rigid and defensive. *Consciousness* spreads luminosity while slumber is darkness, ignorance. *Consciousness* is expansive, all-pervasive, has no choice does not select. Slumber is restrictive, restraint; vague, ambiguous has choices selects. That which is bound does not necessarily become freely unbound, it explodes, bursts out. That which is released, liberated becomes delivered. From darkness the light should be sought, if searched and sought then all shackles will be broken, all doubts will resolved and the real will be visible as the supreme *Prime Existence* – “भिद्यते हृदयग्रन्थि छिद्यन्ते सर्व शशयाः | क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ||”.

Then even as *Ganga* meeting the Ocean there is no change in the Ocean even so *self* meeting the *Supreme Self* there will be no change in the supreme *Prime Existence*. Then all the manifest *essence* and *forms* becoming one with the unmanifest supreme *Prime Existence* there remains nothing as *this* or *that* all being that supreme *Prime Existence*, which *Krishna* refers as the ब्राह्मी स्थिती - “एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति | स्थित्वाज्ञस्यामंतकालेऽपि ब्रह्मनिर्वाणमृच्छति ||”.

ooooo



Chapter III

Karma Yoga

In primordial life, for every question there are alternatives, *Krishna* also suggests for *Arjuna* alternative *Paths to Perfection*. In fact, if the goal is certain and attention is appropriately directed then it matters which *Path* is traversed. Whichever *Path* is traversed, the goal will surely be realized. But if the goal is not certain then even though *Paths* are available the sight having no clarity the goal will not be perceived and the struggle will not be sustainable. If the heart is pure and the sight clear with Wisdom of the wise ones, then *Arjuna* transcending his attributes – गुणः will be responsive to the resonance of the *Immutable Sound AUM*. Then all his ignorance and consequential despondency will conclude and his life would be freed from the dualities confronting him in primordial world. He will be fully organized and equipped to traverse whichever *Path* is provided for him and achieve the goal certified and sanctified in his heart.

Since birth human mind influenced by senses and the society tends to react to every new situation not necessarily from the attributes (गुण) and inclination (स्वभाव) born from nature but from the thoughts and experiences secreted in mind since past. *Arjuna* was not exception to this general rule, therefore his response seeing his kith and kin, companions and friends was as expected in respect of ordinary persons. But *Arjuna* was not an ordinary human being. He as *Nara* was as an ascetic in earlier age engages in austere penance in the company of seer *Narayana* in *Badari* and in the present age was born in renowned family, celebrated in three worlds as a great warrior. But being momentarily succumbing to attachment to seeing his kith and kin, companions and friends his response was clouded by delusion. But the explanation offered by *Krishna* did not satisfy him.

In ordinary life explanation does not satisfy a person's queries unless somewhere and some how deep within they concur with explanation which he himself has arrived. In fact such acceptance is more by way of confirmation of his unspoken views. Therefore if they do not concur or are not in agreement with his own views then for his non-acceptance he holds others responsible, not his own closed mind. Therefore he asks *Krishna* why he is insisting him to perform the

cruel act of killing his kith and kin, companions and friends instead of telling him the manner of destroying his despondency and ignorance – “ज्यायसि चेत्कर्मणस्ते मता बुद्धिर्जनर्द न | तत्किं कर्मणि घोरे मां नियोजसि केशव ॥”. Why does he speak apparently bewildering words confusing his intelligence when he should have spoken in decisive words that by which he can gain highest good – “व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे | तदेकं वद निश्चय्य येन श्रेयोज्ञानाप्नुयात् ॥”.

Generally people in delusion do not think and reflect on the confronted problems to arrive at some sensible, well thought-out, judicious solution. They would rather believe on what others speak and advise or go to the temples to seek solution for the problems faced. They worship the image of one or the other deity performing sacrifices with elaborate rites and rituals. If no satisfactory results are not seen coming then they go other temples to worship other gods. He wanders from person to person, temple to temple, god to god till finding no satisfaction ends up being in total confusion, uncertainty. He is not satisfied with what he has been provided, seeking to be provided with what he thinks needs to be provided, seeking solutions packaged to his liking he is reluctant to approach qualified teachers who give him strength and receptivity to listen, to receive, to reflect and mediate to find solutions by himself.

Though in earlier age as *Nara*, he was given to austere penance being receptive to the resonance of the immutable *Sound – Aum*, in the present age he was born with attributes (गुण) and inclination (स्वभाव) of a *Kshatriya*, a warrior given to collect and then analyzing the information gathered from various sources think, reflect finally arriving at the decide the battle formation and decide the final course of action unhesitatingly. Therefore *Krishna* is surprised to see his reaction not seeing as is expected from a warrior but as an ordinary mortal grieving for the death of his kith and kin. *Krishna* is aware that the reaction is not normal but unwarrior like, largely occasioned by ignorance and misconceived fondness for things and relationship which needs no attachment. *Krishna* is not only a close friend but also a companion. A friend is one who knows the song which exists in his friend's bosom, therefore if the friend has forgotten then he remind of the words. Therefore, *Krishna* first decides to convince *Arjuna* clarified according to the manner in which an ordinary person would understand on temporal level and thereafter slowly awakening his dormant energy takes him by one step higher to instruct the spiritual subtleties of the *Sankhya Yoga*.

Being the *universal Teacher*, *Krishna* is fully conscious of the turbulence, uncertainty, bewilderment in *Arjuna's* mind, which he is keen to resolve. But *Krishna* as a teacher points out the *Path* to be traversed, pitfalls, drawbacks, dangers on the *Path* to be avoided but as a teacher does not walk with *Arjuna* the

Path to be traversed. *Arjuna* has to walk and traverse the *Path* himself. *Krishna* reminds that even if the object, the goal is known and understood, the directions are specific and clear *Path* is smooth and pleasant every one who is on the *Path* has to traverse not according one's desire but according to ones natural attributes (गुण) and inclination (स्वभाव). Therefore, from time immemorial even though the *eternal Prime existence* is absolutely, unquestionably same and certain fir the seeker to reach out the *Prime existence* different *Paths* appropriate and suitable for each one's natural attributes (गुण) and inclination (स्वभाव) have been made available.

It was not known to *Arjuna* when and how *Krishna* had easily shifted his role as his friend and companion and slipped as the *Universal Teacher*, the very embodiment of *the supreme Prime Existence*, But *Krishna* knew and understood that before the whole brilliance of Sun could be made available to his friend needs the soft sight of the morning rays slowing peeping on the eastern horizon. Therefore as if accidentally and easily he remarked, “लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ | ज्ञानयोगेन सांख्यानं कर्म योगेन योगीनाम् ||” that he had in earlier days made available two *Paths* - *Sankhya Yoga*, the *Path of Wisdom* to those given mentally to think, reflect, meditate and *Karma Yoga*, the *Path of Action* for the one who is physically active, energetic, persuasive, true to life. *Krishna* knows that though the lamps are different the luminous *Light* which is made available is same. Even though the *Paths* are different the goal is the same – *enlightenment*, that which is available through *Sankhya Yoga*, the *Path of Wisdom* the same is available through *Karma Yoga*, the *Path of Action*. Therefore *Krishna* unerringly and precisely declares that not by abstention of action does one freedom from performance of action; nor but mere renunciation does one attain excellence in intelligence – “न कर्मणामनारम्भान्निष्कर्म पुरुषोऽश्नुते | न च संन्यस्यनादेव सिद्धिं समाधिगच्छति ||”.

In fact there is no one in the whole world who in one way or the other is not engaged in performance of actions, because performance of actions in a natural corollary – “म हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् | कार्यते ह्यवशः कर्म प्रकृतिजैर्गुणैः ||”. The momentous stops performing one action, the next action comes to be performed instantly, without any break. In life every thing does – from breathing to eating, sleeping, seeing, hearing, smelling, thinking and even not doing any of these actions is action by absence, disclaimer, repudiation, renunciation, rejection. To perform action one does not have to consciously think, plan, take decision. Performance of action is automatic, therefore, changing the manner of performing actions or stopping physically performance of an action also performance of an action. If performance of an action is physically stopped then the mind takes over the performance of action does not cease the performance being taken up by the mind. If both body and mind cease to perform actions, then breath takes up and it

is only when a person stops breathing then alone one may be said to have stopped performing actions.

Generally in primordial life existence of the *Self* is experienced when it comes to be established in a gross body, which event is termed as birth and the non- existence of the *Self* is considered when the gross body becomes destroyed, the event termed as death. Since death of the body is not death of the *Self*, being established in gross body is neither relevant nor necessary for performance of action because performance of action is possible even after the death of the gross body. However, performance of action when *Self* is present in the body is as important as when the *Self* departs from the body is important. But the one who performs actions keeping his senses restrained but mind set on the objects of senses being confused in mind is hypocrite, on the contrary the one who performs actions keeping his senses restrained and mind enjoined to the actions performed excels – “कर्मन्द्रियाणि संयम्य य अस्ते मनसा स्मरन् | इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते || यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन | कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ||”. Whatever performance of action is done to reach the goal as one would reach *Vishnu* in the *Shalagram* stone, since it is said *Brahman*, like the sprout in the seed, as *Shankara* clarifies – “यथा विष्णोः शालग्रामः | अस्मिन् हि स्वविकारशुद्धगे देहे नामरूपच्याकरणाय प्रविष्टं सदाख्यं ब्रह्म जीवेनात्मनेत्यक्ताम् ||’ physically on empirical level through nine forms of worship – listening, speaking, recollecting, serving, worshipping, bowing down, waiting upon, companionship, self surrender – “श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् | अर्चनं वन्दनं दास्यं सख्यं आत्मनिवेदनम् ||” or mental level through listening with receptivity (श्रवण), reflecting (मनन) and meditating (निदिध्यासेन) would be desirable on ethical, moral a well spiritual level as and by way of a sacrifice for the universal good.

Krishna, therefore, counsels *Arjuna* that during the intervening period between birth and death a person should with unattached mind perform his actions in tune with his natural attributes (गुण) and inclination (स्वभाव) and according to cosmic law (ऋत) and principles of righteousness (धर्म), not as an action for personal well-being but as and by way of universal sacrifice (विश्व यज्ञ) for the good all in creation. Such person participating in the देवताकार्य - *divine intent* as and by way of universal sacrifice (विश्व यज्ञ) ascends progressively to high spiritual stage and the person who perform his actions contrary to his natural attributes (गुण) and inclination (स्वभाव) with mind attached to sensual pleasures descends speedily to the lowest of the low stage of human evolution – “नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः | शरीरयात्रापि च ते न प्रसिद्धयेकर्मणः ||”.

Then the actions performed will be for and by way of sacrifice for the welfare of the people and the same having been performed with complete

surrender to the *Divine Will* will be performance of action for the *Supreme Self* as commended by *Yajnyavalkya* that every thing should be done by the individual self for the sake of the *Supreme Self* – “न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति ॥”. In normal life by ‘आत्मनस्तु कामाय’ people by giving a *form* to one’s ego, *I-sense* understands as performance of action for satisfaction of one’s selfish pleasure. But when he understands that the *real I* is not the body but the *self* within then not performing action is not non-action - अकर्म but performing action by the *individual self* for the sake of the *Supreme Self* is non-action – अकर्म. अकर्म is not action without any result, consequences. If by non-action – अकर्म एणुस्त, consequences are natural and immediate then even a lazy, indolent person would be perfect, flawless authorized person. The state of अकर्म comes about only then when a person experiences that even when he performs actions is of the opinion that he does not perform them but actions come to be performed he being mere instrument. When he performs actions there is no performer but only performance. One should understand that an incandescent bulb does not spread luminosity but making the incandescent bulb a medium luminosity comes to be spread in all directions.

Therefore, one’s attention should be searching the one energy that is responsible to spread the luminosity, how it is spread and for whom and for what purpose it is done. If one finds the source of the luminosity in *Supreme Self* then the *individual self* will not be bound by the performance of action, therefore performance of action in this manner as and by way of universal sacrifice (विश्व यज्ञ) is considered superior. If one finds the source of the luminosity in *individual self* then the *individual self* is bound by the performance of action, therefore performance of action in this manner for sensual pleasures is considered inferior.

In creation every thing perceived as knowable *manifest forms* with five gross senses and understood by mind, analyzed by intellect and appropriated by *I-sense* is but the reflection of the unmanifest unknown *Supreme Self*, सत्य, *the Prime Existence* - “रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुरूपं ईयते युक्ता ह्यस्य हरयः शता दश ॥”. Therefore, in every illusory *gross form* (रूप) created one is required to search one fragment of the *divine essence* (नाम) established within knowing which one will recognize the great resurgent *divine essence* as *Yajnyavalkya* declared to *Gargi* when he said that the *divine essence* is not to be seen but sees every thing, is not heard but hears every thing, cannot be thought but thinks every thing, cannot be known but knows every thing ; other than that there is none other who can see, hear, think, know because that *Immutable Prime Existence* is all pervading energy – “एतदक्षरं गार्ग्यदृष्टं द्रष्टु अश्रुतं श्रोतृ अमतं मन्तु अविज्ञातं विज्ञातृ | नान्यदतोऽस्ति द्रष्टु नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तु नान्यदतोऽस्ति विज्ञातृ | एतस्मिन्नु खल्वक्षरे गार्ग्याकाश प्रोतश्चेति ॥”.

In the creation *the Immutable Prime Existence* envelops all the manifest *forms* and *shapes* and there is nothing in creation which is not enveloped by *the Immutable Prime Existence*, therefore it is referred as *Purusha* – “स वा अयं पुरुषः सर्वासु पुरुषु पुरीशयः | नैनैः किञ्चनानावृतम् नैनैः किञ्चना संवृतम् ॥”. Since *the Immutable Prime Existence* is abiding as prime energy in every *form* which is manifest therefore every action performed, performer and the performance is no one else than *the Immutable Prime Existence*. That which was in the past, that which is in the present and that which will be in future will all be because of and be *the Immutable Prime Existence*. It is supremely difficult to experience सत्य - *the Prime Existence* but not impossible; it has been possible for many persons who in the past were sensitively uninclined to the resonance of that *Prime Existence* and there is no reason why persons in future if there self within likewise being sensitively uninclined to the resonance would not experience *the Prime Existence*. *The Prime Existence* is extremely subtle, expansive and immensely immeasurable whereas human sensitivity influenced by senses being gross, inadequate and imperfect being found find it difficult to experience *the Prime Existence*. *The Prime Existence* is difficult to experience because the instruments which human being uses on empirical level being gross and imperfect may not be suitable for experiencing the supra-sensory experience of *the Prime Existence*.

Therefore even as a lost cow is searched by taking cognizance of its footsteps, the unknown *Immutable Prime Existence* is to be searched by taking cognizance of the various forms which are seen manifest in creation – “तदेतत्पदानीयमस्य सर्वस्य यदयमात्मा अनेन ह्येतत्सर्वं वेद |”. Once the *self* within one’s gross *body-form* is experienced as the fragment of the unknown *Immutable Prime Existence* then one would be consciously aware and experience the *self* within all other gross *body-forms* also as fragments of the same unknown *Immutable Prime Existence* existing in past as well as existing now in the present as well as later in the future. Consequently he becomes consciously aware that responsibility of maintaining the *Creation* if perfect order and in balance is not only of that *Immutable Prime Existence* but also of all in the *Creation* as the fragments of that *Immutable Prime Existence*.

Man in general under the influence of the instruments of senses a human being is not conscious of that *Immutable Prime Existence* within his gross *body-form* or other gross *body-forms* in existence. Since he is not conscious of what he possesses, what he is capable of being he seeks to possess things which he does not possess, become something he thinks he is no capable of from external sources without knowing that the original source is within. There is motion without movement, movement without improvement, advancement, development or

evolution. His entire enterprise is unproductive, unrewarding, unsuccessful moving through the cycle of birth and death. He wants to rest but is unable because कर्म pushes him involuntarily to perform further and further without any respite. There his life is full of stress and struggle without any energy or enthusiasm. When his empirical *Knowledge* is consolidated, fortified by spiritual *Wisdom* his goal becomes clarified, vision clear and sensitivity becomes intense and fulfilled.

Generally human beings being attracted by what comes to be seen by instruments of senses are not aware of what is possible to be seen by supra-sensory instruments of senses. It is seeing the gross mortal *forms* of his kith and kin, friends and companions that *Arjuna* was sad and despondent. If *Arjuna* was consciously aware of the subtle deathless *essence*, the *self* within them then he would not have been despondent. *Krishna* tells him that the obligations fulfilled for satisfaction of the gross, mortal *forms* of his kith and kin, friends and companions is limited, inadequate, incomplete; the obligations fulfilled for satisfaction of the subtle immortal *essence*, the *self* within is unlimited, adequate, complete. Therefore if one performs his actions according to his attributes (गुण) and inclination (स्वभाव) without any attachments to the gross objects of senses and without expectation of any fruits as reward then the performance of action becoming an act of sacrifice for welfare of the worlds, विष्णु प्रीत्यर्थं will bring him the comprehensive, unlimited, adequate, complete satisfaction and the performance कर्म will not bind him in future lives. Therefore *Krishna* says, “यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धः | तदर्थं कर्म कौन्तेयमुक्तसंग समाचर ||”.

In fact the very act of *Creation* is a performance by way of यज्ञ, a sacrifice. Therefore it is said the first act of performance by gods was by way of a sacrifice – “यज्ञेन यज्ञं यजयन्त देवाः देवास्तानि थर्माणि प्रथमान्यासान् |”. *Rigveda* says that in the very beginning since there was nothing other than *the supreme Prime Existence* (सत्य) the gods sourced all the materials for performance of the sacrifice from *the supreme Prime Existence* himself - “तं यज्ञं बर्हिर्षिं प्रोक्षन् पुरुषं जातामग्रातः | तेन देवा अयजन्त साध्या ऋषयश्च ये ||” which is echoed in *Bhagavata Purana* – “इति संभृतसंभारः पुरुषवयवईर्मन् | पुरुषवयवैरेते संभारः संभूता मया ||”.

Krishna observed that यज्ञ as conceived by the *vedic seers* became completely distorted in the post-*vedic* period with desire for temporal wealth here in the world as well as in the other world, therefore needed complete transformation of the concept reaffirming the perennial concept as envisaged by the *vedic seers* who spoke auspicious words to all equally, for one’s own as well as for others – “यथेमां वाचं कल्याणीं आवदानि जनेभ्यः | ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च || ” so that the world where people speaking different languages and following different religions live – “जन् विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसं |”.

Therefore in *Krishna's* view यज्ञ conceived by the *vedic seers* was not limited to offering gifts to the gods through अग्नि, Fire as the intermediary but making one's life the sacrificial foundation, as it were offer the performance of one's actions, one's wisdom, strength, wealth and service according to one's attributes (गुण) and inclination (स्वभाव) to *the supreme Prime Existence*, as the *Gods* in ancient times did as and by way of oblations for the welfare of the entire animate and inanimate *Creation*. यज्ञ is nothing else than the responsibility placed on and obligation assigned to every created fragment, segment equally responsible for maintenance of the world order. *Krishna* impresses on *Arjuna* that no one in creation has any right conferred on birth but every one has entrusted ऋत, the *cosmic Law* and धर्म, principles of *Righteousness* for performance of action as and by way यज्ञ since any thing that is done contrary to ऋत and धर्म, will end in creating shackles in primordial world – “यज्ञार्थकर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः | तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचारः ॥”. ‘योगस्थ कुरु कर्मणि’ – perform ever action fully enjoined with the *self* within. Enjoining with the *self* within means that one has come in this creation as the instrument of divine dispensation by performing one's action in tune with the ऋत, the *cosmic Law* and धर्म, principles of *Righteousness*. Since what is done as the instrument of *divine intent* as and by way यज्ञ becoming transformed as *divine enterprise* does not create shackles nor binds one to the primordial world.

He says – “सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रसविष्यध्वमेष योऽस्त्विष्टकामधुक् ॥”. यज्ञ - performance of one's actions according to one's attributes (गुण) and inclination (स्वभाव) without any attachments and without expectation of any fruits as reward is same as participation in the *Divine Intent*. To participate in the *Divine Intent* one is not required to renounce one family, possessions, society or anything else. What is required that one should not be attached to what has been provided to him in life or crave for what has not been provided to him in life but being thankful for things, attributes (गुण) and inclination (स्वभाव) perform action as instrument, medium for and on behalf of *the supreme Prime Existence*.

Generally in primordial world, every one has to reap the fruits and bound by the consequences of the actions performed by him. But when one, surrendering to the will of *the supreme Prime Existence*, performs actions according to one's attributes (गुण) and inclination (स्वभाव) without any attachments and without expectation of any fruits then the performance will no longer be his but becomes transformed as यज्ञ - performance of one's action for and on behalf of *the supreme Prime Existence*. Responsibility of the performance of action being that of *the supreme Prime Existence* he will not be bound by those actions nor will be bothered by questions like who becomes energized to perform, who performs, for whom the action is performed, who bears the consequential outcome would not

disturb him. Then having performed actions meeting the *Divine Intent* the person will receive in return the fruits as *Divine Grace, benevolence* – “देवान् भावयताऽनेन ते देवा भवयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||”, says *Krishna*. There is no darkness in divine assembly since there is ever presence of luminous Light. There is never injustice in divine presence, since doors are ever open. Therefore what happens was to happen, what is given is what he is entitled, qualified to be given and therefore, what is given is what is proper and appropriate to be given.

But generally human being expects to happen what is not to happen, expects to be given what is not expected to be given, therefore he gets what is proper and appropriate to be given. Therefore in life man is ever dis-satisfied, unhappy blaming gods and all others but not blaming himself got the manner of his performance of action. Generally human being thinks nothing is given unless asked, therefore he is ever engaged in asking. He goes to the temples to ask gods to give him what he has not, not to thank gods for what he has received. Seeking is nor Prayer; seeking demonstrates is poverty of mind, Prayer demonstrates richness of the heart. Gods desire acceptance of one’s obligations in life and expression of thanks for the things which they have received from them. Because those who receive and enjoy but do not acknowledge as mark of gratitude are verily thieves – “इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः | तैर्दत्तानप्रसादायैभ्यो यो भुङ्क्ते स्तेन एव सः ||”. But the person who performs actions accepting as obligations to be fulfilled in life and expresses thanks for the things which they have received from gods he is completely delivered from all the demerits which may have been occasioned thereby.

Krishna sees the performance of all actions, from the lowest to the highest on universal dimension elevating the physical act to performance for and by way of sacrifice, यज्ञ. Therefore, those from food creatures are born, from rain are food created and from sacrifice are rains produced. Origin of the performance of sacrifices is the *vedic Wisdom* and the *vedic Wisdom* has the *immutable supreme Prime Existence* as the origin “अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः | यज्ञाद्भवति पर्जन्यो यज्ञः कर्म समोद्भवः || कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् | तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ||”. ‘कर्म ब्रह्मोद्भवं’ means the manner of one’s performance is determined by the *vedic Wisdom* and the *vedic Wisdom* is determined by the *immutable supreme Prime Existence*.

Krishna sees the performance of all actions, from the lowest to the highest on universal dimension elevating the physical act to performance for and by way of sacrifice, यज्ञ, declaring all performance of actions not performed with that *intent and purpose* are sure to bind one to *Karma*. कर्म मार्ग thus becomes an evolutionary *Path*, initiated for evolution and consummation of one’s *self* with the universal *self*, not confining to the normal and natural cosmic process but penetrating the उत्तमम्

रहस्यम् to become liberated. कर्म मार्ग suggests what has not been and what one can become and what one has not been.

The immutable supreme Prime Existence knows what becomes manifest differentiated as the *essence* (नाम) and *form* (रूप) in evolution and nothing ever happens or does not happen *in* creation unless it is so willed by *the Prime Existence* – *Sun* and the *Moon* rising, the rains falling, weather changing, the earth quakes, typhoons, tornadoes, as the effect, consequence of the transgression of the *Cosmic Law* (ऋत) and rules of *Righteousness* (धर्म) established in creation. *The Prime Existence* knows what the differentiated as *essence* and *form* needs and what can be provided as per their performance of action would justify. Because the earth quakes, typhoons, tornadoes are caused by ignorance of the human beings and performance of action contrary to the established *Cosmic Law* (ऋ त) and rules of *Righteousness* (धर्म) and not because of the whimsical act of divine power. The earth quakes, typhoons, tornadoes are caused by *the Supreme Self, the Prime Existence*. Therefore, *Krishna* urges that human beings and every fragment of the Creation should perform actions in furtherance of the established *Cosmic Law* (ऋत) and rules of *Righteousness* (धर्म), if any one contravenes then to that extent he will be living in sins – “एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः | अघयुरीन्द्रियारामो भैद्यं पार्थ स जीवति ||”.

The person, who becomes consciously aware that a fragment of *the Supreme Self* is posited within his *body-form* as *the individual self* and becomes completely involved, engrossed in the comprehensive expanse of *the Supreme Self*. Nothing else is expected to be done, because what is to be done then will be done as the instrument and for meeting his obligation to fulfill the *Divine Intention*. Therefore, man is expected to perform only actions according to his attributes and inclination and not expecting any fruits in return for the actions performed. He is neither required to be dependent on or independent of others. Therefore he is neither proud of having done some thing nor diffident or reticent, since he is fully aware that whatever he has done, doing and will be doing was done, is being done and will be done as instrument of *Divine Will* and nothing is possible to be done other than what is willed by *the Supreme Self*. Therefore, he is neither excessively pleased nor greatly displeased. Such one whose pleasure, happiness is in *the Supreme Self*, content with *the Supreme Self*, satisfied with *the Supreme Self*, for him there exists no performance nor anything else to be done – “यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः | आत्मन्येव च संतुष्टस्तास्य कार्यं न विद्यते || नैव तस्य कृतेनाथो नाकृतेनेह काश्चन | न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ||”.

In fact since there is nothing else in *Creation* than *the immutable supreme Prime Existence* protecting *Creation* is the responsibility of *the Prime Existence* as it is of ever one in *Creation* who is conscious of their obligation. Therefore

Krishna says that as one conscious of being the *indestructible, unshakable and the very essence of life* - 'एतत् त्रयं प्रतिपाद्येत् अक्षितमसि अच्युतमसि प्राणसंशितमसीति |', having been born in the family of *Yadavas* as the son of *Devaki* he has no other task in the three worlds to perform nor possess any thing which he is not possessed with – “न मे पार्था स्ति कर्तव्यं त्रिषु लोकेषु किंचन | नानवाप्तमवाप्त्यं वर्त एव च कर्माणि ||”.

People generally under the influence of senses and ignorance think that they perform actions; they are engaged in the war. *Arjuna* like an ordinary human being has fallen in misconception and despondency assuming that he is the one who is engaged in the battle. Being under delusion about the desirability or undesirability of the war is not in proper position to rationally reflect of temporal level or come to a dispassionate conclusion on spiritual level. The temple is near, the source of *Wisdom* is close by but if the approach to the mind and heart is closed then how could he be receptive to the resonance, the energy of the eternal, immutable Sound, AUM? He is not yet fully realized that it is not *Arjuna* his *body form* known in three worlds that fights the battles but the fragment of *the unmanifest Prime Existence*, the Lord posited within his *body form* being energized that fights the battles. What *Krishna* knows that needs to be known by *Arjuna*, his position as the instrument in *divine dispensation* and his responsibility to fulfill that *divine Intent*? Then he will realize that all his kith and kin, friends and companions the whole mass of humanity who has gathered on the battlefield have like wise one objective, goal to participate in the universal act of divine dispensation. On the contrary without the wisdom which *Krishna* possesses and he yet does not possess, he concludes that he is fighting, his kith and kin, friends and companions will be killed by him then it is fruitless to think so. The act is not his, the responsibility is not his but the action and responsibility is entirely that of the Lord who has come as the supreme Judge and great Dispenser to decide the future of the *Creation* which has created.

Therefore *Krishna* endorses performance without attachment even those actions which do not bring temporal empirical gain since those actions done unattached for the well-being of the world, being desirable actions, they would assuredly bring satisfaction and contentment will qualify to enjoy supreme spiritual bliss. Actions performed by him for world welfare embellished by spiritual dedication and commitment would become infinite, complete and conclusive transformed as and by of universal performance of actions, यज्ञ. Generally people in primordial life being attached to the senses perform on temporal level actions which provide physical pleasure for personal welfare, which are limited, incomplete and inconclusive. Therefore if in the society whatever actions and the manner the superior persons perform that the inferior persons in primordial life

follow. If the actions of the superior person are unrighteous, immoral and unethical then inferior persons also perform unrighteous, immoral and unethical – “यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रियः | मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः || उत्सीदयुरिसे लोका न कुर्या कर्म चेदहम् | सङ्करस्य च कर्ता स्यामुपहन्यनिनाः प्रजाः ||”. If *Arjuna* refuses to fight like a *kshatriya*'s attributes and inclination then others will also follow the example set by him. Great responsibility lies on *Arjuna* to uphold righteous moral and ethical values set for him by divine dispensation which if not fulfilled will end up in total collapse of the सनातन धर्म - the perennial principles of ऋत and धर्म established by *the supreme Prime Existence* hence.

Krishna is one whose vision is all-comprehensive and perspective is all pervasive. Every one is equipped or qualified to follow the example set forth by *Krishna*, yet he is or should be the ideal to be followed. Therefore, in many cases where there appears to be *divine descent* then it is *divine act* of energizing the subtle fragment of the *divine essence*, the Self within the gross *body-forms* that become energised to be participants in the *divine Intent*. *Creation* is the *Effect*, not the *Cause*. Therefore scriptures refer *Creation* as लीला – not whim, caprice but impulse, effulgence, resurgence, the word ब्रह्मन् having been sourced from the root वृ – to become burst out, to be effulgent. Impulse, effulgence, resurgence is natural for *the Prime Existence* when he wakes from the *unmanifest Existence* in which he rests opening his eyes. Since what comes out as *manifestation* has as the source *the unmanifest Prime Existence* there exists little foundational difference between the *unmanifest* and the *manifest*, except that the *manifestation* is limited, incomplete and inconclusive whereas the *unmanifest Prime Existence* is infinite, complete and conclusive.

Performance of actions could be either with conscious acceptance of the body, mind, intellect and *I-sense* or by acceptance that it is not the body, mind, intellect and *I-sense* that performs actions but perform actions according to one's attributes (गुण) and inclination (स्वभाव) and energized by the *self* posited within one's body as the fragment of *the immutable supreme Prime Existence*. Ordinary person under the influence of senses is either attracted or repulsed to things in nature, therefore, is obliged to perform action for possessing them. Even as he is obliged to perform action to possess wealth even so he has to perform actions to renounce them. Therefore the actions performed in both ways bind him to the primordial world. The wise one uninfluenced by senses and by attractions of the things in nature performs actions uninfluenced by senses and unattached to the objects of senses. Therefore, since he is beyond the attributes (गुण) and inclination (स्वभाव) he is neither pleased in possessing or renouncing them. He is aware possession of wealth is fickle and fleeting. Even as wealth comes even so it leaves, even as pleasure and pain come pleasures and pains go. Therefore the actions performed to possess

wealth or to renounce them do not bind him but release from the primordial world. *Krishna* explaining this phenomenon suggests that one should perform his actions for the welfare of the worlds without attachment to the sense or the objects of senses – “सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत | कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥”.

When *Hiranyakashipu* born asura departs to *Kailasa* for performing penance his wife with a child in her womb gives birth to *Prahlada*, the divine child in the hermitage acquiring सात्त्विक – luminous attributes. Ordinarily though not necessarily one born in the surrounding obscured by ignorance and darkness is expected to be influenced by ignorance, dark and dull attributes. Therefore after killing his evil father *Hiranyakashipu* is killed Lord asks *Prahlada* for Grace to be bestowed on him the child devotee fervently pleads not to offer any attractions lest born in *asura* – unenlightened family, he may by inclination asks for sensual pleasures – “मा मा प्रलोभयोत्पत्याऽसक्तं कामेषु तैर्वैरेः | तत्संगभीतो निर्विण्णो मुमुक्षस्त्वामुपाश्रिताः ॥”.

Generally people being confused assume that the body, mind, intellect and *I-sense* perform the actions (कर्म) but *Krishna* points out that not the person but the attributes (गुण) and inclination (स्वभाव) of the person born of nature perform actions - “प्रकृते क्रियमाणानि गुणैः सर्वशः | अहङ्कारविमूढात्मा कर्तागमिव मन्यते ॥”. But the men wise in *Wisdom*, detached from all sensory objects and knowing that the attributes (गुण) and inclination (स्वभाव) born of shape the actions (कर्म) do not become attached to them – “तत्त्वित्तु महाबाहो गुणकर्मविभागयोः | गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥”. Therefore a man of *Wisdom* is never in delusion or confusion.

Man of *Wisdom* also know that when *Krishna* says that creatures are constrained by the attributes (गुण) and inclination (स्वभाव) born of nature, the *self*, the *divine essence* within is free and transcending the attributes (गुण) is not constrained. Therefore when persons are enjoined to perform their actions according the attributes (गुण) and inclination (स्वभाव) born of nature, the intention is that they should be used as end but means the end, which is experiencing the *divine resplendence*. In whatever manner *they approach Krishna on like manner they become* integrated in him – “येषु येषु च भावेषु भक्त्या त्वां परमर्षयः | उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥”. *Krishna* tells in *Bhagavat Purana* that many have attained the divine state even those possessed राजसिक and तामसिक attributes like *Vruttasura, Prahlada, Vrishaparva, Bali, Bana, Maya, Vibhishana, Sugriva, Hanumana, Jambuvan, Jatayu*, hunter, hunchbacked, cowherds – “बहवो मत्पदं प्राप्तास्त्वाप्स्रकायाधवादयः | वृषपर्वा बलिर्बाणो मयश्चाथ विभीषणः ॥ सुग्रीवो हनुमानृक्षो गजो गृध्रो वाणिपक्थः | व्याधः कुब्जा व्रजे गोप्यो यज्ञपत्यस्थतापारे ॥”. Even *Shishupala, Paundraka, Salva* and others with *Krishna's* bearing imprinted on their mind, thinking him with enmity even while sleeping, sitting or eating attained him – “वैरेण यं नृपतयः शिशुपालपौंड्रशाल्वादायो गतिविलासविलोकनाद्यैः | ध्यायन्त आकृतधियः सयनासनादौ तत्साम्यमापुरनुरक्तधियां पुनः

किम् ॥” . In fact it is *Krishna*’s confirmed view that one does not reach him through devotion as effective as one does through hostility or hostility - “यथा वैरानुबन्धेन निवैरेण मर्त्यस्तन्मयतामियात् | न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥” . Therefore there is no justification for persons to justify their actions as *Duryodhana* with his mind influenced and obscured by sense-organs and the attributes and inclination that though he knows what धर्म and अधर्म is, but he is not inclined to follow धर्म nor disinclined from following अधर्म, he performs actions as the *divine principle* within prompts him – ‘जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः | केनापि देवेन हृदि स्थितेन यतहा नियुक्तो तथा करोमि ॥’ .

The man of *Wisdom* does not to perform his actions according the attributes (गुण) and inclination (स्वभाव) born of nature, as the end but only as means, instruments transcending them neither influenced nor affected by them to experience the *divine resplendence*. *Krishna* does not desire to change *Arjuna*’s way of thinking or performing his actions but desires to elevate the attributes and inclination born of nature, drastically to transform his life. Therefore *Krishna* commends *Arjuna* that he should transcending the attributes and inclination born of nature, and using them only as the means, be ready to fight the battle - “भयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा | निराशीर्निममो भूत्वा युध्यस्य विगतज्वरः ॥” , whereupon in performing his actions having been surrendered to *the immutable supreme Prime Existence*, he will not affected by stains and demerits of those attributes..

It was indeed proper for *Arjuna* to accept *Krishna* as his counsel. It was also proper that *Krishna* should have accepted to be his counsel. A qualified counsel does not submit any theories nor has he to prove any thing. He does not instruct nor does he command. He is interested in showing the *Path to Perfection*; the *Path* is to be traversed by the person whom it has been shown. *Krishna* expresses his opinion which one without being offensive or influenced by blind faith being fully receptive unconditionally accepts the words of the counselor then his entire life being transformed becomes released from the travails of primordial world - “ये मतमिदं नित्यमुत्तिष्ठन्ति मानवाः | श्रद्धावन्तोनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥” .

But there are others whose inherent brilliance of mind is concealed by the influence of senses and desire for sense objects even as the blazing fire is concealed by smoke. Persons with ignorant and obscure mind and without fully understanding the guidance given by *Krishna*, are indifferent, contemptuous, do not respect the advice given by him – “ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् | सर्वज्ञानविमूढास्तान् विद्धि नष्टाचेतासः ॥” . Such persons enveloped by their *I-sense* and ignorance neither bow down nor surrender to *the immutable supreme Prime Existence*. In fact one who does not how to bow would never understand the significance of surrendering to *the immutable supreme Prime Existence*. Therefore due to ignorance in mind and

darkness on the path to be traversed the persons find it difficult to traverse the divide between the temporal and spiritual divide to access fresh or new thoughts.

It is only when the outward garb is removed then the inward every resurges, spreading the brilliance of the sight and sound in the surrounding atmosphere, softly and lightly like feather following the breeze, with humming bees and chirping birds flying all in unison. Then the wise one experiences *the immutable supreme Prime Existence*. Therefore *Krishna* strongly urges *Arjuna* to, give up despondency arising from ego, desire, expectation, ignorance, ego and enjoin himself in *Yoga* surrendering whatever consequences that come to *the Prime Existence* fight for what one considers right and proper. In that event he will incur no blemish, demerit or sin whatsoever. One who has possessions, attachment has to carry a heavy burden with disturbed, distressed, uneasy mind while traversing the difficult *Path to Perfection*. *Krishna* urges *Arjuna* to suppress neither the instrument of senses nor the thoughts arising from mind, because since they respond according to nature born attributes and inclination no purpose will be served by suppressing them – “सदृशं चेष्टते स्वस्याः प्रकृतएः ज्ञानवानपि | प्रकृतिं यान्ति भूतानि निगृहः किं करिष्यति ||” . Instead observe them as they arise and restrain them from influencing the mind. He who has surrendered the possessions, attachments is free from the burden exclusively intent of the *Path to Perfection*. The person who is stable in mind can observing the impediments on the *Path*, but how can one who is blind to the impediments succeed in traversing the difficult *Path to Perfection*?

In primordial world of duality due to the powerful influence of senses there is ever scope for attractions and distractions in mind. Therefore what is required is restraint on mind becoming impediments, obstacles on the *Path to Perfection* causing duality in perception – “इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्तितौ | तयोर्न वसमागच्छेतौ ह्यस्य परिपन्थिनौ ||” . In primordial world there are many teachings, opinions, theories, religious institutions and protestation as there are many persons, teachers, thinkers, philosophers, protagonists who seek attention. Even so there are many who place confidence in them and follow them blindly. If the confidence placed on some is gone astray then they seek other persons, teachers, thinkers, philosophers, protagonists, religious institutions seeking shelter and comfort for the confused, wavering mind. But having confidence in or assurance from one is not same as having faith in some one. Expectation of pleasures and pain, success and failure, birth and death are all dependent on the confidence in or assurance from one, which not being conclusive commitments are subject to change. If one loses confidence in or assurance from one then he may change the person, teacher, thinker, philosopher, protagonist, religious institution. Though the word faith does not conclusive meet the sense and significance of the Sanskrit word - श्रद्धा, the

closet meaning would be receptivity and surrender to the words spoken, the energy transmitted to one by the other. Confidence in or assurance from one are subject to change but one who is receptive - श्रद्धावान् conclusive commitments and total surrender to *the immutable supreme Prime Existence*.

Therefore one who is not influenced and conditioned by the teachings, opinions, theories, religions and protestation of the persons, teachers, thinkers, philosophers, protagonists, religious institutions or with the attractions in primordial life that one being free of any influences on mind is eligible, equipped and qualified to be receptive - श्रद्धावान् to the perennial *Wisdom*, the immutable communion - अव्यय योग with *the immutable supreme Prime Existence*. The *vedic-upanishadic* scriptures, the subsidiary documents, the extra-sensory perception – दर्शनाऽऽ, commentaries - भाष्याऽऽ become pointers to be receptive reflect and meditate on *the immutable supreme Prime Existence* even as *Sanatsujatiya* said the branch assists one in pointing out the moon – “धामांशभागस्य तथा हि वेदा यथा च शाखा हि महीरुहस्य | संवेदने चैव यथाऽऽमनन्ति तस्मिन् हि सत्ये परमात्मनोऽर्थे || अभिजानामि ब्राह्मणं व्याख्यातारं विचक्षणम् |”. It is *Krishna*’s suggestion that one should listen with receptive mind because what is propitious can be experienced internally only when the mind is open and encumbered by past memories and information gathered from external sources. When men listens within then the *Self* within itself becomes friend, guide, teacher and the energizing divine flame itself.

The internal *essence*, the *self* within being charged with *divine intention* the external *body-form* becomes energized to perform actions, as *King Janaka*, being receptive to the energizing *divine self* within performed actions as and by way of यज्ञ for the welfare of the worlds. Performing यज्ञ for the welfare of the worlds means participating in the *divine Will, Intent* and performing the work assigned according to ones attributes (गुण) and inclination (स्वभाव) and receiving and acknowledging with gratitude whatever has been provided as Grace received from *the immutable supreme Prime Existence*. *Krishna* says that performance of action assigned according to ones attributes (गुण) and inclination (स्वभाव) and done in this manner would be propitious and any thing done contrary would be fraught with danger – “श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वधर्मे निधनं श्रेयः परधर्मो भयवहः ||”.

Arjuna’s doubts are not yet fully resolved. Therefore when he asks by whom is man compelled to commit sins, as if by force - “अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः | अनिच्छान्पि वाष्णेय बलादिव नियोजितः ||” *Krishna* unhesitatingly responds that it desire, verily the anger born of all consuming and intense sinful passion – “काम एष क्रोध एष रजोगुणसमुद्भवः | महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ||”. When desires remain unfulfilled then enlightened outlook becomes transformed intense obsessive craving, which being

one great all devouring demerit should be known as the great adversary. Because even as fire is concealed by smoke, mirror by dust, embryo by womb, even so a clear, coherent mind is enveloped by unbridled, unrestrained passion, making it unreceptive, unresponsive and dull – “धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च | यथोल्बेनावृतो गर्भस्तथा तेनेदामावृतः ॥”.

In fact senses, mind and intellect are said to be the source from where self becomes enveloped with delusion. Therefore *Krishna* says “तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ | पाप्मानं प्रजहिद्वेनं ज्ञानविज्ञाननाशनम् ॥”. Even though it is natural and expected, the mind needs to be changed, should be changed, and liberated from the sensory influences on mind. Influenced by senses, mind generally responds according to the attributes (गुण) and inclination (स्वभाव) born of nature, therefore, the human mind as medium or instrument of *divine intention* becomes vitiated, effectiveness becoming drastically reduced and invalidated. Therefore normal human being is far distanced from his primary, divinely ordained attributes (गुण) and inclination (स्वभाव).

One must remember that pure *Wisdom*, not ignorance, is the characteristic of *the individual self* being the fragment of *the all pervading Self*, the *immutable supreme Prime Existence*. The sensory influence on mind makes *the individual self* appear as the ignorant, suffering the pangs in the primordial world. Even as the Sun in sky, hidden by dark clouds is not visible to the eyes, the mind influenced by senses is not in a position to see *the individual self* or the *all pervading Self*, the *immutable supreme Prime Existence*.

Generally when man speaks of himself as ‘I’ then normally he refers to his body, mind, intellect or the *I-sense*. But *Krishna* points put that these are but the instruments used as medium by *the all pervading Self*, the *immutable supreme Prime Existence* energizing the fragment posited within as *the individual self* to perform actions in primordial world. In fact senses are great; greater than senses is mind, greater than mind is intelligence, greater than intelligence is *the immutable supreme Prime Existence*. When one restrains one’s body, mind, intellect then *the individual self* within opens becoming receptive to the resonance – *AUM*, the eternal vibrations *the immutable supreme Prime Existence* in all its brilliance and resplendence becomes revealed. If the man is sufficiently sensitive then the first step could become the final step for deliverance as it happened in recent time in the case of *Bhagavana Ramana Maharshi*, whose first encounter with *Death* became the final flash point for deliverance from the shackles of the primordial world.

00000



Chapter IV

Jnyana Yoga

Even though *Krishna* was eager to remove despondency from *Arjuna's* mind, for one who expects rationally convincing answers for his despondency it is not sufficient to have confidence in the speaker, it is faith in speaker that is more required. It is easier to have confidence in others, but it is difficult to have faith in another. Confidence is the state of mind; faith is the state of heart. Therefore, before one can have faith in some one, the confidence which he has in him needs to be strengthened to be receptive, without being conditioned by historical thoughts, memories, opinions and whole spectrum of *Knowledge* to receive what one has ben communicated. Only the transaction between the *communicator* and the *communicated* is said to have ben completed.

Seer Vishvamitra, making the gross form of the Sun in the sky the medium, is said to prayed the earth, the sky and the space beyond so that “तत् सवितु वरेण्यम्” *that Savita Surya Narayana* “भर्गो धीमस्य धीमही” - who is supreme god of resurgence “धीयो यो नः प्रचोदयात्” energize his intellect. One *upanisdadic seer* prayed *divine Pushan, the sole seer, controller, offspring of Prajapati*, to gather sun's distracting rays, so that he may see the radiant face of the resplendent *Surya* before his life-breath enters the immortal *Breath*, when his body turns to ashes – “हिरण्मयेन पात्रेण सत्यस्यापिहितं मुग्धम् | तत् त्वं पूषन्पावृणु सत्यधर्माय दृष्टये | पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् | समूह तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि | .. वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ||”.

Krishna tells *Arjuna* the *Knowledge* which he imparted to him till now was given in the beginning as *immutable Wisdom* – अव्यय योग to *Surya*, who in turn gave it to *Manu*, *Manu* gave it to *Ikshvaku* and *Ikshvaku* gave it to other kings and seers – “इमं विवस्वते योगं प्रोक्तवानहमव्ययम् | विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ||”. Even though *the immutable Wisdom* – अव्यय योग was pure, propitious, auspicious it became vague, obscure, incomprehensible and unintelligible in course of time having been handed over from person to person it became – “एवं परंपराप्राप्तमिमं राजर्षयो विदुः | स कालनेह महतो योगो नष्टः परंतप ||”.

Generally a man who feels completely pleased with the gratification acquired through instrument of senses the supra-sensory bliss which he experiences on spiritual level is assuredly more satisfactory. Till now *Arjuna*,

Pandu's son, progeny of a great *Kuru* family considering *Krishna* as friend, companion, and counsel listened with full attention all that he was told on temporal level but could not inculcate the spiritual *Wisdom* of birth and death. But *Krishna* being an extra-ordinary *World-Teacher* is completely competent to eradicate all ignorance from his mind and inculcate the spiritual *Wisdom* therein.

अव्यय योग – *Immutable Wisdom* is never old or new, without beginning or end, not being subject to *Time* is eternal, perennial. Therefore, since *Arjuna* is friend and companion and also is devoted to him, *Krishna* now reiterates the same अव्यय योग – *Immutable Wisdom* again to him - “स एवायं मया तेद्य योगः प्रोक्तः पुरातनः | भक्तौऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ||”. Companion is he who being close friend is intensely and closely devoted. Being enjoined with one another they never separate from one another. Therefore a close enjoined person is fit to be a companion and friend.

Despondency from mind becomes destroyed only then when the communicator and the communicated one are on the same plane, level. But *Arjuna* is intensely committed on the temporal level whereas *Krishna* is supremely all pervading man of *Wisdom* on both temporal and spiritual levels. Since *Arjuna* accepts *Krishna* as a humane being like him, his friend and companion and being a practical person nurtured in the primordial world of empirical experiences is not yet open to the spiritual vibrations did not grasp the significance of the extraordinary, outlandish, out of the ordinary statement made by *Krishna* when he said - “इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ||”. He asks him in confusion and wondering that his birth has been in recent times and how is it possible for him to communicate the अव्यय योग – *Immutable Wisdom* in the beginning to Sun – “अपरं भवतो जन्म परं जन्म विवस्वतः | कथमेतद्भजानीयां त्वानादौ प्रोक्तवानिति ||”.

Krishna having received instruction from *Ghora Angirasa* is an highly *Perfect Person* renowned in spiritual *Wisdom* and eulogized in three worlds as *Supreme Person* – पुरुषोत्तम, appearing as *the Supreme Lord* himself has descended in human form, as it were. Since he is consciously aware that he is the immutable, indestructible, the very essence of life he enjoins himself with the immortal *essence, self* within and not the mortal *body-form* without. What *Krishna* said to *Arjuna* was in conformity with the traditional view. Therefore, the Sun which one had seen in earlier lives in the past with different gross medium, rising and setting, rains falling and seasons changing, fire burning and breeze blowing was the same Sun which he sees in the present life though with another distinct gross medium, and the same Sun will be seen by him again in future with yet another distinct gross medium, as long as the fragment of the divine *essence* (नाम), *the individual self* finds a distinct *form* (रूप) to become the appropriate gross medium. Therefore

Krishna tells *Arjuna* that – “बहूनि मे व्यतितानि जन्मानि तव चार्जुन | तान्याहं वेद सर्वाणि न तवं वेत्थ परंतप ||”.

Krishna was not the first one who had spoken about transmigration of souls from one body to the other. *Nachiketa* in earlier age knowing this eternal mystery of birth and death had remarked that “अनुपश्य यथा पूर्वं प्रतिपश्य तथाऽपरे | सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ||” and since he would be born again with a new body in his father’s family as willed by *Yama*, and since his father may not recognize his arrival in the new form he prays for the boon that his father may recognize him even in the new form – “शान्तसङ्कल्पः सुमना यथा स्याद्वीतमन्युर्गोतमो माभि मृत्यो | त्वत्प्रसृष्टं माभिवदेत्प्रतीत ...||”. In earlier times when King *Citraketu* was mourning for the death of his son *Narada* had counseled him that it is the gross body in the *form* of father and mother that give birth to a child but the immortal *Consciousness* therein is posited by the *Supreme Lord* - “देहेन देहिनो राजन् देहोद्देहोभिजायते | बीजादेव यथा बीजं देह्यर्थं शाश्वतः ||”. Therefore one should not unnecessarily engage in fruitless sorrow, since he is neither aware of the relationship with the *body-form* which his son’s soul had taken in earlier life or which *body-form* he will take in future life. Indeed just as with the flow of the river the resting place of the sand changes even so with the flow of *Time* and according to the performance of action is earlier birth the souls choose their place and form of abidance. *Narada* says – “कोऽयं स्यात् तव राजेन्द्र भवान् यमनुश्चति | त्वं चास्य कतमः सृष्टौ पुरेदान्ततः परम् | यथा प्रयन्ति सर्वाणि स्रोतवेगेन बालुकाः | संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः ||”.

As late as *Dvapara yuga* even great visionaries like *Vyasa*, *Devala*, *Asita* had indicated to *Arjuna* that *Krishna* was verily *the Supreme God* who in earlier times had taken birth as *Seer Narayana* and performed austere penance in *Badari* with *Arjuna*’s earlier birth as *Nara*. The same *Seer Narayana* and *Nara* are born in *Dvapatra Yuga* as *Krishna* and *Arjuna*. *Krishna* is fully aware of his all earlier lives but *Arjuna* is not aware even one of his former life – “तान्याहं वेद सर्वाणि न तवं वेत्थ परंतप ||”.

To the question how *the Supreme God* is to be known, for the deluded ones their human body makes them believe that *the Supreme God* descends *like* human forms, not *in* human form – “तर्हि केचित् कथं त्वामवजानन्ति, का च तेषां गतिः ? इत्याह अवजानन्ति इत्यादिना | मानुषीं तनूम् मूढानां मनुषवत् प्रतीताम् न तु मनुष्यरूपाम् ||” *Sri Madhva* states in *Bhagavad Gita Bhashya* quotes *Mahabharata* saying that – “यत्त्रिचिदिह लोकेस्मिन् देहवद्दं विशाम्पते | सर्वे पञ्चभिराविष्टं भूरीश्वरबुद्धिजैः || ईश्वरो हि जगत्सृष्टा प्रभुनातायणो विराट् | भूतान्तराट्म विज्ञेयः सगुणः निर्गणोपि च | भूतप्रलयमव्यक्तं शुश्रूषुर्नृपसत्तम ||” - “*In this world, O King, the things which are associated with the body are endowed with the five gross elements as willed by the Lord. The Lord, the Supreme Sriman Narayan a alone is the creator of the world. Besides He is the indweller in the creatures, the giver of boons, with form as well as*

formless, one who is served by the un-manifest power which destroys the creation”.

In the case of descent it is thus spoken that there is cause for doubt between Lord’s various forms of descent. Though diverse are his forms of descent no difference can be conceived between one and the other *forms*, in the *forms* of the Boar, Man-Lion, dwarf or as human being, which were ordained at the time of creation itself - “अवतारप्रसङ्गे चैतदुक्तम् | अतो नावतारश्च पृथक् शङ्काः | रूपाण्यनेकान्यसृजत् प्रादुर्भावभावाय सः | वाराहं नरसिंहं चानं मानुषं तथा || इति तत्रैव प्रथमसर्गकाल एवावताररूपविभक्तयुक्ते ||” . But there is therefore no reason for any delusion because of the difference between the original and the different *forms* of descent, because in all the forms there is the supreme Lord himself therefore known as भूतमहेश्वर, the Supreme Lord of the creatures.

Madhva accepts *Krishna* as *Vasudeva*, *Hari*, *Vishnu* and *Narayana* - “भगवान् वासुदेवेति परमात्मोति वै हरिः | विष्णोन्नारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||”. Though endowed with human attributes is not born from the union of male and female forms because his is not a form caused by *Prakriti*. *Madhva* explains “यः पादुर्भवगो विष्णुः देहादिशु च संस्थितः | स एव मूलरूपश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||”. It is further said, ‘वासुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथात्जतो न चापि जमदग्निः || जायते नैव कुत्रापि पश्यते कुत एव तु ||’ – He is not the son of *Vasudeva* nor he was born in a womb. He is also not *Rama* or *Parashurama*. He is हृषीकेश – one who is master ईश of the senses - हृषीक. He is *Krishna* (कृष्ण), one who attracts towards himself everything in creation – ‘नियमनादिना सकल्लोककर्षणात् कृष्णः’, ‘यतः कर्षसि देवेश नियम्य सकलं जगत् | ततोवदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः’ *Shankara* also says ‘तद्विष्णोर्व्यपनशीलस्य ब्रह्मणः परमात्मनो वासुदेवाख्यस्य परमं प्रकृष्टं पदं स्थानं सतत्त्वं इत्येतद्वदसौ आप्नोति विद्वान् ||’.

This is what one should understand from the statement in *Bhagavata Purana* that though *the Supreme Prime Existence* has used many mediums to fulfill the *Divine Intent* it is only the *Krishna-form* which became the most powerful and all-comprehensive medium wholly, completely and in entirety to fulfill the *Divine Intent* coming to be mentioned as पूर्णावतार – complete descent, as it were, of the Prime Existence himself – “ऋषयो मनवो देवा मनुपुत्रा महौजसः | कलाः सर्वे हरेरेव मृडयन्ति युगे युगे || एते शांसकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ||”. Therefore one must try to understand the inner meaning of the words spoken by *Krishna* that – “बहूनि मे व्यतितानि जन्मानि तव चार्जुन | तान्याहं वेद सर्वाणि न तवं वेत्थ परंतप ||”, as one would search for the lost Cow with the assistance of the visible marks of its footprints, taking into consideration the various extraordinary events in his human life.

Primarily the traditional point of view suggests that whenever there is excess of unrighteousness *the Prime Existence* becomes born, as it were, in the world establishing by its inherent power माया and in his own nature to re-establish righteousness by destroying the evil and protecting the noble ones. The points of

view on logical and rational conclusions are based on the premise that when *the unmanifest Prime Existence* became manifest as *gross form* (रूप) and *subtle essence* (नाम) and every *gross form* (रूप) and every thing created was possessed of the divine *subtle essence* (नाम) within. Therefore, there is no need for the supreme Lord himself to perform the actions to destroy the evil and protect the noble ones by re-establishing righteousness in the worlds. Since *the Prime Existence* is spread every where and every quarter making these manifest *gross form* (रूप) and *subtle essence* the reflection of *the Prime Existence* manifest and formatted by and his potency, power - माया, becoming potential as प्रकृति - प्रकरोति ते प्रकृति become available to the world for fulfilling the *Divine Purpose* and *Divine Intent*. The concept becomes clear when one sources the word *Maya* in its elemental meaning, based on etymology. *Yaska* derives *Maya* from the root मा - to measure or create with या - that by which a thing is measured or created with name and a form, “मीयन्ते परिच्छिद्यन्ते अनया पदार्थाः |”.

In this conncention Sri Madhavacharya views expressed in his भाष्य (commentary) and in तात्पर्य निर्णय (summation) on Bhagavad Gita may throw some light. Sri Madhav clarifies that in reply to *Arjuna's* query that if *Sri Krishna* is eternal then is his body also be eternal? the reply is given that *Krishna* is अव्यय अत्मा - immutable soul, अनन्त विश्वतोमुखम् - infinite, universal manifestation, explaining his special *form*. And also as the basis and origin of his many immutable descents - “एतन्नानावताराणां निधानं बीजमव्ययम् |”. जगृहे means took the human *form*, “प्रकृतीं स्वामधिष्ठाय” becoming established in *Prakriti*, which means - “प्रकृत्या जातेषु वासदिवदिषु” born in the form of *Vasudeva*, “तथैव तेषां जात इव प्रतीयत इत्यर्थः” - becomes perceived as born to them, this is the meaning, “न तु स्वतन्त्रामधिष्ठाय” - not that he independently takes birth. Through आत्ममायया meaning आत्मज्ञान, his inherent *Wisdom*. केतु, केतः, चित्तिः, चित्तं, मतिः, क्रतु, मनीषा, माया - for all these words प्रज्ञा being the meaning given in dictionary. Or having caused them through creation, having further created body etc. by the power of his *Wisdom*, he appears for them as though born, though in fact he is not born in the normal sense. आत्ममायया meaning आत्मज्ञान, his inherent *Wisdom*. “महदादेस्तु माता या श्रथभूमिरिति कल्पिता | विमोहिका च दुर्गारूपा ताभिर्विष्णुराजोऽपि हि | जातवत् प्रथते ह्यात्मचिद्ब्रह्मान्मूढचेतसाम् ||” - *mahat* and other principles are called as Mother, Shree, Earth etc. For the deluded, the Rajasic attribute of Sri Vishnu is known as Durga. They appear to having been born even though they are not born as such, thus having been said. Further in *Tatparya Nirnaya* also he says आत्ममायया आत्सेच्छाया - By आत्ममायया means by self Will. प्रकृतीं स्वामधिष्ठाय means in accordance to one's natural attributes - देवस्यैष स्वभावोऽयम्. With special reference as स्व - प्रकृतीं स्वामधिष्ठाय. स्व - having been used as in मयाध्यक्षेण प्रकृतिः, using to establish relationship as in प्रकृतिं विद्धि मे पराम्. स्व - used to denote one's form - अत्र तु स्वशब्दः स्वरूपवची. स्वभावः denotes one's natural attribute. “अष्टत्वात् स्वभावत्वात्सेच्छाया

विष्णुरव्ययः | सृष्ट्यादिकः करोरुयन्द्वा स्वयं च बहुधा द्यावेत् ||” – Through creation according to one’s attributes and one’s will the immutable *Vishnu* manifests as creation himself or in many ways.

Therefore, it appears illogical and irrational to assume that once having become manifest as the various *gross forms* (रूप) in which *subtle essence* (नाम) has been posited सत्य, *the Prime Existence* is not required to make himself available as an अवतार for fulfilling the *Divine Purpose* and *Divine Intent*. The task can be handed over to the the various *gross forms* (रूप) in which *subtle essence* (नाम) has been posited providing the necessary power and authority to fulfill the *Divine Purpose* and *Divine Intent*, becoming the medium or incidental, mere occasion – निमित्तमात्र as clarified by to *Arjuna* – “मयैवैते निहताः पूर्वमिव निमित्तमात्रं भव सव्यसाचिन् ||”.

Therefore one point of view could be that when *Krishna* declared in succession that though he is unborn, immutable supreme Self, verily the Lord of all creation – “अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्”, he has by his own potency, power - माया, “संभवात्ममायया” establishing in gross *object-forms* (रूप) already manifest in *nature*, “प्रकृतीं स्वामधिष्ठाय”, whenever there is shadow, obscurity, ambiguity over righteousness - “यदा यदा हि धर्मस्य ग्लानिर्भवति भारत” and re-establishment of the perennial अव्यय योग in the worlds – “धर्मसंस्थापनार्थाय”, take possession of one distinct and unique *subtle essence* (नाम) already manifest within the manifest *gross forms* (रूप) enlightened to a advanced, sophisticated measure of spiritual intensity by the *Wisdom* from scriptures and recharging, refreshing and fortifying *the individual self*, *subtle essence* (नाम) – “तदात्मानं सृजाम्यहम्” (“तदात्मानम्” > तद् अत्मानम्) has made himself his power and *Wisdom* (अव्यय योग) available for the world to fulfil the *Divine Purpose* and *Divine Intent*. Here the descent ‘अवतरण’ is choosing one or the other distinctive, extraordinary manifest *gross forms* as medium as in the case of *Matsya*, *Kurma*, *Varaha*, *Narasimha*, *Vaman*, *Parshurama*, *Rama*, *Krishna*, *Gautama* and *Kalki* and energizing the *divine essence* posited in their *gross forms* fulfill the *Divine Intent* and *Purpose*.

Traditionally Hindu religion has come to accept the descents of divine energy in different forms were for different specific purposes and periods and the purpose is fulfilled some like fish, tortoise, man-lion, dwarf depart or some like the *gross form* of boar, *Varaha* continuing to exist eternally in *Tirupati*. The form of *Bhargava Parashurama* which was for establishing supremacy of the power of *Wisdom* over valor continuing to exist eternally on *Mahendra* peak on the *Sahya* mountain. The form of *Dasharathi Ramachandra* which was for establishing supremacy of moral power injustice in public life ended when he after considering *Prajapati Brahma*’s suggestion to select whichever *form* he desires

to enter “यामिच्छसि महातेजस्तां तनुं प्रवीश स्वयम् ॥” is said to have entered the waters of river *Sarayu* and shedding his mortal *gross form* entered the immortal *divine form* of all pervading *Sri Vishnu* – “पितामहवचः श्रुत्वा विनिश्चित्य महामतिः | विवेश वैष्णवं तेजः सशरीरः महानुजः ॥”. The form of *Krishna* was not for some specific purpose and period, limited by people, places or period but for the entire creation for all the time to come, because what was to be established was to communicate the अव्यय योग, which though eternal having neither beginning nor any end, and though many divine persons, seers and kings had earlier tried, though not with much success, had become vitiated, distorted, and un-intelligible having been by many persons with diverse temperaments and aptitudes. Therefore it ended at a matured age when an accidental arrow shot by a hunter, kills him. Then *Krishna* along with *Balarama* was cremated by *Arjuna*, who after the funeral rites left on the seventh day with the women and children to *Hastinapura* – “ततः शरीरे रामस्य वासुदेवस्य चोभयोः | अन्विष्य दाहयामास पुण्ड्रैराप्तकारिभिः ॥ स ते षां विधिवत् कृत्वा प्रेतकायाणि पाण्डवः | सप्तमे दिवसे प्रायाद् रथमारुह्य सत्वरः ॥”. Only the *divine essence*, the *supreme Self* reached *Vaikuntha*, his supreme sphere in space, even as *Indra*, *Rudra*, *Aditya*, *Ashvins*, *Vasus*, *Seers*, *Adepts*, celestial ladies and *Gandharvas* were waiting with all the gods to welcome him and offer obeisance.— “अश्वासयंस्तं महात्मा तदानीं गच्छन्धूर्ध्वं रोदसि च्याप्य लक्ष्म्या ॥ दिवं प्राप्तं वासवोऽथाश्विनौ च रुद्रादित्या वसवश्चाथ विश्वे | प्रत्युद्युर्मुनयश्चापि सिद्धा गन्धर्वमुख्याश्च सहाप्सरोभिः ॥”.

Another point of view takes into consideration the premise that when the *unmanifest Prime Existence* became manifest as *gross form* (रूप) and *subtle essence* (नाम) and every *gross form* (रूप) and every thing created was possessed of the pure, unsullied, immaculate divine *subtle essence* (नाम) within, but with passage of time and influence of senses, a shadow of darkness, ignorance each *subtle essence* (नाम) became enveloped unaware of the its original pure, unsullied, immaculate divine source - सत्य, *the Prime Existence*. Therefore, to be aware and conscious of the original pure, unsullied, immaculate divine source - सत्य, *the Prime Existence* each *subtle essence* (नाम) within each *gross form* (रूप) should be receptive to the ऋत, the cosmic law and धर्म, the principles of righteousness from scriptures and then begin their *ascent* – ‘आरोहण’ through penance and austerity, thinking, reflecting, meditating on सत्य, *the Prime Existence*. Sri *Shankaracharya* says that just as making *gross form* of the *shalagrama* the medium *Sri Vishnu* is worshipped, even so the seeker should reciting and recollecting his names, singing his praises, performing his works, constantly thinking and meditating, and surrendering to his *Will* one should be similar to सत्य, *the Prime Existence* – “यथा विष्णोः शालग्रामः | अस्मिन् हि स्वविकारशुद्धगे देहे नामरूपच्यकरणाय प्रविष्टं सदाख्यं ब्रह्म जीवनात्मनेयुक्तम् | तस्मादस्मिन्हृदयपुण्डरीके वेश्मनि उपसंहतकरणैर्वा ह्यविषयविरक्तैः विशेषतो ब्रह्मचर्यसत्यसाधनाभ्यां युक्तैः वक्ष्यमाणगुणवद्ब्रह्मयायामानैर्ब्रह्मोपलभ्यत इति प्रकरणार्थः ॥”. *Maitri Upanishad* suggests making the *gross forms* the medium for participating in *Divine Intent* and *Purpose* one goes to the higher stages in the spiritual evolution – “ब्रह्मणो

वा वैता अग्रस्यतनवः परस्यमृतस्य शरीरस्य तस्यैव लोके प्रतिमोद्वाति ह यो यस्यानुशक्ता इत्येयं हि आह | ब्रह्म खविदं व व सर्वम्...यावास्य अग्र्यास्तनवस्ताअभिध्ययेद अर्चयन् निह्नुयच्च | अतस्ताभि सहैरोपरि उपरि लोकेषु चरति | अतः कृत्स्नचय एकत्वं एति पुरुषस्य पुरुषस्य ॥” . Then remembering and chanting *the Supreme Lord’s* names, adoring, worshipping, prostrating, surrendering to सत्य, *the Prime Existence* become armed, equipped, entitled, qualified, eligible to be the fit and proper medium, instrument to fulfil the *Divine Intent and Purpose*.

Many persons like *Sanatkumara, Narada, Dharma, Nara-Narayana, Kapila, Dattatreya, Yajnya, Rushabha, Prithu, Dhanvantari, Vyasa, Samvartaka, Aruni, Svetaketu, Durvasa, Rbhu, Nidagha, Jadabharat, Dattatreya, Raivartaka, Yajnyavalkya, Ashtavakra* in earlier times, many persons like *Shankara, Jnyaneshvara, Madhva, Meerabai* in intermediate times, *Ramakrishna, Ramana Maharshi* in recent times have, delivered from passion, fear and anger absorbed and purified by austerity of *Wisdom*, have become resurgent experiencing the *divine essence* taking refuge in *the Supreme Prime Existence* have reached similarity in inclination to that of the *supreme divine status* – “वीतरागभयक्रोधा मन्मया मामुपाश्रिताः | बहवो ज्ञानतपसा पूता मद्भवमागताः ॥”.

A person influenced by senses and attracted by objects of desire may be instinctively attached to wealth and possessions राग being attachment; a person influenced by moral, ethical and spiritual values initiated in scriptures may be detached with the senses and attracted by objects of desire, विराग being detachment. But a person who is disconnected with dualities of attachment and detachment of senses and attracted by objects of desire, is one beyond राग and विराग, a state referred as वीतराग. If राग and विराग are natural state of being born with attributes and inclination वीतराग is the transcendental state of being beyond the influence of the attributes and inclination born of nature. वीतराग is resultant state of being spiritually influenced. Such state of being spiritually energized the person reaches the state of *the Supreme Prime Existence*.

Many persons born with diverse *gross body-forms* and diverse attributes and inclination have experienced the *divine essence* become resurgent, becoming celebrated as भगवान्, *Bhagavan is the Supreme Prime Existence* who is endowed with six attributes resplendence, righteousness, fame, prosperity, wisdom and renunciation. Therefore, all those who have ascended the status of the *Supreme Prime Existence*. परमहंस is the one who like supremely wise swan is endowed with the *Wisdom* to discriminate between the good and bad, the proper and the improper, the fleeting from the eternal. जीवनमुक्तः. *Paingala Upanishad* as – “जीवनमुक्तस्य स विज्ञेयः स धन्यः कृतकृत्यवन् जीवनमुक्तपदं, त्यक्त्वा स्वदेहे कालसात्कृते विशत्यदेहामुक्तत्वं पवनोज्ञस्पान्दितामिव ॥”.

संसार – the primordial life is a complex structure made of such and diverse attributes and inclination and experience. Not only in संसार but also within each one's within human mind such complex dualities will be observed in constant operation. A strange mixture of good and evil, pleasure and pain, happiness and misfortune, delight and despair, hope and disenchantment. Therefore, the classic statement that every thing in creation is sourced from *the Prime Existence* a the father-mother, *Prajapati* and there is nothing that is not covered by or subservient to him. In creation there is nothing that is dear to him, nothing that is despicable to him, all are having been created by his own *Will*. He is not partial to any one, impartial to every one.

Therefore, when *Krishna* says – “परित्राणाय साधूनां विनाशाय दुष्कृताम् |” he delivers the noble and destroys the ignoble evil doers. *Krishna* is consciously aware that the perennial अव्यय योग communicated to *Surya* first becomes obscure, distorted and unintelligible because of efflux of Time, the influence of senses, sense objects and ignorance needing resurgence of the lost or diminished influence in society. Therefore, he says that whatever manner the people approach hi in that manner he responds to them – “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् | मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः || कांक्षत कर्मणां सिद्धिं यजन्त इहा देवताः | क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजाः ||”. Those who are enlightened having chosen wisely and rightly being aware of ऋत, the *Cosmic Will* and धर्म, the rules of righteousness from the scriptures, devoted with uninterrupted and ceaseless receptivity, faith, conviction, commitment, dedication *the Prime Existence* makes their devotion. Those under the influence of senses and senses objects being un-enlightened unaware of ऋत, the *Cosmic Will* and धर्म, the rules of righteousness being ignorant of scriptures *the Supreme Prime Existence* removes all their obstacles, impediments, hurdles on his *Path*.

It must be noted that for fulfilment of *Divine Intent* stability, reinforcement, strength and fortification of their receptivity, faith, conviction, commitment, dedication is as important as removal of ignorance, wickedness, evil, hatred, iniquity from human mind. In fulfilling the *Divine Intent* and *Purpose*, one is required to be kind, gentle, considerate, and compassionate as well harsh, severe, stringent and exacting, has to intercede, mediate, adjudicate as well as if necessary confront, contest, struggle, fight. If done as the instrument of the *Divine Intent* and *Purpose* then no failure would be encountered not any demerits will be accrued. Nothing would be lost except ignorance and accumulated effects of the past actions performed.

Krishna had time and again tried in many ways to convince *Duryodhana* to renounce the path of ignorance, wickedness, evil, hatred, iniquity and only when his all efforts became nullified only then he advised *Pandavas* the war is

inevitable. *Krishna* did not participate in *Pandavas'* personal battle to kill *Kauravas* and help them to regain their lost kingdom but has come as the divine instrument and medium as the *Divine Earth* was earlier assured to destroy the ignorance, wickedness, evil, hatred, iniquity and unrighteousness in the society and for re-establishment, for stability, reinforcement, strength and fortification of noble values and righteousness as per the assurance given by the all-pervading *Prime Existence – Sri Vishnu* to Mother Earth. In fact in *Creation* nothing happens which is not willed by *the Supreme Prime Existence*, nothing becomes successful, operational, certain or constructive unless it is accomplished, executed, implemented through some *gross* medium. Therefore for fulfilling the *Divine Intent* *the Supreme Prime Existence* uses the already created *forms* by energizing the *essence* posited therein making it essential for everyone and everything be adequately qualified and suitable for undertaking the *Divine Intent*.

Generally in life people think their *self* and the body to be same and not distinct and independent of each other. The *self* within the body being immortal is neither born nor does it die, whereas the body being mortal is subject to decay, degeneration and destruction; the *self* within the body being *subtle* is unseen, invisible can neither be thought nor spoken; the body being visible, can be seen, thought and spoken. The existence of the *self* as the real fragment of *the Supreme Prime Existence* can be experienced only when the primary instruments of perception and experience are pure, clear and unconditioned by the memories, thoughts, opinions and experiences from the past gathered in mind and formatted by *I-sense* and intelligence. Those who are free from any desires and are not unconditioned by the memories, thoughts, opinions and experiences from the past can be consciously aware of the *self* within as the real fragment of *the Supreme Prime Existence*. Such one possessed of such immaculate experience becoming enlightened of the *Wisdom* of *Krishna's* origin and performance of Actions in life becomes freed from the travails of the primordial world and attain eternal abiding place with *the Supreme Prime Existence* and never return, when their body decays, degenerates and is destroyed - “जन्म कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः | त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥”.

Person's purpose in life is dependent on his attributes (गुण) and inclination (स्वभाव). But in the beginning it was expected that all are born naturally equal in all respect. Therefore, earlier there was no distinction in society based on performance of actions as based on attributes (गुण) and inclination (स्वभाव). But as the society progressed it was realised that people respond and perform their actions as per their distinct attributes (गुण) and inclination (स्वभाव). In *Mahabharata* it is said – “एकवर्णं इदं पूर्णं विश्वं असीद् युधिष्ठिर | कर्मक्रियाविशेषेण चातुर्वर्ण्यं प्रतिष्ठितम् ॥”. Therefore *Krishna* said from the

standpoint of *the Supreme Existence* that in olden days he had classified the society according to distinct attributes (गुण) and inclination (स्वभाव) – “चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः | यस्य कर्तारमपि मां विध्यकर्तारमव्ययम् ||”.

चातुर्वर्ण्यं - the fourfold classification, where वर्ण means description - ‘वर्णयिति ते वर्णः’ – that which describes, description dependent on naturally born distinct attributes (गुण) and inclination (स्वभाव) not based on the family in which they were born. Fire burns, water dampens; fire does not dampen, water does not burn. Therefore fire should attempt to dampen things; water should not attempt to burn things. The manner in which a luminous (सात्विक) person responds in that manner an energetic (राजसिक) or dull (तामसिक) persons do not, therefore should not try to respond. The manner in which an energetic (राजसिक) or dull (तामसिक) person respond in that manner luminous (सात्विक) person does not, therefore should not try to respond. Only when one responds according to one’s distinct attributes (गुण) and inclination (स्वभाव) only then there being balance between attributes (गुण) and inclination (स्वभाव) and the performance of action, the person would find success in his venture. Therefore, one’s objective in life should be to perform one’s actions according to one’s attributes and inclination.

The attributes (गुण) and inclination (स्वभाव) are not created by *the Supreme Prime Existence*, since he does not make distinction in his creation. There is no one superior or inferior, the distinction which becomes evident is entirely due the natural conclusion of the creative activity. The four वर्णस – *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* though appear distinct and different are in reality complimentary and overlap each other. Those who are endowed with *vedic Wisdom* and therefore qualified to instruct and initiate others in that Wisdom *Kshatriya* family are referred to ब्रह्मज्ञानी, ब्रह्मवेत्ता, *Brahmin*. Those who are qualified to fight for justice, defeat the strong, evil, dark forces and protect the weak, noble, enlightened people and their social, moral, ethical, cultural values are referred as *Kshatriyas*. Those who are qualified to create, produce, nurture the economic enterprises in the society, and distribute the end products of those events, operations enterprises for the benefit of the society are referred as the *Vaishyas*. Those who are not qualified to perform any of the actions assigned to the *Brahmins*, *Kshatriyas* or the *Vaishyas* but qualified to offer physical labour and service the society are referred to as the *Shudras*. This classification is not based on their family in which they were born but on their attributes and inclination.

The classification of the actions to be performed by description of the natural inborn attributes and inclinations, it was quite logical for *Ravana* to be referred to as रक्षस, monster, and tyrant with तामसिक attributes even though born to a

Brahmin father seer *Pulatsya*, with सत्त्विक attributes. *Vishvaamitra* became ब्रह्मर्षी, knower of *Brahman* though born in a *Kshatriya* family. *Parasurama* though born to a *Brahmin* father became a great warrior, with *Kshatriya attributes and inclination*. *Prahlada* born in an *aura* family became one of the greatest of the devotees of the supreme divine *Vishnu*. *Krishna* though born in *Kshatriya* family became endowed with *vedic Wisdom* came to be considered as beyond the attributes and inclination, a great human being पुरुशोत्तम, साक्षात् परब्रह्म.

In earlier times the वर्णाश्रम – classification of the persons having been established on attributes and inclination and not on birth, there was an understanding that if one performs one's action without attachment to the things or to the fruits accrued, then he will gain spiritual contentment, therefore there was easy movement in different groups of families. In *Arya* society persons endowed with *vedic Wisdom* and spiritual competence – the *Brahmins* occupied higher status in the society. However contact with other strange societies the need arose for the protection of *vedic Wisdom* and *vedic* culture and ethos and *Kshatriyas* as warriors and protectors gained ascendancy. Soon after when the urban society of the non-*Aryas* assimilated in the *Arya* society, the *Vaishyas* became more powerful and finally when the society became diversified and economic advancement overshadowed *Shudras* with their innate skill in service and as the labour force to be taken note of became more and more important. While this was natural taking into consideration the material and technological advances, the loss was to the humanity which deprived them spiritual progress to the extent that the temporal empowerment was at the expense of the spiritual evolution.

All these changes in social and cultural lives of the people brought drastic change in the likes and dislikes and preferences of the people. *Vedic wisdom* was at discount and wealth and material possession became the symbol of prosperous life in society. The influence of warriors, traders and service class became dominant even in the absence of moral, ethical and religious values. People attached by the object of senses began performing acts solely driven by greed and avarice then by wisdom and own tributes and inclination. Therefore it became difficult for one to classify one's वर्ण since every one were engaged in performing actions solely based on temporal gains without taking into consideration the natural attributes and inclination.

Krishna saw the long shadows of the *Kali yuga* stretching across the lands. Therefore the *perennial Wisdom* - अव्यययोग which he initiated to *Arjuna* should be seen in this context. His message was based primarily on the four primary goals of human endeavour: धर्म - *righteous principles*, अर्थ - *enterprise*, काम – *desire* and मोक्ष – *deliverance*. He proposed that only when अर्थ - *enterprise*, काम – *desire* are

established on the firm foundation of धर्म - *righteous principles* that perennial मोक्ष – *deliverance*, from where there is no return to the primordial world is assured. Then man's evolution from human to super human state will be, not through confrontation with one other वर्ण but, being complementary to one another. If India lost its pre-eminent position as spiritual-temporal force in the comity of nations it is largely due to the excessive emphasis on temporal rather than spiritual life among Indians. It is also evident and obvious that if the perplexed and bewildered world it is essentially because some stray enlightened persons have continued to nurture the *Wisdom* of the *vedic* civilization when all the other ancient civilization of the whole world under the spell of material world have vanished, leaves some stray marks on the sands of *Time*.

In primordial world on empirical level man is not competent to think and perform action independently since his mind is conditioned by his or other person's thoughts, ideas, opinions, memories, traditions. Such conditioned mind does not allow new independent thoughts to enter becoming an obstacle, impediment in man's spiritual adventure. If a person some how makes it possible, surrendering to *the supreme Prime Existence* to free his mind from being conditioned by his or other person's earlier thoughts, ideas, opinions, memories, traditions, then as *Krishna* puts it – “सर्व धर्मान्परित्यज्य” new thoughts will assuredly make their entry in his unconditioned mind.

Man being intensely attracted by the external objects of senses, craves to possess and enjoy them physically in the present moment or in future. If by performance of one action he does not possess or enjoy the desired fruit, result then he craves for some other fruit, result and performs some other action. His mind is ever in turmoil's his soul ever in struggle, conflict, tension, contradiction and inconsistent. But human being rarely thinks of desiring some other fruit or result or searches other avenues to possess or enjoy the fruit, result. Those who search for permanent pleasures an eternal satisfaction and peace are assured of the bliss in the sanctified presence of *the supreme Prime Existence*.

When such actions are performed according to one's attributes and inclination, as and by way of sacrifice for the welfare of the world then he has neither pleasure for having been instrument, medium for protecting righteousness of the noble ones nor satisfaction of having destroyed the ignorance of the unrighteous ignoble ones, because as the instrument of divine deed, accomplishment he is but an instrument, beyond the influence of the attributes and inclinations, even as *the supreme Prime Existence* beyond the influence of the attributes and inclinations. Therefore, *Krishna* whether as *the supreme Prime Existence* or as the instrument which *the supreme Prime Existence* has used is not

bound by the actions which come to be performed in the primordial world. *Krishna* is one of the most powerful symbols of one beyond the influence of the attributes and inclinations. Therefore he says that performance of actions does not defile him nor does he have craving for the fruits. Therefore he who knows him thus is not bound by the actions performed by him – “न मां कर्माणि लिम्पन्ति न मे कर्मफले स्परहा | इति मां योऽभिजानाति कर्मभिर्न स बध्यते ||”.

In olden times many great persons like Janaka knowing the greatness of *Krishna*'s real status were performing actions unattached to the fruits thereof as and by way of sacrifice for the welfare of the world and *Arjuna* too should follow their example - “एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः | कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ||”. In reality performing actions without attachment to the fruits of action is verily a rare accomplishment, a *skill in action* – “योगः कर्मसु कौशलम्”. Even men of *Wisdom* often are confused about the nature of performance of action and the nature of inaction. Therefore, *Krishna* now explains the mystery since it is necessary to understand what is performance of action (कर्म) and what is improper performance of action (विकर्म) and one has to understand what is inaction (अकर्म) because the manner of performance of action is a *subject matter of mystery* - - ‘कर्मणो गहनो गतिः |’. But the one who understands fully the nature of performance of action and the nature of inaction such one becomes perfected as a man of *Wisdom*.

अकर्म does not mean without performing any action, and if understood in that manner then even a lazy person or a person in deep sleep would be referred as अकर्मि - persons engaged in inaction - अकर्म. In fact even when a person does not perform any action externally his *self* being ever vigilant internally he is ever performing actions without a break. अकर्म is that kind of performance of action internally which is without any desire or attachment to any external object of senses come be done. To a person who is अकर्मि - persons engaged in inaction the mind is silent, quiescent, where no thoughts, desires ever arise. For such person in whose mind no thoughts, desires arise, remaining aloof from the fruits of performance of actions, even when he performs action he remains अकर्मि - person engaged in inaction. Since having no thoughts or desires even when he performs action no demerits or evil touch him. In the vacant space created by the absence of thoughts and desires new thoughts arise unwilled, unasked spontaneously, which do not bind soul to the primordial world. In such liberated mind *the supreme Prime Existence* finds reflected.

One whose entire enterprise is devoid of desires having passed through fire of intense austerity such person is eulogized as man of *Wisdom*. Having renounced attachment to the fruits of his performance of action he remains ever content without being dependent of any other, such one even when performing actions would like one who is free from having performed them. Such one having no

desires with heart and *self* restrained and having renounced all possessions, though seem to perform actions physically would not be performing any actions – “शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् |”’. Because he who having transcended dualities of pleasure and pain, jealousy, success and failure, being content with whatever comes by chance, such one is not bound even when he performs action – ‘कृत्वाऽपि न निबध्यते |’.

This verily is the state of absolute satisfaction, contentment, where transcending duality in primordial world, remaining in unequivocal state of mind and accepting whatever is received unpredicted and by chance one is not bound. The performance of action by such person whose attachments are demolished, his mind firmly established in *Wisdom* not bound is dissolved completely – “यदृच्छलामसंतुष्टो द्वंद्वतीतो विमत्सरः | समः सिद्धासिद्धौ व कृत्वापि न निबध्यते || गतसङ्गस्य मुक्तस्य ज्ञानावधितचेतसा | यज्ञचारन् कामं सर्वं प्रविलीयतप ||”’.

Krishna familiarizes the primordial world by comparing with the waves arising on the ocean. Because unless one knows the waves and understand their movement, it would be hazardous to seek to know depth of the ocean. Therefore unless one performs actions in temporal primordial world as and by way of sacrifice for the welfare of the world, unless one knows how to bow one cannot perform actions in the spiritual world or know how to surrender to *the supreme Prime Existence*. In traversing the spiritual journey, every sign, every mark, every symbol, a direction is important as a step, instrument, medium that takes him near *the supreme Prime Existence*. When one reaches the *supreme Prime Existence* all the signs, marks, symbols, directions, instruments, mediums that helped fall down by the wayside.

Those who fear treading the *Path to Perfection* because of the thorns on the way and stones that are required to surmount will never receive the rose or the heavenly abode above. Even desire bound Path is difficult to tread, but since the man is not nor aware of any other Paths walk the same Paths again and again. Desireless Path too is difficult to tread in the beginning but once the fragrance of rose inhaled and the first glimpse of the heavenly abode above is sighted all the troubles when traversing the arduous Path pale in insignificance.

Therefore, in India for performance of action as and by way of sacrifice for the welfare of the world has great significance and importance. Sacrifice requires अग्नि – fire abiding in wood and water as focal point not only to energize the *individual self* from ignorance and darkness but leads the prayers as उद्गातृ, the presiding priest – अध्वर्यु, ऋत्विज and as पुरोहित - proceeding in the forefront convey the oblations to the enlightened, luminous powers high above. Therefore for the aspirant every act is an offering, an oblation with mind, speech and breath, an act

of sacrifice with sincere austerity and perfected penance, like the flame which spreads luminous light of one's deed, through every step, every movement, in every bow, obeisance, every surrender though strenuous, arduous, onerous in the beginning leads one to the untold satisfaction to the mind and contentment in heart in the end. Spiritual journey like the flame of the fire – अग्नि should always be ascendant, stimulating, enlightening every step and every move becoming the act of sacrifice for the universal well being. Only then he will be said to be an equal and effective partner in the sustenance of the Creation as per ऋत, *the Cosmic Law* and धर्म, the righteous principles.

In *Creation* there is no one else other than un-manifest *supreme Prime Existence* manifest as the *essence* (नाम) and *form* (रूप). But human beings think that their *individual existences* are distinct, different and separate from the *supreme Prime Existence*. And so long as they think themselves as distinct, different and separate from *the supreme Prime Existence* they will not see *the supreme Prime Existence* but will perceive only the manifest *essence* (नाम) and *form* (रूप) in creation as *the Prime Existence* as distinct, different and separate and never as the *existential* and well *the Prime Existence* as the *potential*. And the moment they become consciously aware of the *existential* and the *potential* relationship between the *individual existence* and *the supreme Prime Existence* they will see in the *individual existences* manifest as *essence* (नाम) and *form* (रूप) the presence of *the supreme Prime Existence*. Then every thing seen, heard, smelled, touched, consumed, every breath inhaled or exhaled, every action performed, every material, instrument, medium used in performance of action would be seen as *existential* being offered to the *potential*, as – “ब्रह्मर्पणं ब्रह्म हविर्व्रह्माग्नौ ब्रह्मर्पणं ब्रह्मणा हुतम् | ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ||”.

ब्रह्म - word is derived from the root वृ meaning to grow, to burst forth, become effulgent. *Sri Shankara* derives the word ब्रह्मन् from the root बृहति – to exceed. For *Sri Madhva* ब्रह्मन् is the anthropomorphic representation in which all the qualities exist in fullness – ‘भ्रान्तो हि अस्मिन् गुणः’. *The Prime Existence* is not abstract principle but existential reality. As the seed has the potency to grow as a vast tree, *the Prime Existence* as the *unmanifest* seed manifest as the sprout, sprout becoming a tree, tree spread with flower and fruits, each fruit having many seed with in to create a new cycle in perpetuity creating more trees. No one has to desire, no one has to aspire, no one has to ponder, every thing happens as if as desired and as contemplated, as pondered. The Sun rises, rain falls, seasons change, seed sprouts, becomes a tree, gives flowers and fruits, likewise lives perform actions, actions give rise to flowers and fruits are to be seen as outcome, consequences. Every living creature is by nature bound to perform actions. What is expected of human

beings is that they would perform actions using their sense of discrimination, according to their attributes and inclination, as and by way of sacrifice for the welfare of the world. Then what is to happen will as desired by the *Will of the Prime Existence*, the stream will reach and become one with the ocean whether the river wills it not. Even as the river having merged with the ocean no one will remember which is the Ocean and which was the stream that had merged in the ocean, which was *the Prime Existence* and which was *the individual existence*. *The individual existence* having merged with *the Prime Existence* there is neither pleasure nor pain for having lost the distinct separate *individual existence*, because having merged everything has become *the Prime Existence* – ब्रह्ममय, every thing beyond everything that appears to exist and is known to exist.

There are many dimensions to performance of actions as and by way sacrifice, which *Krishna* explains in detail. Some offer sacrifices to the luminous beings, while some others offer *self* as sacrifice in the blazing fire of *the Prime Existence*. Some offer senses restraining them, others the objects of senses in the fire of restraint of the senses. Some offer the actions of senses and of the vital force in the enlightened energy of *Wisdom*. Some offer material possessions, austerities or spiritual gain in the sacrifice, others offered restrained mind, learning and knowledge.

Some offer breath restraining its movement and offering them in sustained sacrifice, others restricting the food-intake offer life-breath in the *Prime Breath*. All these knowers of breath wash their defects, deficiencies, disadvantages, demerits entirely. Those who relish, delight in sharing with others the fruits of sacrifice attain *the supreme Prime Existence*, those who do neither offer sacrifice nor share with others the fruits of sacrifice, not for them is this world, how can then there be the world of *the supreme Prime Existence*.

In Hindus philosophy, प्राण – *Primal Breath* has great importance it being said in *Chandogy Upanishad* – “यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह श्रेष्ठश्च भवति | प्राणो ह वै ज्येष्ठश्च श्रेष्ठश्च ||” – he who knows the greatest and the highest becomes the greatest and the highest. प्राण is verily the greatest and the highest. Therefore in *Yoga*, प्राणायम restraint of the *Breath* – प्राण has the supreme importance. प्राण is the general word used for inhaling and exhaling *Breath*. अपान is the downward *Breath*, व्यान is the bond sustains the life when there is neither inhaling nor exhaling, समान is common to both inhaling and exhaling, उदान leads to deep sleep and enjoins with *the supreme Prime Existence* and steers the soul when it leaves the body.

There is a close relationship between प्राण and mind, which becomes manifest as duality in the primordial life. As long as there is *Breath* in the body the person is

considered as. In fact the moment the child takes his first breath is the moment of his birth and the moment he ceases to take breath is the moment of his death, breath and Life are almost synonyms. When some thing in life excites then the there is quickening of breath and when some thing soothes in life the breath slows down its movement. To restrain mind from being unstable, vacillate, waver, be indecisive *Krishna* endorses restraint on senses, प्राणायम which does not suggest *controlling* the senses from relishing the sense objects but restraining the senses put them to be used properly. Because improper use of the senses makes them overwhelm the soul leading to downfall, not being subservient to ascend. When all instruments of senses, all objects of senses, all subtle and gross materials, instruments, and mediums are used properly then vast will be the canvas available for one to plan and charter one's journey to *Perfection*. Between the unstable, vacillate, waver, indecisive mind and the original, intuitive, proactive, creative lies the silent, quiet, receptive mind which receives without being told the resonance of waves of the soundless sound, ॐकार, the non-dual, singular presence of सत्य, *the supreme Prime Existence*.

Katha Upanishad declares that the Lord *Vamana*, dwelling within the heart energizes pushing प्राण breath upward and अपान breath downward – “ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति | मध्ये वामननासीनं विश्वे देवा उपासते ||”. It is also further said that out of the hundred and one arteries of the heart, one traverses upward to the crown of the head, going upward one becomes immortal ; the others go towards other direction serving other purposes – “शतं चैका च हृदयास्य नाड्यस्ता सां मूर्धानमभिनि सृतैका | तयोऽर्ध्वमायन्नमृतत्वमेति विष्वङ्कन्या इत्क्रमणे भवन्ति ||”. The artery which leads upward energizes the positive spiritual forces leading one to the supreme stage; the arteries which lead in diverse directions dissipate galvanizing the energizes to negative forces leading one to the inferior stages. Such one wanders from life to life disillusioned, confused – “भ्रमेणाहं भ्रमणत्वं भ्रमेणोपासका जनाः | भ्रमेणैश्वरभावत्वं भ्रममूलमिदं जगत् ||”. But the person who transcends all disillusionations and confusions through *Yoga* – restraint on breath and senses, meditation and concentration, contemplation and inquiry for him shaking the good and the evil will be the enlightenment of the gold-cultured creator, the Lord the supreme *Purusha*, the source, *the supreme Prime Existence* – “अनेन यदा पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिं तद् विद्वान् पुण्यपापे विहाय परेऽव्यये सर्वे एकीकरोति ||”.

Krishna says that various are the ways and diverse are the *Paths* towards *Brahman*, *the supreme Prime Existence* laid before the aspirants. However all these are to be accomplished through performance of action, know which *Paths* one will be delivered – “एवं बहुविधा यज्ञो वितता ब्रह्मणो मुखे | कर्मजान्चिद्धि तान् सर्वानिव ज्ञात्वा विमोक्ष्यसे ||”. Indeed sacrifice of *Wisdom* is superior to the sacrifice of materials things, and sacrifice of all actions performed will invariably end in *Wisdom*. The *supreme Primary*

Existence is ever unbound and thing can ever bind that *Existence*. It is possible for one experience the vast, limitless, all pervading *Prime Existence* surrendering one's mind, speech and breath by enjoining his *individual self to the universal Self* as instructed and guided by a qualified teacher, wise in Wisdom, living a disciplined life of austerity and penance and performing actions as per ऋत, *Cosmic Law* and धर्म, *principles of Righteousness* - “तस्मै स विद्वानुपसन्नाय संप्रक्षांताचित्तय शमन्विताय | येनक्षरं पुरुषं वेद सत्यं प्रोवाच तं तत्त्वतो ब्रह्मविवम् ॥”. Since every desire – whether good or bad, proper or pleasant, ends in creating shackles that bind one to the *Primordial World*, any performance of action done with desire distort mind like wet wood creating smoke envelops the vision. On the other hand performance of action done without desires being like dry wood does not create smoke or distort the vision. And performed all actions without binding one to the *Primordial World* give immaculate experience of the *supreme Prime Existence*.

Krishna says that better than the performance of actions using gross objects is the performance based *Wisdom* and in fact all performances end up surely in enlightened *Wisdom* - “श्रेयान् द्रव्यमयाद्यज्ञानात् ज्ञानयज्ञः परंतप | सर्वे कर्मखिलं पार्थ ज्ञाने परिसमाप्सते ॥”. For experiencing *the Prime Existence* words are not necessary, because he is not some thing to be known. He is verily the intense energy, which is like smokeless flame ever shining in brilliance, which transcends all known instruments of communication, therefore to be experienced in silence, without any conflicting forces intervening such experience, that being the experience from where speech returns without being able to access *the Prime Existence*.

Though devotion is not possible through any known instruments of communication, the access to divine consummation can be accessed only constant, continuous, relentless austerity and concentrated, intense penance through gross instruments or mediums, the journey being arduous paved with difficult terrain. Faith as receptivity to instruments or mediums and not just having confidence in them, in some one, in one opinion, in some institution. Faith requires mind which is receptive not one conditioned mind and not mind cluttered with preconceived notions, ideas, thoughts, and traditional impressions. When faith becomes form and mind extremely sensitive the mind sheds all preconceived notions, ideas, thoughts, traditional impressions and becomes fertile for new ideas and thought to emerge. When this happens it become the sure sign that the resplendent luminous Light of *the supreme Prime Existence*, beyond all doubts and darkness, illusions and ignorance shine, The *vedic* seer says that there is no other to reach *the supreme Prime Existence* – “वेदाहं एतं पुरुषं महान्तम् अदित्यवर्णं तमसः पुरस्तात् | तमेव विदित्याति मृत्युम् एति नान्यः पन्था विद्यतेऽयनाय ॥”. Every thing becoming evident, nothing else remains to be known.

Therefore *Arjuna* should know that when men of *Wisdom*, who have seen सत्य, *the supreme Prime Existence* are approached through humble reverence, humble inquiry and through service, then they will instruct *that Wisdom* which would lead him to *the supreme Prime Existence* – “तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया | उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्सिनः ||”. It was thus that the seekers became wise in *Wisdom*, and like *Arjuna* too would not be deluded as he is now – “यत् ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव |” and even if he be the worst among the sinners he will be delivered by this wisdom alone. In fact in no uncertain terms *Krishna* tells *Arjuna* that there is no other way than *Wisdom* – “न हि ज्ञान सदृशं पवित्रमिह विद्यते |” to unravel the mysteries of *the Prime Existence* which through austerities and efforts one becomes accessible. One who does not access *Wisdom* from a qualified *Guru*, being ignorant and not receptive is ever suspicious and distrustful perishes and gains nothing in this or the other world.

One must understand that *Guru* a preceptor is not a teacher who communicates *Knowledge*, information accessible through sensory instruments on empirical level but one wise in the scriptures and one having seen himself *the Prime Existence* where the entire universe exists in, where every thing is assemble and from where every thing becomes disbanded, who is the warp and the woof of creation - “वेनस् तत् पश्यन् निहतं गुहा सद यत्र विश्वं भवत्येकनीडम् | तस्मिन्निदं सं च वि चैति सर्वे सऽओतः प्रोतश्च विभुः प्रजासु ||” helps the seeker to open the door of his own *Consciousness* and see through supra-sensory percetuoon mysteries.

Sri Suresvara commenting on *Sri Shankara's Dakshinamurti Stotra* saying that only through scriptures, *Guru's* initiation, *Yoga* and *Supreme God's* grace does one become entitled to be enlightened – “श्रुत्याचार्यप्रसादेन योगाभ्यासवशेन च | ईश्वरानुग्रहेण अपि स्वात्मबोधो यथा भवेत् ||” assures with full श्रद्धा that – “यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ | तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ||”. In *Rigveda* it is said that *Guru – Achaarya* – “आचार्य उपनयमानो ब्रह्मचारिणं वृणते गर्भम् अन्तः | तं रात्रीस् तिस्र उदरे विभर्ति तं जातं द्रष्टुम् अवि संयति देवाः ||” – the *Guru Achaarya* initiating the seeker of *Brahman* takes care of him like his son, and when he is born all the luminous beings gather to welcome him. *Krishna* has said earlier – “यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव |”. Therefore *Arjuna* should assiduously engage one self in being perfected in *Wisdom* and free from doubts and misgivings stand firm is resolve - “तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः | छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ||”.

o o o o o



Chapter V

Yoga of Renunciation

One who in earlier age was born as नर with *luminous* (सात्विक) attributes and inclination performed penance in *Badari* with *Narayana* is born in *Dvapara Yuga* with energetic (राजसिक) attributes and inclination is a warrior fighting on battlefields. Therefore, he complains that reiterating seemingly contradictory views on *Knowledge* (सांख्य) and performance of actions (कर्म) on empirical level *Krishna* is confusing him – “संन्यासं कर्मणा कृष्ण पुनर्योगं च शंससि ।” Normally man who is in confused state of mind is reluctant to take any firm decision, depending on some external assistance. *Arjuna*, especially in the situation, was not an exception. He was not yet ready to take decision thinking, reflecting within his own *self*. Therefore, he demands a certain and unambiguous conclusion – “यच्छ्रेयं एतयेरेकं तन्मे ब्रूहि मे सुनिश्चितम् ॥”.

But *Krishna* was not an ordinary teacher who communicates Knowledge but like a mother who takes her child holding figure helps him to take the first step. He is like the Mother bird who when the chick comes for the first time from the egg, it fumbles, flips its little wings, struggles to stand. At that time the cloudless, vast, limitless, infinite sky was already there ready for the chick to fly, but the mother bird does not use its own wings taking the bird to take off in the cloudless, vast, limitless, infinite sky. The cloudless, vast, limitless, infinite sky is always there, the chick has eagerness and desire to see the sky, is required to be seen flying freely through the breeze. Therefore, the mother bird feeds the chick with nutritious food gathering from different directions, describes the vast, limitless, sky making the wings strong and determination firm. When the wings become strong and determination firm, the mother bird takes the chick to the brink of the mountain and pointing out the showing vast, limitless, infinite sky spread in front give a little push. The chick stumbles, fumbles, flutters its wings in desperation and before it realizes that its wings are beating and it is flying in the vast, limitless sky.

Though *Arjuna* was born in previous life with सात्विक attributes and inclination in *Dvapara Yuga* he is born with राजसिक attributes and inclination. *Krishna* is not only a friend, companion and a relation but is also a man of *Wisdom*, a world-Teacher. Therefore, to bring him out of his despondency, *Arjuna* is to be instructed

and initiated taking in to consideration his present attributes and inclination, not the earlier ones and using means, methods, medium and instruments suitable in the present life. *Arjuna* was till now accepting *Krishna's* advice as one who is friend and as one in whom the family has confidence. But what *Krishna* is to tell *Arjuna* is not empirical *Knowledge* but spiritual *Wisdom*, therefore, it is not sufficient to have confidence in *Krishna* but unconditional श्रद्धा, complete receptivity.

Awareness of the *individual self* within as the fragment of the *Supreme Self* is not accessible through empirical *Knowledge* but to become completely receptive to spiritual *Wisdom* one must have complete unconditional श्रद्धा, complete receptivity. *Guru* does not dialogue, debate, discussion or enter in arguments; *Guru* speaks from enlightened experience, shows the *Path* which she has traversed in the past, points out the objective, the goal which one has to reach. But the disciple if ready and duly qualified in *Knowledge* has to traverse the *Path* with full श्रद्धा, unconditional and complete receptivity to the *Wisdom* transmitted by the *Guru*. Because the questions have risen in seeker's mind not in *Gurus* mind, therefore solution is to be found by the seeker not by the *Guru*. If the seeker with effort and austerity seeks *Wisdom* then *Guru* assists the seeker at every step and every moment providing the instruments and mediums increase their capacity and competence to recognize the *self* within and access the *Wisdom*, so that when the moment of enlightenment he may search the goal himself and reach the destination.

Krishna taking in to consideration the despondency in which *Arjuna* has sunk first strikes a flash igniting the Consciousness to a flashpoint from where there is no stoppage. *Arjuna* does not know but *Krishna* knows that spiritual *Wisdom* is not and cannot be communicated but has to be consummated as experience. Therefore *Krishna* gives a preliminary elucidation saying that renunciation of actions performed and performance of action without attachment both lead to the salvation of the self, but as far as *Arjuna* is considered performance of action without attachment is more suitable for his attributes and inclination than renunciation of actions performed – “संन्यासः कर्मयोगाश्च निःश्रेयसकरावुभौ | तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ||” .

Generally human being thinks *the Prime Existence* is distinct from his individual existence. Therefore he seeks *the Prime Existence* outside oneself in the vast sky, in the streaming rivers, in mountains and in particular stone statues or metal icons but never in his heart within. Generally human being chooses and selects according to his attributes and inclination one or the other medium to reach out *the Prime Existence*, but transcending his attributes and inclination freed from his likes and dislikes, he rarely attaches himself to the formless *Prime Existence*.

Krishna tells that *the Prime Existence* is not limited by *forms* in which it is manifest therefore choosing between two or many forms is sign of ignorance but transcending duality is surely *Wisdom*. But going beyond the duality of birth and death, heaven and earth, light and darkness, *Wisdom* and ignorance is not possible for one who is not equipped with *Knowledge* of the scriptures and competent and qualified to experience the formless, attributeless *Prime Existence*. Therefore, one who transcends duality seeing *the absolute, singular Prime Existence* in every *gross form* neither accepts the forms or the absence thereof, but seeing them both as light and shade experience the *subtle supreme Prime Existence*. Such one is the perfect recluse, the silent mediator, living in a state of non-dual, singular life of enlightened *Wisdom* – “ज्ञेयः स नित्यसंसारी यो न द्वेष्टी न कांक्षति | निर्द्वन्द्वो ही महाबाहो सुखं बंधात्प्रमुच्यते ||”.

Arjuna obviously has not yet come out of his despondency and ignorance and therefore is seeing duality in life. Therefore *Krishna* tells him that uninformed ones speak of *renunciation of performance of action* and *performance of action without attachment to the fruits* as distinct and different, but not the men of *Wisdom*. He who assiduously adheres to one secure the other as well – “सांख्ययानौ पृथग्वालाः प्रवदन्ति न पण्डिताः | एकमप्यास्थितः सम्यग्भयो विन्दते फलम् ||”. Since the goal is certain whichever instrument, medium, vehicle one uses, from whichever direction one begins one’s journey, whichever Path one traverses, the seeker is sure to find his goal – “यत्सांख्ये प्राप्यते स्थानं तैद्योगैरपि गम्यते | एकं सांख्यं च योगं च यः पश्यति स पश्यति ||”.

Every one has eyes but few have the sight to see, therefore only few perceive, what they desire to perceive. However, in many instances those who desire to perceive do not perceive because they have their back, not their sight towards that direction of that which they desire to perceive. The one who searches that which does not exist nor has no possibility of existence, that one is an ignorant person. The *Wise One* searching *That* which exists as *the Prime Existence* – “अङ्गुष्ठमात्रः पुरषो मध्ये अत्मनि तिष्ठति |” in the narrow space between Darkness and Light, ignorance and *Wisdom*, primordial and the other world.

Generally human being renounces the performance of actions, rarely the fruits gained from the actions. The man of *Wisdom*, on the other hand, renounces the fruits gained from the actions, rarely the performance of actions. Therefore, the *Path* chosen by him and his performance is meaningful, advisable, propitious and promising. No one is required to renounce *primordial world* and repair to mountain caves to search *the Prime Existence*, because that *Prime Existence* pervading the whole Universe is very much to be found within one’s body. But those who rush to the mountains are more than those who live in the *primordial world* and search *the Prime Existence* within himself. A person cannot remain still without performing any actions. Generally a person performs action in the present moments expecting

fruits of actions in future. If he gains the desires then he takes the credit for himself, but if he does not gain the desired fruits then he blames others or his fate but rarely lays the failure at his own feet. The wise one on the other hand taking responsibly both for success and failures acquiesce – “तेन त्यक्तेन भुञ्जिथा”. Therefore one can experience *the Prime Existence*, the energizing source according to one’s attributes and inclination either through *renunciation of performance of action* or *performance of action without attachment to the fruits*.

The Prime Existence is beyond good or evil, attraction and distraction, therefore they do not indicate any thing positive or negative. In life good and bad, attraction and distraction to the things external to one self are relative to and often dependent on the intensity of one’s individual attributes and inclination under the influence of senses. What pleases one’s senses is the good and what displeases one’s senses is the bad. Therefore for one and the same thing can be good, bad and indifferent. For instance music may be good for the melancholy, bad to the mourner and indifferent to the dead. Sugar may be food for some poison for the diabetic. Therefore one who is keen to seek *the Prime Existence* should transcend the dualities and concentrate one’s attention on the singular Existence.

In normal conditions a person does not and cannot renounce things, whether those things are needed or not. And even if he does renounce things his attachment to the things renounced still remains. Therefore, *Krishna* says that though difficult a person can renounce things, if he is sincere and committed to the goal. Then dispensing all the ideas, opinions, thoughts, memories, attachments gathered in mind from past as un-necessary attachments, instruments and mediums, even as the tree sheds its un-necessary leaves easily and without any effort to shed them he can perform his actions and reach his goal – “संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः | योगयुक्तो मनिर्ब्रह्मा नचिरेणाधिगच्छति ||”. The person who with pure, peaceful and auspicious mind, speech performs his actions on spiritual foundation for him there would exist no obstacle or hindrance on account of his gross body or gross objects. The state of mind unattached to influences of senses is referred as established in Yoga – योगयुक्त and performance of action as कर्मयोग - “योगयुक्तो विशद्वात्मा विजितात्मा जितेंद्रयः | सर्वभूतात्मा कुर्वन्नपि न लिप्यते ||”. One performing actions, being fully qualified in yoga when he sees, listens, speaks, smells and touches any and every thing then he is consciously aware that he is not performing actions but he performs according to attributes and actions or the actions are caused to be performed by some *divine agency*. Then even when performing actions, having performed the actions unattached and offering the same to the supreme God, he is free and librated as if he has not performed any actions, the fruits thereof not affecting him at all – “ब्रह्मण्याधाय कर्मणि सङ्गं त्यक्त्वा करोति सः | लिप्यते न स पापेन पद्मपत्रमिवांभसः ||”.

Before one detaches oneself from performance of actions one should detach oneself from the instruments used for performance the actions. Because even as one detaches oneself from performance the actions one is likely to be bound by the instruments used for performance of the actions. Then becoming conscious of the impediments, one should keep one's mind, speech and action pure and propitious and perform his actions as and by way of sacrifice – “कायेन ममसा बुद्ध्या केवलैरिन्द्रियैरापि | योगिमः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ||”. *Krishna* tells *Arjuna* that if one performs actions according to attributes and inclination and surrenders them to *the Prime Existence* then it will be not to fulfill one's selfish but for fulfillment of *Divine Intent* and not be binding on him. If *the Prime Existence* is the goal then whichever door he opens that door will reveal him the *Path to Perfection* to be traversed. Therefore, whether he opens one or the other door or traverses one or the other *Path*, performs one action or the other the man of *Wisdom* will reach *the Prime Existence* without any doubt.

One must remember even as desire is an extraordinary energy that provokes senses to be persuasive even so desire could be uncommon, exceptional force that enables one to transcend the influence of senses to reach out the spiritual world. *Krishna* explains that one cannot be in chains just because chain is made of gold, one cannot be in imprisoned just because the walls of the prison is embedded with gems, jewels and ornaments. Only when one is endowed with scriptures and disciplined with ऋत, *the cosmic law* and धर्म - the principles of *righteousness* only then he becomes eligible to be delivered from the shackles of the primordial world.

Therefore one is expected to commence his journey first purifying his mind, speech and actions and then transcending that which is temporal elevate his journey of spiritual level and following the disciplines laid down by *Prajapati* in the form of ऋत, *the cosmic law* and धर्म - the principles of *righteousness* reach to the final destination. In this manner the person who is fully committed to *the Prime Existence*, attains satisfaction and well-founded peace abandoning all attachment to temporal fruits accrued. But one who is not committed to *the Prime Existence*, attains neither satisfaction nor peace of mind being attachment to the fruits of the actions performed – “युक्तः कर्मफलं त्यक्त्वा सान्तिमाप्नोति नैष्ठिकीम् | अयुक्तः कामकारेण फले सक्तो निबध्यते ||”.

A man of *Wisdom* needs not depart any where else to fulfill his *Divine* obligation. If his goal is certain and *Will* is resolute then instruments suitable to fulfill will be provided to him suitable to his attributes and inclination. Then directing his mind towards the goal and performing external worship and obeisance to the icon and internally recollecting, reflection and meditating on the glorious endowments he should surrender as and by way of sacrifice every action performed and every fruit received the feet of *the Supreme self*. When he retains

nothing as his own or of this primordial world then the attachments that bound him to the empirical experiences and temporal world will be transcended and transformed as the eternal, everlasting and everlasting bond that binds him to *the Prime Existence*. Therefore *Krishna* urges *Arjuna* – “सर्वकर्माणि मनसा सच्यस्यास्ते सुब्रं वशी | नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ||”. Then renouncing the credit for the actions performed he remains completely freed from the shackles that bind him to the primordial world.

Rigveda speaks of the two birds sitting on the same branch, where one bird relishes the fruits of the tree while the other sits watching silently the bird relishing the fruits of the tree “द्वा सुपर्णाः सयुजा सत्रया समानाः वृक्षं परि पस्वजाते | तयोरन्यः पिप्पलं स्वदत्यनश्नुन्यो भि चाकाशीति ||”. The tree verily is the gross *body-form* provided to the human beings, the bird which relishes fruits of the tree is the *individual self*, and the bird which sits watching silently the bird relishing fruits of the tree is verily the *supreme Self*. The *unmanifest Prime Existence* has given to the each individual manifest existence the individual and distinct freedom to evolve according to their attributes and inclination. How they strive and arrive at their destined destination depends on their ability and competence to use their sense of discrimination. His success and failure depends on his earnest resolve, intensity of austerity and perfection in his penance – “नादत्ते कस्यचित्पापं न चैव सुकृतम् | अज्ञानेनावृतं ज्ञानं तेन मुह्यंति जंतवः || ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः | तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् || ”. *Krishna* makes it abundantly clear that *the Prime Existence* does not interfere in the limited freedom granted to the manifest creation nor does it take the responsibility to carry him to his destination but only reveals the direction and firms his resolve and steadies his steps. The outcome is entirely would be according to their attributes and inclination and whatever fruits he gets they are entirely the consequence of the performance of his actions – “न कर्तुं त्वं न कर्मणि लोकस्य सृजति प्रभुः | न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ||”.

Only continuously setting one’s thoughts on *that Prime Existence*, directing one’s consciousness towards *that*, making *that* as his purpose, *that* as his sole object of devotion one reaches, with all sins removed, *that supreme state* from where there is no return – “तद्बुद्धयस्तादात्मानस्तान्निष्ठास्तात्परायणः | गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ||”. The man of *Wisdom* perceives every one - the erudite, humble *brahmin*, the cow, the elephant, the dog or the one who has been expelled from social order unbiased. For such one who is enlightened to such similarity in creation experiences *the Prime Existence* as the flawless and alike. Such one who is neither pleased on receiving delightful things nor displeased on receiving repulsive ones is well-established in divine resplendence – “न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् | स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ||”. In fact having enriched one’s life with *Wisdom*, detached from external sensory influences the person transcending the dualities of primordial life experiences eternal fulfillment and never ending contentment within. Wise ones

reject pleasures from external sources since they are the source of sorrow – “बाह्यस्पर्शेष्वसक्तात्मा विंदत्यात्मनि यत्सुखम् | स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते || येहि संस्पर्शजा भोगा दुःखयोनयः एव ते | आद्यवन्तः कौन्तेय न तेषु रमते बुधः ||”.

Generally it is easier to console some one other in times of their misfortunes than sharing their misfortunes. In the mind of those who console others there exists in little or more measure that they themselves are not suffering similar calamities; there exists some satisfaction that they are the pones who are consoling, not the ones being consoled. The Wise ones being guided by *upanishadic* statement – “ईशावास्यमिदं सर्वं यत् किंच जगत्यां जगत् ||” donot respond from such standpoint but accept unequivocally that the *self* within him and *self* within others is sourced from the same supreme *Prime Existence*. The pleasures accessed from senses is fleeting, transitory and short-lived having beginning and end. But one who transcends the pleasures of the senses, desire and anger experiences the enduring, everlasting and eternal pleasures in the presence of *the Prime Existence* “शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणम् | कामक्रोधोदभवं वेग स युक्तः स सुखी नरः ||”. Experiencing satisfaction within, joy, ecstasy, bliss within and likewise luminous light within they, enjoined, committed ones, become enlightened and attain the beatitude of the expansive *Prime Existence* - “योऽतसुखोऽतरारामस्तथान्तर्ज्योतितएव यः | स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ||”. Their sins completely eliminated, all doubts cut asunder, with mind disciplined, desiring good for all they attain the beatitude of the expansive *Prime Existence*. who are delivered from desire and anger, with subdued mind and having Wisdom of the Self, they attain the beatitude of the expansive *Prime Existence*.

People generally pass through strange situation and surroundings in life. Suffering with the travails in the primordial life he dreams of life without such sufferings. But driven by desires his attempts to perform actions contrary to his attributes and inclination end in failure. Since *Krishna* is endowed with all the attributes and inclinations of the *Prime Existence* he has the capacity and eagerness to give gold and diamond if *Arjuna* asks eve mere stones. Till now being in state of despondency, he has been only asking for replies out of curiosity not for answers to resolve his ignorance. Therefore he has asked for elucidation not for resolving his despondency. Till now *Krishna's* entire emphasis was on clarification of his problems on empirical level, nor their resolution on spiritual level, because even though capable *Arjuna* was not receptive to receive spiritual enlightenment. But since *Arjuna* was despondent, he is keen to renounce the world, since *Krishna* was enlightened man of Wisdom, he is capable to remove the ignorance and despondency enveloping his mind. Till now all that he had received was the *Knowledge* from external sources, what *Krishna* desires to energise the *Wisdom* to be sourced from within. Because spiritual experience cannot be communicated

from without, it has to be resourced from within, with mind and breath firmly restrained and not allowing even the intellect stirring. Only then the mind will be calm and content making the heart satisfied and eternally blissful – “भोक्तारं यज्ञतपसां सर्व लोकमहेश्वरम् | सहृदं सर्ववूतानां ज्ञात्वा मां शान्तिमृच्छति ||”, when the alienated fragment of the divine spark joins again in the blazing flame entirety of *the supreme Prime Existence*.

o o o o o



Chapter VI

Dhyana Yoga

From time immemorial in India various social, cultural, religious traditions are in force, but of them all two were prominent ones – one was the *vedic* tradition of the *Aryas*, with its emphasis on the performance of action as and by way of sacrifice and the other of the non-*Arya* tradition with emphasis on renunciation of possessions and living a life of an ascetic. A close reflection will reveal that for *Aryas* their pastoral background with total dependence on the forces of nature made them depend for prosperity on personal performance of actions on temporal level as per ऋत, the *Cosmic Law* and धर्म, the principles of righteousness performance of actions on temporal level as and by way of यज्ञ, sacrifice for satisfaction and happiness and as the sure way to reach *heavens*,_ so that fostering the unknown gods, represented with imagination in anthropomorphic forms, with oblations and fostered by those gods as recompense. The urban background with dependence on gross matter in nature to evolve, create a vibrant urban civilization with the energy, power of performance of their actions made them observe the futility of material progress and possessions for satisfaction and happiness on empirical level encouraged asceticism as ultimate goal, the religious institutions of the non-*Aryas* fashioned around the dormant female energy in the gross matter, and the potential male energy for creation both symbolized as the womb, *yoni* and the *linga* as the religious icons.

In the post *vedic* era with increasing infusion of non-*Arya* communities and assimilation within the fold of *Aryas* there was infusion of many diverse religious and philosophical beliefs as well cultural influences in the social fabric, resulting in a great synthesis of culture came about wherein every thing that was once repugnant to *Aryas* came to be included in the composite culture known as Hindu cultures. Dr. *Radhakrishnan* observed in *Eastern Religion and Western Thought*, that *vedic* philosophy had ‘ . . . absorbed, embodied and preserved the types and rituals of other cults. Instead of destroying them, it adapted them to its own requirement. It took so much from their social life of the *Dravidians* and other native inhabitants of India that it is difficult to disentangle the original *Aryan* (*Nordic*) elements from others’.

Mahabharata narrates an incident which shows these principal trends together. King *Svetaki* was a great sacrificer, for whose uninterrupted sacrifices he would not get qualified priests. When qualified ones refused to participate in the sacrificial functions, he approached Shiva to help him to perform the sacrifices, but Shiva declines saying performing of sacrifices is not given to him. But since you have approached performing intense austerities he would help in the performance of sacrifices by qualified Brahmins who are authorized to preside over sacrificial functions. Accordingly *Durvas* presides over the sacrificial performances - “नास्माकमेष विषयो वर्तते याजनं प्रति ॥ त्वया च सुमहत् तप्तं तपो राजन् वरार्थिना | याजयिष्यामि राजंस्त्वां समयेन परंतप ॥ .. याजनां ब्राह्मणां तु विधिदृष्टं परंतप ॥ अतोऽहं त्वां स्वयं नाद्य याजयामि परंतप | समांशस्तु क्षितितले महाभागो द्विजोत्तमः ॥ दुर्वासा इति विख्यातः स हि त्वां याजयिष्यति ॥”.

The tradition which started with *Aryas* as vedic, was a vast Ocean in which all the then prevailing various social, cultural, religious traditions entered and became one with the Ocean, having the memories of their earlier distinct existence but on merger became an inviolable part of the vast, expansive, all inclusive universal social, cultural, religious traditions which became known as *Hindu*, identified with the settlers nurtured by *Sindhu* and the other river based civilizations. What started as individual expressions of supra-sensory expression of highly sensitive individual became the heritage of a nation. The thoughts contained therein being highly mystic and couched in symbolic language needed to be clarified, elaborated. Therefore there came the *Upanishads*, *Brahmanas*, many subsidiary scriptures like grammar, prosody etc, *Darshanas*, Commentaries etc. In this manner the Immutable Wisdom given by *the Prime Existence* given to the Sun came to be initiated to select elect, who were receptive and therefore competent to receive the mystical spiritual secrets.

Life is strange and incomprehensible, unintelligible, a riddle concealed within an enigma. Therefore, that which is pleasant is not preferable, that which is preferable is not pleasant. He is not satisfied with what has been provided and seeks that which is not provided and likely to be not entitled. That which is appropriate is not sought by people, which is sought are not the appropriate. Therefore generally human beings remain attached to the undesirable things and relationship without detaching themselves from them. In primordial life it is obligation of the creatures to attune themselves with ऋत, the *Cosmic Law* and धर्म, the principles of *Righteousness*.

Krishna was undoubtedly one of the foremost exponent and custodian of ऋत, the *Cosmic Law* and धर्म, the principles of *Righteousness* established from beginning by *Prajapati* for the regulation of the World order, Therefore he is always emphasizing the need for every one as instruments of divine dispensation to

become conscious of ऋत, the *Cosmic Law* and धर्म, the principles of *Righteousness* is planning, designing and living the human, provided after repeated cycle of births and deaths. It is incumbent on human being to live life enlightened by the *Wisdom* of the scriptures and not attracted by the objects of senses or swayed by the influence of the senses. *Krishna* was a pragmatic visionary, consciously aware of the immutable traditional values and the need to change, modify and transform them with the changing times. Therefore, saying – “अनाश्रितः कर्मफलं कार्यं कर्म करोति सः | स संन्यासी च योगी च न निरग्निरन चाक्रियः ॥”, he explains variously as revolutionary idea that performance of actions without any attachment as and by way of sacrifice for the welfare of the world is more appropriate and desirable, not the actions performed without being awakening, kindling one energy.

In fact *Krishna* says that what one refers as *sanyasa* is nothing else than disciplined performance of actions without attachment and none can become a *sanyasi* unless one renounces one’s individual attachments - “यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव | न ह्यसंन्यस्यस्त्संकल्पो योगी भवति कश्चन ॥” . It is easier to renounce performance of actions and even fruits gained through performance but it difficult to renounce desires which are deeply attached within, therefore it is difficult to become a *sanyasi*. *Sanyasi* has to renounce the desires and attachment which are within only then he will be known as real *Yogi*.

Generally people in primordial world perform actions for gaining food, wealth and possessions, position and power and rarely perform actions as and by way of sacrifice for the welfare of the world. If any one performs actions as and by way of sacrifice then it is to gain eternal pleasures and possessions, joy and pleasure in the world hereafter. He is reluctant to renounce empirical pleasure here in expectations of uncertain pleasures in heaven. The man generally, therefore, swings in confused state of mind between empirical and the heavenly pleasures there in the heavens. In *Krishna’s* opinion, therefore, to become entitled for worldly pleasures or heavenly pleasures one need renounce anything, but be satisfied without being attached to whatever has been provided by destiny. If one performs action as and by way of sacrifice for the welfare of the world then it would be work done for the Prime existence. Because for one seeking communion with the Prime Existence action is the sheet anchor and when all desires and attachments are dissolved then he reaches the goal - serenity of one’s mind and heart – “अरुक्षोर्मनोर्योगं कर्म कारणमुच्यते | योगारूढस्य तस्यैव शमः कारणमुच्यते ॥”.

Krishna refers serenity of mind as अरुक्ष योग, man of equanimity of mind is अरुक्ष योगी , who has to traverse his *Path* according top his attributes and inclination. But in normal life a man does not perform according to his attributes and inclination but performs actions attracted and influenced by senses, he eats his

food, sleeps, enjoys, works or strives, but for the sake of his spiritual progress or to be illuminated by *the Prime Existence* he does not strive or struggle. Like one hungry searches food from diverse sources one does not search for *the Prime Existence* from different sources or reaching from different directions. Just as one finding the food ready keeps aside the recipe and the menu card, one is expected of one in search of the *Prime Existence* to keep the scriptures and the mediums used aside once *the Prime Existence* is sighted. *Krishna* says that when one does not get attached to the objects of senses or to the actions performed, renouncing them all, then he is said to be in communion - “यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्ज्यते | सर्वसंकल्पसंन्यासी योगारूढस्तादोच्यते ||”.

Generally man desires happiness and success not sorrow and failure but such circumstances do not normally available in primordial world. Since one's happiness, success and sorrow, failure are dependent on how man performs actions, *asura Vritta* tells *Indra* - “पुंसां किलैकांतगियां स्वकानां याः संपादो देवि भूमौ रसायाम् | न राति यद्द्रेष उद्वेग आधिर्मदः कलिर्व्यसनं संप्रयासः || ब्रह्मवर्णिकायासविघतमस्मात्पतिर्विधत्ते पुरुषस्य शक्रः | ततोऽनुमेयो भगवत्प्रसादो यो दुर्नभावोऽकिंचनगोचरोन्यैः ||”. *The Supreme Lord* does not provide his devotees the fruits consequence to desires, anger, greed, attachment, pride and hatred and if they are possessed of those fruits then he deprives them of their possessions.

Being supreme psychoanalyst and the very symbol of *the Prime Existence* endowed with six resplendent attributes – ईश्वर्य, वीर्य, यश, श्री, ज्ञान and वैराग्य *Krishna* is aware of *Arjuna's* state of mind, therefore he tells that even though the *self* within is independent, flawless and immaculate the human beings due to the influence of senses and consequential ignorance are dependent on the world's support without. And it is natural and easier for him to be depended influenced by senses than to transcend the senses restraining them and be independent. In reality however senses are neutral, though to make them friendly is difficult, to make them hostile is easier, If the mind is strong and firm in restraining them and if with difficulty the senses are restrained and made friendly in the spiritual *Path* then they became positively proactive and if the senses are not restrained then they can become negatively uncooperative not only in spiritual journey but unquestionably be catastrophic in temporal life. Therefore one should use the senses the minimum for empirical pleasures, using their services increasingly directed to spiritual enterprises. He whose attention is increasingly directed to empirical enterprises, his attention correspondingly becomes reduced to spiritual enterprises. He whose entire purpose is not slavery of the senses will ever end up in having mastery over them.

The battle over the senses depends on individual enterprise, striving to become master or the slave of the senses. Others – parents, friends, *Gurus* and even

Gods can be the instruments the mediums to help but no one can supplant his individual effort and striving. Therefore *Krishna* says – “उद्धरेदात्मानं नान्मानमवसादयेत् | असेव ह्यत्मनो बन्धुरात्मैव रिपुरात्मनः ॥”. *Krishna* is absolutely certain that only one can be friendly or enemy of one’s *self*, and no one else, because for one who restrained his (*individual*) *self* by the *Supreme Self*, the *Supreme Self* proacts in friendship and for one who has not restrained his (*individual*) *self*, the very *Supreme Self* reacts in resentment – “बन्धुरात्माऽऽत्मनस्तास्य येनात्मैवात्मना जितः | अनात्मनस्तु शत्रुत्वे वर्ततात्मैव शत्रुवत् ॥”. One should be careful in translating Sanskrit words in another language, especially in English. The word बन्धु needs to be understood as not merely as brotherly fashion but in friendship. Similarly शत्रुवत् does not mean in hostility but in resentment. For the *Supreme Self* though there is no one who is an enemy or a friend – “न द्वेष्टि न प्रियः”, there could be some who are dear because they are attuned to Him and others about whom there is resentment because they are reveling in self gratification. Therefore one can by directing one’s senses and energies positive either evolves spiritually or inaccurately directing one’s senses and energies devolve in temporal disorder or disarray. If a human being promotes his *self* making the body, senses, mind, intellect and ego senses as wise, responsive instruments, mediums then his spiritual journey would be positively proactive, but if the body, senses, mind, intellect and ego sense are used unwisely then his spiritual journey would be negatively reactive. Thus the *self* could be both the friend and foe and the entire choice is human being’s sense of discrimination. If he demeans his *self* how could it be used for promoting spiritual well-being? If he promotes his *self* how could any one prevent it being used for promoting spiritual well-being?

Before one can be spiritually enlightened of *Wisdom* one is required to be qualified with *Knowledge* on temporal level, not as tradition but as foundation as *Sri Shankara* remarked in *Sadhana Panchakam* – “वेदो नित्यमधीयताम्”. But *Veda* does not mean only the *Wisdom* available in *Rig* and other collated scriptures but *Wisdom* – विद्या in entirety, because as *Sri Shankara* declares “श्रुतिश्च नोऽतिन्द्रियार्थविषये विज्ञानीत्यतौ निनित्तन् ॥” or “शास्त्रदिदमेव भवति, इदं इष्टसाधनम्, इदामनिष्टसाधनम् इति साध्यसाधनसंबंधविशेषभिव्यक्तिः ॥”, scriptures are only the means, instruments which reveal what is good and what is not, and how to achieve the goal.

Generally human mind is a chain of various thoughts, ideas, opinions, memories gathered since past, which gives shape to the performance of actions in the present life shaping his future ones. Even as the secreted thoughts, ideas, opinions change the Mind even so life of the human beings and their personality change. One must remember even as every action performed with attachment to fruits has corresponding and commensurate reaction every action performed without any attachment to the fruits no corresponding and commensurate reaction

accrues. Therefore what one acquires on temporal level becomes the foundation to shape the life on spiritual level. Only when one with restrained mind and *self* is calm, peaceful, serene and indifferent, disinclined to heat and cold, pleasures and pains, honor and humiliation – “जितात्मनः प्रशान्तस्य परमात्मा समाहितः | शीतोष्ण सुखदुःखेषु तथा मानापमानयोः || ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः | युक्त इत्युच्यते योगी समलोप्टाश्मकांचनः ||”, only then he becomes suitable for spiritual journey.

When one conscious one’s inherent capability then he depending on his owns *self* within and not on external instruments and medium by way of senses or men, or with diversity in the world. He performs his action without any passion, as obligation and duty from the time he is born till the moment of death. Knowing well that one cannot remain without performing one action or the other, he chooses to perform actions like a yogi, by way of sacrifice for the welfare of the world and not for gratification of his senses. For him all are friendly none repulsive. If however one uses one’s capabilities erroneously then his consciousness would take descending path, if one uses one’s capabilities acceptably the he would traversing the ascending path, ending us in proper relationship between the *individual self* and the *Supreme Self*. विजितेन्द्रिय is one who being fully conscious of the influence of the senses on mind, has established mastery over his senses, through restraint. Such one being equal-minded amongst friends, companions and enemies, as well as those who are indifferent, intermediate and the resentful, the saints and sinners, excels – “सुहृन्मित्रार्यदासीनमध्यस्थद्वेष्यबन्धुषु | साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ||”.

Unlike animals, birds and vegetation man does not live alone, he needs company of his family, friends and companion some one other. If he does not have company of his family, friends and companion then he takes shelter in the company of his desires, ideas, thoughts experienced and gathered in mind since past or fills mind with ideas, thoughts, hopes, desires, dreams to be experience in future. Even if he departs far in the forests far from his family, friends and companions he is not alone he takes his ideas, thoughts, hopes, desires, dreams with him wherever he goes. To become aware of the fragment of *the Prime Existence* established within one need not relinquish the primordial world or renounce the empirical pleasures.

Krishna recommends *yoga* as the sure and unmistakable adornment which elaborates, enhances one’s life, a path which can be traversed even while one is in the primordial world. Any other path is not only difficult and difficult to surmount but also in addition is fraught with hazards. But *Yoga* is not easily accessible, *Yoga* being defined as – “तं योगमिति मन्यन्ते स्थिरमिन्द्रियधारणाम् |”. He who takes proper food, proper relaxation all maladies will desert him. When entire body, every limb is balanced, in every way strengthened, then becoming wise and strong *yoga*

becomes gully balanced. Therefore, it is not to one who has not desisted from evil ways, who is not tranquil, has no restraint on mind or whose mind is not composed – “नाविरतो दुश्चरितानाशान्तो नासमाहितः | नाशान्तमानसो वापि पद्भानेनैनाप्युयात् ||” says *Kathopanishad*.

Krishna emphasizes food as the primary source not only to increase the capability of the body but to make mind the intensely and profoundly sensitive to go through the psychological discipline required for a yogi. When he emphasizes that yoga is not for one who eats much or abstains from eating, or sleeps too much or is awake for extended period, then it is not only the food edible through mouth but any that is consumed by any of the senses. If the food positively contributes to the acceleration of one’s energy then it will certainly be conducive to his spiritual advancement, if the food negatively hampers the one’s energy then it will certainly lead to one not only spiritual evolution but also temporal advancement. If one consumes too much then he should place restraint on consumption, if he relaxes too much then he should place restraint on relaxation. In life one should practice equanimity, balance in whatever consumes, neither too much nor too little, it being said about intake of food, “अर्धं सव्यंजनानस्य तृतीयस्य उदकस्य च | वायोः संचारणार्थं तु चतुर्थं मवशेषत् ||” – one third stomach should be filled with food, one third with water, one third with wind and the rest for the movement in the course of digestion. Therefore even as one keen to learn swimming goes through the books on swimming, the slowly takes the first step in the lowly water and enters the deep waters thereafter, one keen on experiencing *the Prime Existence* should know about the supreme *Self* through scriptures. But what one gathers as *Knowledge* on temporal level being receptive, reflective and meditative can create obstacles, hindrances on spiritual level to experience the *divine resplendence*.

Thereafter, one finds a clean, descent, and amenable quiet place and thereafter regulating, and adopting the gross physical body, it being said again and again that “शरीरमाद्यं खलु धर्मसाधनम्”, “धर्मार्थकाममोक्षाणां अरोग्यं मूलमुत्तमम्”, “पुनर्वित्तं पुनर्वित्तं पुनर्भार्या पुनर्मही | एतत्सर्वं पुनर्लभ्यं न शरीरं पुनः पुनः”, one should discipline the mind and intelligence from being influenced by all desires, ideas, thoughts, restraining speech in mind, mind in understanding, understanding in the supreme self, then comes tranquility of the self – “यच्छेद्वाङ्मनसो प्राज्ञस्ताद्यच्छेज्ज्ञानं अत्मनि | ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त अत्मनि ||”. When the mind becomes fully and competently stable and calm like rippleless lake and singularly centred on *the Prime Existence*, the empirical ideas, thoughts, hopes, desires, dreams become not adversary but positively supportive, to reflect and meditate on them to experience the *divine resplendence*. In such singular, silent mind like the flame in a lamp remains steady in windless place, *the Prime Existence* finds reflected – “योगी युञ्जित सततमात्मानं रहसि स्थितः | एकाकी यतचित्तात्मा निराशिरपरिग्रहः ||”, the divine

energy within one's gross *form* will flash and continue to enlighten, like lightening making the *Path to Perfection* luminous.

‘एकाकी चित्तात्मा’ means making mind singularly centred, quite the opposite state of mind in primordial world, which is tossed on all sides by force of the sensory influence. Therefore in primordial world, man is ever enveloped, shrouded by desires, ideas, and thoughts never allowing him to be alone. ‘एकाकी चित्तात्मा’ means not going to a lonely place, not becoming lonely but being alone with one's *self*, desires, ideas, thoughts never interfering the silence which one experiences when one *alone* - ‘एकाकी’. *Kathopnishad* says – “यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह | बुद्धिश्च न विचेष्टति तामाहुः परमां गतिः ||”. ‘एकान्त’ means putting an end to his narrow belief that his *individual self* is in manner different, distinct from others but becoming fully conscious that like his *individual self* the other *individual selves* are similar fragments of the same vast, all-pervading, all comprehensive *Prime Existence*. Whereupon with full mind and speech he surrenders to the will of that *Prime Existence*. ‘एकान्त’ means reaching the *absolute state* where the distinct separate identity of the *individual self* ceases to exist, becoming one with identity of the *Supreme self* – “प्रशान्तात्मा विगतभिः ब्रह्मचारिव्रते स्थितः | मनः संयम्य मच्चित्तो युक्तः असीत् मत्परः || युंजन्नेव सदात्मानं योगी नियतमानसः | शान्तिं निर्वाण परमां मत्संस्थामधिगच्छति ||”. “ब्रह्मचारिव्रते स्थितः” means abiding in the discipline (व्रत) of ब्रह्मचारि – is one who is engaged in ब्रह्म, which here means *Wisdom* of the *Prime Existence*.

When *Krishna* refers to ‘शान्तिं निर्वाण परमां’ the word निर्वाण has special meaning attached to it. According to *Sri Madhva*, since in primordial world generally people consider the *form* (रूप) to be the essence (नाम), confusing in ignorance the former to be the later. When *Wisdom* dawns the person separates the *essence* within from the external *form*, this act of separation results in the *essence* being निर्वाण – नि + वाण, separated from the *form* - वाण, वाण. *Nirvana* is terminating the ego-centric *form* and being in timeless, space less, changeless, eternal self-luminous peaceful *essence*. *Buddha* refers *Nirvana* as the state without sensation in Mind. *Buddha* said ‘*This is Bliss . . . there is no sensation*’ and when he was asked ‘*But how can there be Bliss when sensations no longer exist?*’ he replied ‘*When sensations no longer exist, O brother, that, verily, is Bliss . . . It is ‘ceasing to have lust, hatred, delusion’, ‘perennial choice less awareness*’. It is the state where the *Prime Existence*, *Satya* alone is revealed as *IT IS*, luminous and resplendent and not concealed and obscure. On moral and ethical grounds *Buddha* said that ‘*What is Nirvana? The destruction of lust, hatred, delusion - that is Nirvana*’.

Yoga is ‘*choiceless awareness*’, when disciplined mind is established in the *self*, liberated from all desires one is ebergized in all consciousness, performing all actions in harmony one becomes liberated from the shackles of primordial world –

“यदा विनियतं चित्तमात्मन्येवावतिष्ठते | निःस्पृह सर्वकामेभ्यो युक्त इत्युच्यते तदा ||”. When one is in ‘*choiceless awareness*’ the yogi is stable in mind and heart, like the flame which is unshaken even in strong breeze – “यथा दीपो अनिवातस्थो नेङ्गते सोपमा स्मृता | येगिनो यतचित्तस्य दुंजतो योगमात्मना ||”. Then in the silent mind restrained by concentration he sees the Supreme Self with the individual self and becomes satisfied, content – “यत्रोपरमते चित्तं निरुद्धं योगसेवया | यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ||”.

When the seeker becomes satisfied and content from knowing what is known on empirical level, experiencing the supra-sensory *Wisdom* to be experienced, every thing becoming transformed as spiritual transformation, he becomes illumined to the *divine resplendence* in a brief moment like sudden flash of lightening or winking of the eye-lids – “यदेतद्विद्युतो व्यद्युतदा इतीन्त्यमीष्पदा” becomes firmly established in *the Prime Existence*, with unmistakable outpouring of *divine energy* causing fervor and ineffable *bliss of being*, from where there is no falling back. When the *individual self* beholds the pure, immaculate *Supreme Self*, then it takes unto itself the entirety of *the Prime Existence*, being completely established therein. Knowing that there is nothing further *Wisdom*, nothing further benediction, nothing else whatsoever to be experienced, he remains unshaken even by any great misfortune. Whereupon even as with all the clouds in the sky having dispersed the Sun brilliance is seen, even so when the *divine resplendence* of *the Prime Existence* is seen all ignorance is completely terminated, the knot of the heart cut, all doubts dispelled and all *कर्म*s resolved – “भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वं संशयाः | क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ||” says *Mundaka Upanishad*.

That should be recognized as the yoga, communion with *Brahman*, separation, severance from pain and sorrow. The seeker has nothing more required to be done, except be in continuous and uninterrupted union with *the Prime Existence*. *Devotion* (भक्ति) is not to be practiced, *Devotion* (भक्ति) is the state to be in. The seeker does not become wise, he becomes *Wisdom*. Having surrendered everything that he has to *the Prime Existence*, there remains nothing as his own, everything reverting back from where it had become effulgent, the fragment reverting back to the whole, *manifest* reverting back to the *unmanifest*. One who becomes aware of such experience exclaims the *Vedic* seer did – “वेदाहं एतं महातं तमसः परस्तात् | तामेव विदित्याति मृत्युं एति नान्यः पन्था विद्यते अयनाय ||”. I have known the One beyond darkness, knowing whom none transcends death; verily there is no other path to reach that state.

Yoga is not a doctrine, dogma it is a system, a structure, a technique, a procedure. If the seeker is keen and sensitive then, though physical in the beginning becomes an effective tool, instrument on the spiritual level through

transformation of the *gross* to the *subtle*, for recognizing, acknowledging, resourcing *the Prime Existence* already abiding within.

Light and *Darkness* are two sides of t one’s life. Therefore, in life we have the enlightened as well as the unenlightened, saints as well as sinners. Even as one becomes conscious of the importance of being young when one reaches his ripe old age, even so the in becomes *Darkness* becomes conscious of the importance of *Light*, unenlightened of the importance of enlightened, sinner becomes conscious of the importance of the saints. Therefore in life one should rise from the state of *Darkness*, unenlightening, ignorance and proceed to the state of *Light*, enlightenment, wisdom – “असतो मा सद्गमय, तमसो मा ज्येतिर्गमय, मृत्योर्मा मृतर्गमय |”.

Therefore *Krishna* explains the system in detail. *Yoga* – communion is not possible swiftly but slowly, step by step (पदानि), stage after stage (धामानि) with elimination of the sensory influences, thoughts, ideas, desires and dreams from mind – “संकल्पप्रभावान्कामास्त्यक्त्वा सर्वानशेषतः | मनस्वेन्द्रियग्रामं विनियम्य समन्ततः || शनैः शनैरूपरमेद् बुद्ध्या धृतिगृहीतया | अत्मसंस्थं मनल कृत्वा न किञ्चिदपि चिन्तायेत् ||”. Mind is fickle, capricious, inconsistent therefore needs to be brought back steady, constant, unswerving state because only when passions are at rest and the mind is steady, stable and peaceful happiness comes and becomes one with *Brahman* and revels in the infinite *Bliss* of *Beatitude*.

When the seeker experiences the infinite *Bliss* of *Beatitude* then he participates in the divine expansive and comprehensive vision and neither loathes nor loves any one but sees *the supreme Self* in all beings and all beings in *the supreme Self*, in same and similar meaner. To such one *the Prime Existence* is not lost nor to such one *the Prime Existence* is not lost – “यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति | तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ||”. The distinct and distinguishing and unique charecteristic of a yogi is that whether in pleasure or in pain, he sees *the Prime Existence* in everything he sees, in his own image as well and established in such oneness worships him. “सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः |” means becoming consciously aware that *the Prime Existence* alone exists and no one else, he devotes himself exclusively and unhesitatingly in every thought and deed. “भजन्ते” does not meaning singing in loud voice the glories of *the Prime Existence*. *Krishna* has given a comprehensive meaning, connotation, and significance to the “भज” – as some emotional, sensitive bond that binds resplendent *Prime Existence* - भगवान् and the common people – जन सामान्य. Therefore भजन is that which enjoins the *individual self* with the *supreme Self*, enabling the individual to be receptive to the primary *Soundless Sound* - ॐ Resounding within his entire *gross form* makes his *subtle essence* therein resurgent.

One cannot perform devotion, भक्ति, one has to be in भक्ति. One who thinks his *individual self* has become विभक्त from the *supreme Self*, भजन brings the *individual self* closer to the *supreme Self* and makes the *individual self* सभक्त. In such state there is nothing to be desired, nothing to be sought – “यत्प्राप्य न किञ्चिद् वाञ्छति न द्वेषति न रमते नोत्साही भवति |”, attaining which he becomes the elect, the established – “यल्लब्धा पुमान् सिद्धो भवति अमृतो भवति तूजो भवति |” says *Narada* in his *Bhakti sutras*. *Krishna* considers such one who is completely and in entirety in communion and bound to *the Prime Existence* as the *supreme yogi*.

When a great person like *Krishna* speaks every one tends to agree, even grudgingly, what he says. *Arjuna* was no exception but had doubts of his own, which he attributes entirely to his own inability and incapacity to take up the *Path* suggested by him. Therefore he hesitatingly observes – “योऽयं योगस्त्वया प्रोक्तं साम्येन मधुसूदन | एतस्याहं न पश्यामि चंचलत्वास्थितिं स्थिराम् || चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् | तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ||”. *Krishna* knows too well that yoga is difficult. Therefore, he assures him that the mind can be restrained through practice. But for one who has no restraint on his mind, yoga is assuredly difficult to achieve.

There are many paths recommended by men of *Wisdom* to restrain the mind. “श्रवणं - being receptive, कीर्तनं - singing the glories of the chosen god, स्मरणं - recollecting the names, पादसेवनं - surrendering to him, अचनं - worshipping him, वंदनं - bowing him, दास्यं - serving him सख्यं - being affable and आत्मनिवेदन - being responsive are some of the steps to be taken. Whichever path is suitable for being attuned to the divine nature – “मद्भाव आगतः” according to one’s attributes and inclination that path may be adopted as the most suitable for yoga, yoga having been defined as – “तं योगमिति नन्यन्ते स्थिरमिन्द्रियधारणम् | अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ||”. Yoga is difficult to assimilate, but not impossible. If in proper manner it is practiced then the fruit of the efforts will surely be provided. All attachments which are obstacles, impediments on the *Path to Perfection* would fall by the way side.

Arjuna is an unswerving persistent questor for whom every clarification gives rise to innumerable queries. Suppose a seeker who attempts yoga with full receptivity but is not in a position to restrain himself, with his mind wandering fails in gainingg yoga, what would be his plight? Would he not perish like a cloud dispersed, having fallen both from the life in this and the other world? For *Arjuna* who is in doubt there is none other than his friend ant *confidante!* *Krishna* is indeed a savior, not only for *Arjuna* but also for every one who has stretched in hand in prayer. *Krishna* never fails, never delays. *Krishna* knows too well that the *Path to Perfection* is sharp as edge of a razor and hard to cross, difficult to cross – “क्षुरस्य धारा निशिता दुरत्यया दुर्गे पथस्तत्कवयो वदन्ति |”. Every traveler desires to reach the

destination earliest and with less effort, exertion and struggle. Even for holy *Ganga*, though had her source in Sri Vishnu's toe, had to pass cutting mountain corners and jumping deep gorges, through hills and dales, through cold and heat till she find plain surrounding slowly entering the vast, expanse of the ocean.

Krishna is speaking of performance of actions, *Arjuna* is asking about the consequences of performance of actions. *Krishna* tells *Arjuna* that no effort, action performed is without any result, therefore no loss – “पार्थ नैवेह नामुत्र विनाशस्तास्य विद्यते | न हि काल्याणकृष्कश्चिदादुर्गतिं तात गच्छति ||”. Every effort, action should assiduously be performed, the stream which should flow consistently and continuously should not face any obstacle, should rest or stop flowing, lest the waters become sour, stale, decayed. Therefore, *Krishna* assures *Arjuna* that there is no destruction for him, either in this or the world, since no one who treads the *Path* that is god ever comes to grief. For one who sincerely endeavors on this Path, world of righteousness is assured for many years, and for one who has failed birth in a pure and prosperous family is certain. There in that family, he will continue to traverse his unfinished journey, remembering and recollecting the impressions, memories from previous lives and with them he strives further for perfection, in which journey his earlier endowments will carry him irresistibly going beyond transcending all achievement, Consequently the yogi who strives earnestly, cleansed of all deficiencies, disadvantages, demerits attains the supreme status perfecting himself over many lives.

One does not know when one's journey has started and when it will end. Human being is primarily controlled by the senses, mind, intellect and *I-sense*, the senses driven by the *I-sense* deciding how mind and the intellect should respond to given situations. Therefore, unlike *divine consciousness*, human consciousness never acts independently and in entirety bang dependent on the five senses and the *I-sense* and responding in fragments and in parts, knowing briefly in fragments and only limited things and objects in the world around him. He sees the *forms* but not the *divine essence* within the *forms*. This is what *Krishna* intended when he told *Arjuna* – “बहूनि मे व्यतितानि जन्मानि तव अर्जुन | तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ||”. Human mind suffers pain and pleasure and uncertainty in the intermediate brief, fleeting, transitory, momentary intervals. When human beings take a comprehensive, all-embracing, all-inclusive view of life from beginning of creation as one long journey endowed with many intermediate brief, fleeting, transitory, momentary forms with the same essence being posited therein, then he will be liberated from the pain and pleasure and uncertainty in the intermediate periods.

The persons whose mind has thus become comprehensive, all-embracing, all-inclusive is considered as yogi, who is consciously aware of the *divine essence*

within the *forms*. Therefore yogi is never far from *the Prime Existence*, but represents as the reflection, listening, thinking, speaking, thinking and performing actions as *the Prime Existence* would. As the stone thrown in a lake creates Manu circular ripples touching the banks of the lake, the thoughts, speech and the actions performed reaching out the corners of the creation. Then it will not be known what, how, when, where and by whom the wisdom was spread will not be known, there being only *Wisdom* everywhere. Therefore, yogi, who is in communion with *the Prime Existence* is greater than the ascetic, greater than the man of Wisdom, greater than the man performing actions, therefore one should strive to be a yogi, who is in communion with *the Prime Existence* –“तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः | कर्मिभ्यश्चाधिको योगी तस्माद्योगी बवार्जुन ||”. Even that is not sufficient, for *Krishna*’s confirmed view is that of all the yogis, the one being fully receptive to *the Prime Existence*, with complete adherence, obedience, devotion, he indeed is the supreme among all – “योगीनामपि सर्वेषां मद्गतेनान्तरात्मना | श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ||”.

00000



Chapter VII

Knowledge and Wisdom

Till now whatever can be communicated on empirical level, as a friend and companion that *Krishna* has been conveying. But *Arjuna* did not seem to be convinced of that was communicated to him, complaining that whatever he may be saying may be true but What is *Brahman*, what is the *self*, what is performance of action, what is the realm of the elements and what verily is the realm of the divine? *Krishna* is satisfied and happy that *Arjuna* is slowly evolving from the temporal level to the spiritual level. Therefore, *Krishna* changes his approach and tries to enlighten him now from spiritual perspective fully and in entirety leaving nothing more to be known saying – “मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः | असंशयं समग्रं मां यथा ज्ञाप्यसि तच्छृणु ||”. समग्रं – fully and in entirety, because the *forms* (रूप) in which creation was manifest and accessible to the senses have been evolving, changing in new *forms*, though the *essence* (नाम) in those *forms* has remained unchanged inaccessible to the ordinary persons, and accessible only to those whose receptivity (श्रद्धा) is keen and sensitive.

It was so in the ancient days, it was so later eras. Sensitive persons in beginning of time inquired – “को अद्धा वेदा क इह प्र वोचत कुत अजात कुत इयं विसृष्टिः | अर्वाग् देवा अस्य विसर्जनेनाऽथा को वेद यत् अबभूव ||” - who, verily knows and who can here declare, where was it born and whence came this creation. The gods are later than this creation; who knows then whence it came forth? The speculation grew in strength and some said that *the Prime Existence* alone was in the beginning, one without another; some others said that there was no *Prime Existence* in the beginning. *Aruni* told his son *Svetaketu*, how could creation come about when there is no such thing as *the Prime Existence*? *Chandogya Upanishad* suggesting *the Prime Existence* exists in the secret abode, small like lotus blossom, within that is a small space. That is to be sought, for that one, verily is what one should desire and understand. *Taittiriya Upanishad* we find it mentioned that the knowers of *Brahman* the effulgent *Prime Existence*, from that, verily, the ether arose, from ether air, from air the fire, from fire water, from water the earth, from earth the herbs, from herbs the food, from the food the person. Many are the paths that lead to *the Prime Existence*, and having traversed from different directions have experienced *the Prime Existence* differently – “एकं सद्विप्रा बहुधा वदन्ति|”. In course of time *the Prime Existence* came to be identified as the golden womb, the sole custodian, the lord of the creation,

preserving, upholding, and protecting the earth and the sky. It was *the Prime Existence*, who as the cause pervaded the entire creation, within and without, and yet remained as the additional. Finally, *the unmanifest Prime Existence* became manifest separated as the *essence* (नाम) and the *form* (रूप), the *essence* being posited in the *forms* to become known – “रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय |”.

In fact in creation there nothing else than *the unmanifest Prime Existence*, everything having been sourced for that One alone, that being the beginning and the end, origin and the dissolution – “एतद्योनीनि भूतानि सर्वाणीत्युपधारय | अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा || मत्तः परतरं नान्यकिंचिदस्ति धनंजय | मयि सर्वनिदं प्रोतं सूत्रं मणिगणा इव ||” . Every thing that exists in creation, whether the many galaxies that are spread in the vast cosmos, or the planets and stars that evolve around in each galaxies, or the mountains, hills and dales, or the rivers, sea and oceans that encircle the lands, or the fish that swim in the seas, or the worms and reptile that crawl the animals that roam or the humans beings that stride across the lands, water, the smells that scatter across or the sounds that proliferate, the *essence* that is in every *form* created all owe their origin, sustenance and dissolution entirely to *the Prime Existence*.

Krishna symbolizes विद्या – both empirical *Knowledge* and spiritual *Wisdom*. Therefore he tells *Arjuna* - “ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः | यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यवतिष्ठते ||” he will communicate to him that *Wisdom*, knowing which there would remain nothing else to be known. *Mundaka Upanishad* clarifies that the *Knowledge* accessed through the instruments of senses is lower than the *Wisdom* sourced transcending the instruments of senses is superior. Men generally revel in the *Knowledge* contained in the *vedic riks*, completely unaware of the spiritual *Wisdom*, even as they see the empirical *Ashvattha* tree, manifest in creation with the roots deep in the earth and the leaves and the branches spread above completely unaware of the spiritual *Ashvattha* tree, with the unseen roots high above in heaven and only the leaves and braches spread below. That which is manifest as *essence* (नाम) and *form* (रूप) to human sense is same as that which is singularly as *the unmanifest Prime Existence*. It is the same whom *seer Vishvamitra* prayed to make his intellect vibrant, the same One to see whom the *upanishadic seer* prayed to make the blinding resplendence canceled. He is the same who is experienced by one among thousands, and even when experiences hardly one knows him fully well.

But *the unmanifest Prime Existence* which becomes *manifest* as subtle *essence* being posited in those *forms* is not open to be seen or to any of the senses and is known by the actions performed by the sense-organs – “अकृस्नो हि सः प्राणन्नेव प्राणो भवति वदन् वाक् पश्यंचक्षुः श्रुण्वन् श्रोत्रः मन्वनो मनः तान्यस्यैतानि कर्मनान्येव |” . Therefore *the unmanifest Prime Existence* is to be known by the actions performed by the sense-organs.

Therefore in the very beginning *Krishna* reveals the primary *forms* - gross as well as the subtle - in which the *unmanifest* has become manifest - “भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च | अहंकार इतीयं मे भिन्ना प्रकृतिष्टधा || अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परम् | जीवभूतां महाबाहो ययेदं धार्यते जगत् ||”, where earth, water, fire, air and ether are the gross instruments and mind, intellect and I-sense are the subtle ones. Whether the earth, water, fire, air and ether or the mind, intellect and I-sense are not different than *the unmanifest Prime Existence* but *the unmanifest Prime Existence* itself manifest in forms the existence of *the unmanifest* essence or the mind, intellect and I-sense not as some thing seen but as some thing experienced. when the gross becomes reurgent. The essence (नाम), the self makes the mind resurgent, enabling the intellect to choose with discrimination and whatever actions thereafter the gross instruments perform create the संस्कार, giving shape आकार to a phenomenal I- making it a distinct अहंकार .

Krishna says that he as *the Prime Existence* is the essence in waters, light in the sun and the moon, the soundless sound *Aum* in the *Vedas*, sound in ether and energy in men, fragrance in earth, radiance in fire, austerity in ascetics, eternal seed in existence, intelligence in the intellectuals, splendor in the resplendent, strength on the strong, in creatures desires not contrary to righteousness. *The Prime Existence* is not far from *the individual existence*, it is closer than the breath he breathes. The three modes – attributes, luminous (सात्विक) energetic (राजसिक) or obscure (तामसिक) originate from *the Prime Existence* and though they all exist and originate from *the Prime Existence*, *the Prime Existence* does not exist in them nor they exist in *the Prime Existence*. That means though *the individual existence* is influenced by the three mode, attributes - luminous (सात्विक) energetic (राजसिक) or obscure (तामसिक) and though they exist in *the Prime Existence*, *the Prime Existence* is not affected or influenced by them, being beyond the three mode, attributes. Even as a small thing, object can be in a big thing or object, but a big thing or object cannot be in a small thing, object, even as fragment can be in the whole but the whole cannot be in the fragment even so the modes, attributes - luminous (सात्विक) energetic (राजसिक) or obscure (तामसिक) can be subject to *the Prime Existence* but *the Prime Existence* cannot be subject to the modes, attributes - luminous (सात्विक) energetic (राजसिक) or obscure (तामसिक).

The whole world is enveloped by the three modes – attributes, therefore does not recognize *Krishna's divine essence* within his gross human form. Influenced by senses, sense objects and the attributes and inclination born of nature, due to the delusion on his mind, the ignorant person evaluates his importance, worth according to the three modes – attributes, luminous (सात्विक) energetic (राजसिक) or obscure (तामसिक). These unenlightened, misguided, ignorant, foolish persons performing immoral, malevolent, malicious actions neither do nor seek refuge in

the Prime Existence. *Krishna* refers these persons as मूढ – “न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः | नाययापहतज्ञानां असुरं भावमाश्रिताः || ”. मूढ is not one who is idiot, lunatic or insane but one who though does not know or is not wise speaks like one who knows or as a man of Wisdom. *Kathopanishad* refers them as - “अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डिततत्तमन्यमानाः | दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ||”. In *Mundaka Upanishad* such person are referred as – “इष्टापूर्त मन्यमाना वरिष्टं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः | ... अविद्यायां बहुधा वर्तमाना वयं कृतार्थे इत्यभिमन्यन्ति बालाः ||”. *Isha Upanishad* refers them as unenlightened people enveloped buy ignorance and slaying their own *self* – “असूर्या नाम ते लोका अन्धेन तमसावृताः | तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महानो जनाः ||”. नराधम is one who has fallen in general esteem.

According to *Krishna* unenlightened, foolish persons donor realize *the Prime Existence* existing within their *individual existence*. Therefore they go to temples with puffed up *ego-sense* and air of devotion, arrange elaborate sacrifices, light numerous lamps, perform grand worship, sing god’s renown in loud voice, distribute gifts to the poor but never even having a moment awareness of the *divine essence* within, or energize that *essence* with earnestness, or listen the *soundless Sound AUM* emanating from within, perform actions as and by way of sacrifice, thank for what has been provided or distribute help with love and compassion for the needy and the poor. But men wise in *Wisdom* detached from all sensory objects and knowing that the attributes (गुण) and inclination (स्वभाव) born of nature restrain only the *form* and not the *essence* within surmount the duality and delusion and do not see the *form* but *the divine essence* within and therefore a man of *Wisdom* is never in delusion or confusion.

Therefore even if the people are constrained by the attributes and inclination if without succumbing to the adverse and perverse influence use them as means and instruments to further the divine intention and purpose then the human being will transcending them attain the divine status. *Krishna* says that people worship *the Prime Existence* in four ways – “चतुर्विधा भजन्ते मां जनः सुकृतिर्नाऽर्जुन | आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ||”. The one suffering in the primordial world desires to be liberated from the affliction and agony is the one in distress - आर्त. The one who seeks to know the beginning and the dissolution of the creation and from where one has come and where he is going is the one seeker of empirical *Knowledge* - जिज्ञासु. The one who seeks temporal wealth and possession is the अर्थार्थी. The one who seeks the ultimate spiritual awareness is the man of *Wisdom* - ज्ञानि.

There is fundamental difference and distinction in between these four kinds of devotees. Influenced by brief, momentary, transitory, temporary pleasures the one in distress - आर्त, the one seeker of empirical *Knowledge* - जिज्ञासु, one who seeks wealth and possession - अर्थार्थी devoting themselves to the deities presiding over the

lesser powers experience brief, momentary, transitory, temporary pleasures. They often shun the earlier deities after receiving the fruits of their devotion or devote themselves to other deities presiding over other powers seeking other fruits of devotion. But the seeker of the ultimate spiritual awareness, the man of *Wisdom* - ज्ञानि desiring lasting, constant, permanent, perennial *Bliss of Beatitude* devotes himself to the exclusive, special, sole, singular, unmanifest, formless *Prime Existence*. *Krishna* cherishes, treasures the devotion of the man of *Wisdom* - ज्ञानि being ever in communion with him, over the devotion of all the other the one in distress - आर्त, the one seeker of empirical *Knowledge* - जिज्ञासु or one who seeks wealth and possession - अर्थार्थी - “तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते | प्रियो हि ज्ञानिनोऽत्यर्थस्य स च मम प्रियः || उदाराः सर्व एतैते ज्ञानी त्वात्मैव मे मतम् | अथितः स हि युक्तात्मा मामेवानुत्तमां गतीम् ||”.

A man of *Wisdom* becoming enlightened to spiritual *Wisdom* over many lives will finally come to be consciously aware that *the Prime Existence* exists, verily, as the unseen, immutable *divine essence* posited in all the manifest *forms* in creation, designated as *Vasudeva* – “वासयति भूतानि स्वस्मिन् इति वासुः सचासौ देवश्च दीव्यते इति स्वप्रकाशः स वासुदेवः इत्यर्थः ||”. Such realization is not possible in one life time but spreads over many lives, since the brief, fleeting, ephemeral, transitory experiences in every life are restrained by the influence of senses and the attributes and inclinations born of nature in that life. Therefore they devote themselves under delusion to many other deities and follow various rites and rituals. But *Krishna* knowing the ignorance under which they respond, whichever deity one with full receptivity worships that devotion *Krishna* makes positively steady, firm and fixed – “यो यो यां यां तनुं श्रद्धयाऽचिंतुमिच्छति | तस्य तस्याचलां श्रद्धां तामेव विदध्यामहम् ||”. In spiritual journey there are moments when enlightenment flashes like lightening at every step every stage being important as mile stone to see the progress made by the individual in removing the veil of *Maya* which has hidden the brilliance of *the Prime Existence*.

The misguided ignorant people influenced by senses, sense objects and the attributes and inclination born of nature consider *Krishna* as mere human being not knowing the vast, comprehensive, all pervading personality – भाव – of *the supreme immutable Prime Existence* which has become manifest taking hold of *human form*. It has been mentioned earlier by *Krishna* that though he, *immutable Prime Existence* is unborn and imperishable energizing his energy - “तदात्मानां सृजाम्यहम् ” is established taking the support of the प्रकृति - “प्रकृतीं स्वामधिष्ठाय संभवात्ममायया ||”. Even as a small thing, object can enter a big thing or object, but a big thing or object cannot enter a small thing, object, even so gods presiding over lower powers or seers, sages endowed with limited powers can grant only temporary and fleeting inferior gifts but *Krishna* representing superior powers of the vast, comprehensive, all pervading *Prime Existence* can grant inferior as well as superior gifts ie.

Deliverance from the travails of the primordial world and the ultimate *Bliss of Beatitude* - “स तथा श्रद्धया युक्तस्तस्याराधनमीहते | लभते कामान् मयैव विहितान् हि तान् || अन्तवत्तु फलं तेषां मद्भवत्याल्पमेधसाम् | देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ||”.

One must understand that *the supreme immutable Prime Existence* is vaster, more compressive and all-pervading than *Krishna's* limited human form. Therefore what is required for one is to be aware of the *divine energy* of the unmanifest, immutable *supreme Prime Existence* established in a *Krishna's* gross form, not that *Krishna's* gross form is the unmanifest, immutable *supreme Prime Existence*. Therefore using the phrase in *Isha Upanishad* - “विद्यां च चाविद्यां च यस्तद्वेदोभ्यं सह | अविद्यया मृत्युं तीत्वा विद्ययाऽमृतमश्नुते || अन्धं तमः प्रविशन्ति येऽसन्भूतिमुपासते | ततो भूय इव ते तमो य उ सम्भूत्यां रताः ||” - knowledge and Ignorance, are different and distinct from one another. Ignorance leads one to deep darkness but one who revels only in knowledge sinks in deeper darkness, one is obliged to surmise that ignorance of the divine essence in *Krishna's* form would lead one to deep darkness but one who revels only in the knowledge gathered from the allegorical references of *Krishna's* form represents the unmanifest, immutable *supreme Prime Existence* without becoming consciously aware of the divine essence within *Krishna's* gross form would be like falling in greater darkness. Persons generally are ignorant of the unseen, immutable *divine essence* of *the Prime Existence*, posited in all the manifest forms in creation, therefore veiled by the divine power of *Maya*— “अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः | परं भावमजानन्तो ममाव्ययमनुत्तमम् ||”.

Krishna represents the unmanifest, immutable *supreme Prime Existence*, not knowable by ordinary general masses. Because veiled by *divine power* of *Maya*, he is not revealed to all. But *Krishna* as the one energized fully and in entirety by the *divine essence* of *the supreme Prime Existence* is the repository of the universal Wisdom, of the past, present and the future but none knows him. but those who through austerity and penance have washed all their defects and demerits and freed from ignorance worship him with determination. Those having taken refuge in *Krishna* strive for deliverance from decay and death of the body, would be enlightened of the Wisdom of *the Prime Existence*, and the manner of performance of actions. Having known further the temporal and the spiritual nature of *Krishna* as reservoir of the *essence* of *the Prime Existence* will have comprehensive experience These who know with mind fully harmonized that *Krishna* to be as reservoir of the *essence* of *the Prime Existence* and the controller of both the temporal and the spiritual fragment will be comprehensive experience at the time of his departure - “जरामरणमोक्षाय मामाश्रित्य यतन्ति ये | ते ब्रह्म तद्विदुः कृत्स्नमध्यासं कर्म चाश्रित्वाल्म || साधिभूताधिदैवं मां साधियज्ञं च यप विदुः | प्रयाणकालेऽपि च मां ते विदर्युक्तचेतासः ||”.

00000



Chapter VIII

Yoga of Immutable Brahman

Ordinarily in primordial world, a human being is concerned with the thought that death though certain, the moment in time is not. Therefore generally he is more confused, perplexed and bewildered knocking corners thoughtlessly with no definite aim, objective or purpose in view. But *Arjuna* was not an ordinary human being but a Kshatriya, known for his valor in three worlds, but one born in earlier life as *Nara* performing penance in *Badari* with sage *Narayana* as his companion. Therefore he was not vexed with the loss of his life on the battle field but was apprehensive that his kith and kin, friends and companions gathered on the battlefield will lose their lives.

Therefore, even though he had listened attentively *Krishna's* words, he was neither satisfied in mind not content in heart. It appears that the minds door was slowly opening and his earlier questions had lost their confusion his mind was inclined to inquire, which undoubtedly the first step in the quest for the *Unknown*. He desired clarification for every doubts, every clarification giving rise to new questions even with water sprinkled on the plant new sprouts, new shoots, new branches appear. *Arjuna* was asking one question after another in earnestness as if he was more content in asking his questions than receiving replies from *Krishna*.

Arjuna asks – What is *Brahman*, what is the *Self* and what is performance of *Action*? What is the *sphere of the elements* and what is the *sphere of the luminous* – “किं तद् ब्रह्म किमध्यातं किं कर्म पुरुषोत्तम | अधिभूतं च किं प्रोक्तमधिदेवं किमुच्यते ||”. Normally a true preceptor before if imbibes new thoughts in disciple's mind; he desires to terminate the influence of his earlier thoughts, ideas, opinions, belief, judgments, and conclusions from his mind. *Krishna* is a teacher whose *Wisdom* transcending the past, present, future, the three attributes – the luminous (सात्विक) energetic (राजसिक) and obscure (तामसिक) was vast like an ocean, clear like the flowing water and pure as the *Manasarovar*. Therefore, the *Wisdom* which communicates is transcendental, perennial, without beginning or any end, immutable – अव्यययोग. Since expressing the inexpressible अव्यययोग has been declared to difficult to be apprehended by mind and can only be experienced as *Bliss, Brahman Wisdom* – “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह |”.

Krishna was immensely pleased seeing the transformation in the manner of *Arjuna* was asking his questions, his haphazard questions being transformed as keen insightful, sensitive queries. It is said that to explain the mystery of Brahman seer *Badarayana* had to write an extended treatise like *Brahmasutra*. But *Krishna's* primary purpose is to dispel despondency from his mind, not to inculcate spiritual *Wisdom* to him. Therefore even as the thorn in the flesh is to be removed using another thorn, *Krishna* first used his empirical knowledge, using contemporary, words, phrases, illustrations and expressing all opinion and using all rational arguments, cunning persuasion on temporal level. Now seeing that his doubts seem to have withered away he seeks to put spiritual balm on his wounds.

Therefore, *Krishna* begins his narration with the bare statement that – “अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते | भूतभावोद्भवकरो विसर्गः कर्मसीञ्जितः ||”. Eternal (नित्यम्), unperceivable (अदृश्यम्), all pervading (विभुम्), all-comprehensive (सर्वगतम्), exceedingly subtle (सुसूक्ष्मम्), un-decaying (अव्ययम्), without beginning (अनादि) and without end (अनन्तम्) entirety of *Wisdom* (विज्ञानघनम्) are the existential attributes of *Brahman*, which neither grow or decrease, smaller than the small, greater than the great, set in the great of every creature – “अणोरणीयान्महतो महीयाना मास्य जन्तोर्निहितो गुहायाम् ||”. Therefore, not by speech, not by mind, not by sight, can he be apprehended. How can he realize except by one who says *He is* – “नैव वाचा न मनसा प्राप्नुं शक्यो न चक्षुषा | अस्तीति बुवन्तोऽन्यत्र कथं तदुपलब्धते ||”, “न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् | हृदा मनीषा मनसाभिक्लृप्तोऽय एतद्धिदुरमृतास्ते भवन्ति ||”.

What one in the primordial world sees is the transformations in the *form* in the course of performance of action – “भूतभावोद्भवकरो विसर्गः कर्म संज्ञितः |”, not the essence in the *form*. The human body becomes infected, tainted, impure because people generally use their bodies improperly under the influence of senses and attracted by the sense-objects. Therefore, with such impure, imperfect instrument the pure, perfect *Prime Existence* cannot be seen. *The Prime Existence* has neither beginning nor any end; neither birth nor death, being eternal is not subject to change or transformation, decay or dissolution. The human body has beginning and end, birth and death, subject to change, transformation, decay and dissolution. Therefore human being is worried that his *body-form* which he sees and is familiar, would be lost, but not being consciously aware of the *essence* within the *form* is not unduly worried. But in creation nothing ever happens without there being any cause for the same. *Yajnyavalkya* tells *Jaratakaru Artabhaga* that when the *body-form* decays degenerates and is destroyed each elements which have contributed to become the form go back to the source from where they were gathered and the *essence, the self* within the *body-form* enters such other *body-form* as the actions performed in earlier *body-form* warrant or justify - in good *body-form* if the actions performed were good and in bad *body-form* if the actions performed were bad. The

journey of the *essence, the self* continues till it is separated from the liberated from consequential effects of the *Karmas* performed in the eelier *body-forms*.

Therefore, *Krishna* says - “अधिभूतो क्षरो भावः पुरुषश्चाधिदैवम् | अधियज्ञोऽहमेवात्र देहे देहभृतां वर ||”. ‘अधिभूतो क्षरो भावः’ – is mutability, changeability is the nature, aptitude, tendency of the manifest creation –अधिभूत. Therefore, in creation every thing is subject to change, transformation. Though man is aware of the change, transformation occurring in creation he does not desire to accept it as natural, therefore, change, transformation like old age and death he brushes aside, hides it from his sight. The man of *Wisdom* on the other hand accepting change, transformation in creation accepts, lives every moment of the change and transformation and when final moment of departure from *body-forms* he has no regret that he has to leave the decayed, degenerated body because he has confidence that he would be provided with a new *body-form*.

“पुरुषश्चाधिदैवम्” - the one is origin, the process of the transformation and the transformation the entirety being none other than *the Prime Existence*. If one without being influenced by senses and transcending the three modes, attributes thinks, speaks, performs actions then his mind becoming pure and propitious, he will lose the fear of death of the body and come closer to the divine attitude, tendency and temperament, since the foundation and decisive energy and the final purpose of all Endeavour is verily *Krishna*, personifying *the Prime existence* the *essence* within the *body-form* – “अधियज्ञोऽहमेव देहे देहभृतां वर ||”.

Human life begins not when a gross *body-form* takes shape with essence deposited in that *body-form*, when he is declared as one born but when he is initiated in the discipline of *Wisdom of Brahman* – ब्रह्मचर्यं व्रत, to enable his traverse the *Path to Perfection*. The first birth is of physical consequence and significance; ब्रह्मचर्यं is the second birth in spirituality and more important when one becomes qualified, authorized and entitled to traverse the *Path*, declared to be difficult and arduous by the ancient seer-travelers – “क्षुरस्य धारा निशिता दुरात्यया दुर्गम्यस्तत्कवयो वदन्ति ||”. Travelling this on this *Path* the seeker comes finally giving up his *body-form* and departs thinking of *the Prime Existence* alone, he reaches undoubtedly the goal and divine status - “अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् | यः प्रयाति स मद्भक्तं याति नास्त्यत्र संशयः ||”.

“अन्तकाले” means when time comes for the *body-form* to be destroyed then, not for the *self*, the *essence* within the *body-form*. In fact there is no अन्तकाल for the *self*, which is eternal. Man worries about the death of the *body-form* because he sees and moment to moment conscious of his *body-form*, man is not worried about the *self*, the *essence* within the *body-form* not because he knows that it is eternal but because in day to day life he is not consciously aware of its existence. *Krishna*

says that if one is aware of the *self*, the *essence* within the *body-form* then he would not worried with the destruction of the container because if it is destroyed another *body-form* would provided to him. अन्तकाल therefore is the moment of reckoning, which before it dawns man has been given time and opportunity to recollect, remember moments which are spent and the moments when he has to reflect about the future planning for the moment when अन्तकाले his body-form is destroyed and not available and what *body-form* and environment he desires for his further evolution.

Upanishad says : “यथाकारी यथाचारी तथा भवति सधुकारी साधुर्भवति पापकारी पापो भवति | पुण्य पुण्येन कर्मणा भवति पापः पापेन | अथो खल्वाहुः कामाय एवयं पुरुषं इति | स यथाकामो भवति तत् क्रतुर्भवति | यथा क्रतुर्भवति तत्कर्म कुरुते | यत्कर्म कुरुते तदभिसंपद्यते || .. तदेव सक्तः सह कर्मणैति लिंगं मनो यत्र निष्कृतमस्य ||” – according as one performs actions, according as one behaves, so does he become – performer of good actions becomes good, performer of bad actions become bad. One becomes virtuous by performing virtuous actions, dishonest by performing dishonest actions. But the one who has no desires in mind, who is without desires, who is freed from desires, whose desire is satisfied, whose desire of *self*, his breaths do not depart, Being Brahman he goes to Brahman – “योऽकामो निष्काम अपतकाम अत्मकामो न तस्य प्राणा उक्तामयन्ति ब्रह्मैव सन्ब्रह्माप्येति ||”. Such one who restrains from being influenced by senses remembers *the supreme Prime Existence* every moment of his life will reach the attitude of *the Prime Existence* - “यः प्रयाति स मदभक्तं याति नास्त्यत्र संशयः ||”.

It is observed that when man’s *body-form* decays, deteriorates and the moment of its destruction comes then the self recollects, remembers a; the memories flash before the mind and the one whose mind remembers the divine name and at that very moment the future course of the that *self* becomes determined. Therefore the final moment of human existence is more important, therefore Krishna says – “यं यं वापि स्मरन्भावं तुज्यन्ते कलेवरम् | तं तमेवैति कौन्तेय तदा तदभावभावितः ||”. He attains divine endowments if his final thoughts are centered on divine essence and resplendent personality of *the Prime Existence*; if his final thoughts are centered on senses and sense objects he attains unenlightened tainted, corrupt endowments.

Divine essence and luminous inclination, can be acquired in two ways either energizing the self within by acquiring the Knowledge contained in scriptures through listening with receptivity, thinking, reflecting and meditating thereon or keeping body free from sensory influences, mind restrained remembering continually the divine attributes and intellect still to be receptive, singing divine praises and speaking divine exploits, performing actions as and by way of sacrifice for the welfares of the entire creation. Whichever path the seeker traverses, whichever means, instruments he adopts, he is sure to reach *the Prime Existence* if his sensitivity is keen and penance is austere, irrespective whether the

seeker is superior man of *Wisdom* or simple in his *Knowledge* of the supreme divine essence, whichever status he may in primordial world. Else what was disposition of the hunter, *Dhruva's* maturity, intelligence of the elephant, *Vidura's* caste, *Ugrasena's* valor, *Kubja's* charm, *Sudama's* wealth; *the Supreme Being* verily is attracted by one's devotion not by one's attributes – “व्याधस्याचरणं धृवस्य च वयो विद्या गजेन्द्रस्य का | का जातिर विदुरस्य यादवापतेर उग्रस्य किं पौरुषम् | कुब्जायाः कामनीयरूपमधिकं किं तत् सुदाम्यो धनम् | भक्त्या तुष्यति केवलं न तु गुणैः भक्ति प्रियो माधवः ॥”.

Spiritual journey begin externally using gross body, rising to the psychological level ends up internally when one experiences the divine resplendence of *the Prime Existence* on the spiritual level. Therefore, one should always and every moment in one's life is consciously aware of the *divine essence* within their *body-form* to be a fragment of *the Prime Existence* and the ultimate object that the fragment needs to merge in the entirety of the divine resplendence of *the Prime Existence*. Therefore *Krishna* encourages *Arjuna* saying – “तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च | मय्यर्पितमनोबुद्धिममिवैश्यस्यसंशयः ॥”. The *Path to Perfection*, however difficult and arduous has to be traversed himself. It is not easy therefore has to be cultivated with practice – “अभ्यासयोगयुक्तेन चेतसा नान्यगामिना | परमं पुरुषं दिव्यं याति पार्थानुचिंतयन् ॥”. Since mind is fickle, indecisive, vacillating - अभ्यासयोगयुक्तेन – by constant practice. चेतसा नान्यगामिना – without allowing the consciousness from becoming fickle, indecisive, vacillating.

Consciousness is an extraordinary energy, with neither beginning nor any end, ever present, flowing freely on all sides and becoming familiar when every gross *form*, in which it is posited individually, changes and transforms its attribute and inclination. Conceding one's *individual consciousness* in the vast, comprehensive *supreme Consciousness* is the sure way of experiencing identity of one's *individual consciousness* with *supreme Consciousness*, viz *the Prime Existence* and identity with other similar *individual consciousness* posited therein. Then one would experience the continuous unbroken flow of *the supreme Consciousness* flowing continuously and unrelentingly through every other similar *individual consciousness*, as nothing else than the ancient seer, the ruler, subtler than the subtle, the supporter, upholder of all, whose form is beyond any hypothesis, perception or model – “न तस्य प्रतिमाऽस्ति यस्य नाम (*essence is*) महद् ब्रह्म ॥” as the *Yajurvedic* seer declared, golden colored like the Sun beyond darkness – “कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः | सर्वस्व धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥”.

There are many who have understood empirically the derivative meaning of the words used in the *vedic* scriptures but there are few who have experienced spiritually the mystical meaning concealed in the words used in the *vedic* scriptures. It is the absolute need that in one's spiritual journey ere this gross body

decays, disintegrates destroyed, one should continuously recollect and remember concentrating one's attention, practicing yoga, with still unmoving motionless mind so that one would experience सत्य, *the Prime Existence*, “प्रयाणकालो मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव | भ्रवोर्मध्ये प्राणमावेश्य सम्यक् सतं परं पुरुषमुपैति ||”,

Of that सत्य, *the Prime Existence*, which *vedic* seers refers as the immutable, which ascetics freed from desire experience and desiring which they lead the life remembering whom they live their life *Krishna* gives brief description – “यदक्षरं वेदवितो वदन्ति विशन्ति यद्ययतयो वीतरागाः | यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्तेपदं गृह्येण प्रवक्ष्यामि ||”. It is not sufficient hearing what *Krishna* speaks his words should be listened with receptivity, thought, reflected and meditated, for which a special attitude and aptitude is required. *Krishna* says that he who withdrawing his attention from the external world and directing it to the centre of his heart he fixing his primary energy between the eye brows in yogic mood, observing the disciple of यम-नियम, प्राणायाम, धारणा attains the highest goal when he leaves his body.

यद् अक्षरं – is not the letter in the alphabets but the immutable soundless sound represented by the single syllable ॐ, the अनाहत ध्वनि, नादब्रह्म, which has neither beginning nor an end, which never wanes, diminishes, declines, fades and established in the bosom of *Sriman Narayana*. *Isha Upanishad* refers it as “ॐ”, इत्येतदक्षरमिदं सर्वं तस्योपख्यानं भूतं भावद् भविष्यदिति सर्वमोकार एव | यच्चान्यात्रिकालातीतं तदाप्योकार एव ||”. How does ॐ manifests, it is difficult to tell but in temporal world has various manifestations, – “रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ||”, the अनाहत नादब्रह्म concealed behind the *façade* of the vowels and consonants becoming understandable only through words and sentences. ॐ, the अनाहत ध्वनि, नादब्रह्म becomes accessible only when one's mind is silent, the intellect is unmoving and all the external props like words fall by the wayside. *Yama*, the presiding deity over death tells *Nachiketa*, the persistent questor that receiving सत्य, *the supreme Prime Existence* represented by the syllable ॐ, one transcends death – “एतदालंबनं श्रेष्ठमेतदलंबनं परम् | एतदालंबनं ज्ञात्वा ब्रह्मलोके महीयते ||”. *Krishna* also reiterates the same truth to *Arjuna* – “ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् | यः प्रयाति त्यजेन्देहं स याति परमां गतिम् ||”.

“ब्रह्मचर्यं चरन्ति” - living one's life ever engaged in the *Wisdom* of सत्य, *the supreme Prime Existence* through receptive listening, thinking, reflecting and meditating with senses restrained and mind unattached to the sense objects. *Krishna* does not recommend renunciation of the primordial life and repairing the silence of the forests but living here and not in three primordial life and renounce desires for objects of senses and the fruits thereof. Because the impressions are strong and lasting ones that if goes from the primordial life to he forests, the thoughts will follow him. If one cannot detach one's mind from the influence of senses then what purpose will be served repairing to the forests!

If one renounces from his life all the desires, jealousy, greed, hatred from one's mind then the mind becoming pure will be fit place for divine thoughts and divinities to be established there. For that one must listen not only with full receptivity but also think about one's ultimate goal without any preconditioned thoughts interfering reflection and meditation on *the Prime Existence*. In Hindu philosophy two main systems are prevailing one is समता and the other is विपासना. समता means equanimity of mind, विपासना assures unattached and independent observation of thoughts without liking or disliking, without accepting or rejecting. Therefore if reflection and meditation becomes constructive and productive then whichever *Path* one takes the goal is surely to be reached – “अनन्यचेताः सततं यो मां स्मरति नित्यशः | तस्याहं मुलभः पार्थ नित्ययुक्तस्य योगिनः ॥”.

“अनन्य चेता” means listening, thinking, reflecting, meditating with uninterrupted receptivity and ceaseless and unflinching attention to *the Prime Existence* whereupon one experiences the divine existence in every element in creation. *Bhagavata Purana* compares “अनन्य चेता” with incessant, ceaseless, unremitting involvement of a frightened insect thinking of the spider becoming spider over a period – “कीटः पेशकृता रूढः कुड्यायां तमनिस्मरन् | संरंभययोगेन विंदते तत्स्वरूपताम् ॥”. “अनन्य चेता” is possible to be acquired through nine forms of भक्ति – communion with divine essence – “श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं | अर्चनं वंदनं दास्यं सख्यं अतमनिवेदनम् | इति पुंसांरिपिता विष्णौ भक्तिर्नेवलक्षणम् | क्रियते भगवत्यधा तन्मयेऽधीतमुत्तमम् ॥”.

Yoga means enjoining two separated entities, which is not possible to be achieved in one life time, but from life to life, capabilities achieved in one life time becoming the basis and foundation for the subsequent life. Finally achieving identity of the *individual self* with the *universal Self* then never return the primordial life full of misery and sufferings – “मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् | नाप्नुवन्ति महात्मनः संसिद्धिं परमां गताः ॥ आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन | मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥”.

Krishna compares the period between the *Absolute unmanifest Prime Existence* becoming the relative manifest existence and the relative manifest existence reverting again to the state of *Absolute unmanifest Prime Existence* to *Brahma Prajapati's* period of day and night of thousand years – “सहस्रयुगपर्यंतमहर्षद ब्रह्मणो विदुः | रात्रिं युगसहस्रांतां तेऽहोरात्रविदो जनाः ॥”. When the *Absolute unmanifest Prime Existence* becomes manifest then it is *Brahma's* day, when the relative manifest existence reverts back to the state of *Absolute unmanifest Prime Existence* then it is *Brahma's* night – “अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे | रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते | रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥”.

With relationship established between the conscious and unconscious elements begins cycle of the primordial world. Therefore, whereas the *Brahma*

Prajapati as the first and the foremost of the manifest elements is eternal in existence transcending the *Absolute Time*, the individual manifest elements are ephemeral, transient, fleeting ever subject to the *Absolute Time* changing their forms and living their essence to return back to the state of *Absolute unmanifest Prime Existence*. When the manifest creation completes its cosmic cycle *Brahma Prajapati* rests in extended slumber – “ततस्तं मारुतं घोरं स्वयंभूमनुजाधिपः | अदिः पद्मालयो देवः पीत्वा स्वपीति भरता ||”. And *Brahma Prajapati* wakes up from his slumber when the *Prime Existence* initiates the creative cycle again – “ततो विबुद्धे तस्मिंस्तु सर्वालोकपितामहे | एकीभूतो हि स्रक्षामि शरीराणि द्विजोत्तम ||” says *Mahabharata*. In fact creative cycle is nothing but manifestation reflected as shade and light, ignorance and *Wisdom* of the *Absolute Prime Existence*. It is as though a person sees the manifest world in dream and when he wakes up he realizes that all that he had seen was but a dream. Even so compared to the *unmanifest Absolute Prime Existence* the manifest world is but a dream, the one who realizes is the man of *Wisdom* and he, verily is the one who is the authorized, the elect, the perfect to sit in the presence of the *Absolute Prime Existence*.

Krishna says that the *Absolute Prime Existence* is some thing different and distinct, far superior than any thing seen in the primordial world, and even when everything imaginable becomes destroyed annihilated, that *Prime Existence* alone exists – “परमास्तु भावोऽन्याव्यक्तोऽव्यक्तात्सनातनः | यः सः सर्वेषु भूतेषु नश्यस्तु न विनश्यति ||”. The *Absolute Prime Existence* is unmanifest, immutable referred as the ultimate, the supreme status, attaining which no one returns to this primordial world – “अव्यक्ताक्षर इत्युक्तस्तमाहुः परमां गतिम् | य प्राप्य न निवर्तन्ते तद्धाम परमं मम ||”. This is *Krishna*’s assurance that once one knows the ultimate mystery of the cosmic cycle, from that very moment spoken eloquently as the ब्रह्म मुहूर्त, he will not see the unseen, will not know the unknown, but experience in heart and mind the unknown *Prime Existence* in every fragment and every segment of the manifest creation – “न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् | हृदा मनीषा मनसाभिक्लृप्तोय एतद्विदुरमृतास्ते भवन्ति ||”. But human tragedy is that a person desires to seek sensory satisfaction from the *gross forms* of the things seen and known in creation, not spiritual experience from the *subtle essence* within the satisfaction from the things seen and known in creation. At the same time though the *gross forms* of the things seen and known in creation do not provide spiritual experience or bliss of beatitude, they assuredly as the steps of ladder provide assistance to climb stage by stage till one reaches the top of the ladder.

Persons who are increasingly influenced by the *gross forms* of the things seen and known in creation think that by changing, improving and refining the *gross forms* in creation they can improve the quality of their life. Persons who are increasingly influenced by the *subtle essence* in the *gross forms* of the things seen

and known in creation think that by changing, improving and refining *the subtle essence* within the *forms* they can improve the quality of their life. If one desires to see the resplendence of the Sun then he has to come out of the limited, confined, cloistered environment and come out in the open, where the gross fire ball is shining in the open sky. Thereafter as the upanishadic seer prayed Pushan he should pray to camouflage and mask the brilliant rays so that he can see *the subtle divine essence of the Prime Existence therein*. The one who makes his mind keen and the heart sensitive will see *the subtle essence* secreted within *the gross forms* and enlightened by that experience be wise in *Wisdom* and enlightened to *the supreme Prime Existence* – “पुरुषः स पर पार्थ भक्त्या लभ्यस्त्वनन्यथा | यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ||”.

Krishna does not explain the primordial life on the basis of three-dimensional perspective of birth and death but from the perspective of relationship of *Light* and *Shade*, where birth is luminous and death is not darkness but shade. When one is born one has all the opportunity to shine and make one’s life worth while. Death is not darkness but temporary shadow, a shade a temporary respite before one is born again with all the opportunities to shine and make one’s life worth while. Therefore he narrates the moment in time when one dying never returns and the moment in time when one dying returns again to this temporal world – “यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः | प्रयाता यतिं तं वक्ष्यामि भरतर्षभ ||”. One can neither decide the time when one would be born or when one would die. Whether one born having dies would be come again when, how and in what circumstances would entirely depend how when he was alive he was living, thinking thoughts, speaking words and performing his actions earlier in the past. As much as the present moment contributes to the future course of his thoughts, speech and actions as much his present actions were the result of his thoughts, speech and actions performed in the past. Therefore since person’s past thoughts, speech and actions are not possible to be remembered, recollected or changed, one must be conscious of his thoughts, speech and actions in the present moment in time.

Krishna declaring – “अग्निर्ज्योतिरहः शुक्लं षण्मासा उत्तरायणम् | तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः || धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् | तत्र चान्द्रमासं ज्योतिर्योगी प्राप्य निवर्तते ||”. the relationship between light and darkness, day and night informs that those attributes which enhance persons qualities positively like energy, light, enlightenment and intelligence lead him being wise in the *Wisdom of that Absolute* to the world of *that supreme Prime Existence*. One who possesses those attributes which prejudice persons qualities negatively like obscurity, darkness and ignorance being ambiguous leads him to imprecise, indistinct, elusive worlds.

Man generally from the moment he is born is restrained by the attributes and inclination the person walks the path covered by obscurity, darkness and ignorance. But following the *Path* laid down by scriptures and perfuming sacrifices and charities as recommended one attains the supreme divine status – “वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् | अत्येति तत्सर्वमिदं ज्ञात्वा विदित्वा योगी परं स्थानमुपैति चाद्यम् ||” . ”. *Krishna* uses every word with care and caution. *Veda* is not the words contained in the scriptures but the mystical meaning concealed behind the words. When one knowing the mystical meaning behind the words perform sacrifices and offers oblation to the gods and charity to the needy and the poor, then the life will worth lived. The entire being of the *individual self* then becomes merged and indivisible part of *the supreme Self*, even as the rivers flowing in the vast ocean becomes one with the Ocean, leaving no trace of its earlier distinct existence or any distinct existence apart from *the Prime Existence*.

Upanishad declares the entire life to be a extended sacrifice which spreads over four stages *brahmacharya*, *grihastha*, *vanaprastha* and *sanyasa*. First twenty four years of human life are for morning libations, the next forty-four years are the mid-day libation, and the subsequent forty eight years are the third libation. On performing the libations in this manner if any sickness comes to the body then he would say to the sacrificial fire not allow the third libation be in any manner be interrupted or the sacrifice be disturb let the person be freed from fever. Verily *Mahidas Aitareya* who knowing this said to sickness why should it trouble his body, whose essence within the form is not going to die by sickness and he surely lived hundred and sixteen years. He who being fully conscious and aware that it is the *body-form* that dies and not the *self*, the *essence* within, he will merge in the vast sky as the air merges in the space above, becoming one with *the Prime Existence* – “एतावदंतवेलायां परिसंख्याय तत्त्ववित् | ध्यायेदेकांतमास्थय मुच्यतेऽथ निराश्रयः || निर्मुक्तः सर्वसंगेभ्योः वायुराकाशगो यथा | क्षीणकोशो निरतंकस्तथेदं प्राप्नुयात् परम् ||” .

00000



Chapter IX

Yoga of Supreme Resplendence

Mundaka Upanishad makes distinction between higher and the lower *Knowledge*. Lower is the *Knowledge* contained in the four *Vedas*, phonetics, rituals, grammar, etymology, metrics and astrology? Higher is that *Wisdom* by which the immutable undecaying *Prime Existence* is experienced. *Shankara* suggests that *Vedas* reveal only this much, which is desirable medium and which is not; thus it shows only the relation between what is possible, and the medium by which it can be attained – “शास्त्रदिदमेव भवति, इदं इष्टसाधनं, इदं अनिष्टसाधनं इति साध्यसाधनसंबन्धविशेषाभिव्यक्तिः |”, “श्रुतिश्च नोऽतिन्द्रियार्थविषये विज्ञानोत्पत्तौ निमित्तम् |”. Higher *Wisdom* assures deliverance from the primordial world – “विधि प्रतिषेधार्थं शास्त्रेण अकृतार्थत्वं आत्मज्ञानमंतरेण इति अख्यायिका प्रपंचयति |”. To acquire lower temporal knowledge it is sufficient if one keen and inquisitive, but to acquire higher *Wisdom* one should be receptive (श्रद्धावान्) with complete and unencumbered mind. It is said that “श्रद्धा च ब्रह्मविद्या परमं साधनं . . .” and on being wise in *Wisdom* all temporal *Knowledge* become superfluous falling on the wayside - “लौकिको वैदिकश्च व्यवहारः उत्पन्न विवेकज्ञानस्य अविद्यालर्यत्वात् अविद्यानिवृत्तौ निवर्तते |”.

Therefore the *Wisdom* contained in *vedic* scriptures is available to the men of *Wisdom* in all the four forms – परा (the Mystical), पश्यन्ति (experienced), मध्यमा (the intermediate trough scriptures) and वैश्वरि (the temporal), the wise ones speak the first three and the general masses speak only of the fourth – “चत्वरि वाक् परिमिता पदनि तानि विदुर् ब्राह्मणा ये मनीषिणः | गुहा त्रिणि निहिता नेज्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ||”. *Wisdom* is not available for all because relying on the literal meaning of the words of the scriptures they have no access the mystical secrets concealed in the words – “ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः | यस्तन्न वेद किं ऋचा अरिष्यन्ति य तद् विदुस् त इमे समासते ||”.

Generally what is not spoken to the parents is generally spoken without any reservations to a friend; what is not accepted even when told by parents is often accepted without any reservations when told by a friend. What *Krishna* has said as friend was all accepted by *Arjuna* till now, but that was not sufficient for *Krishna*. He wanted *Arjuna* to listen to him without any reservations but with full receptivity, keeping his mind full open. Therefore *Krishna* tells *Arjuna* that he will now instruct him in *Knowledge* along with the *Wisdom* so that he will know

everything that required to be known – “इदं तु ते गुह्यतमं प्रशक्याम्यनसूयवे | ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयेऽशुभात् ||”.

Krishna had already told *Arjuna* earlier that the perennial imperishable *Wisdom* – ‘अव्यययोग’ which he had earlier communicated to the Sun having become distorted, obscure, ambiguous imprecise as it was handed over from person to person by efflux of *Time*, he communicates the same again taking the support of the gross objects – ‘प्रकृतीं स्वामधिष्ठाय’. Therefore what he is going to convey to *Arjuna* is by of personal initiation of the *Knowledge* along with *Wisdom* by which he will completely delivered of all unfavorable portends. *Arjuna* is not an ignorant man but as one born in earlier life as *Nara*, was highly endowed with *Wisdom*, but in the present life born as *Kshatriya* has been to some extent despondent influenced by senses and clouded by ignorance.

Arjuna having confidence in *Krishna* as the friend, companion and counsel, the temporal *Knowledge* given till now has enabled him to be receptive to the spiritual *Wisdom* which *Krishna* is now ready to communicate. *Krishna* has replies for every query which *Arjuna* may raise. Therefore, *Krishna* using signs and symbols, suggestions and submissions, examples and illustrations slowly takes *Arjuna* step by step, stage by stage to the higher spiritual level. Till now the replies given by *Krishna* were not understood by *Arjuna* but seeing that his outlook to respond to life has changed *Krishna* is ready to initiate him in spiritual disciplines. What *Krishna* is going to communicate is royal *Wisdom*, royal mystery sourced from region beyond ignorance, darkness as personal experience which is imperishable and easy to grasp – “राजविद्या राजगुह्यं पवित्रमिदुत्तमम् | प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ||”. राजविद्या is that royal *Wisdom*, which is best of the best *Light* – “श्रेष्ठं ज्योतीषां ज्योतिरुत्तमम्” which drives darkness and ignorance with its luminous *Light*.

Supreme Wisdom cannot be communicated to one who is not receptive to listen. The general impression that *Light* destroys *Darkness* and *Knowledge* destroys *Ignorance* is unacceptable to the sensitive seers. Because if a person is blind by birth *Light* does not destroy *Darkness* unless he is given the sight to see, *Knowledge* does not destroy *Ignorance* if he has no receptivity to access *Wisdom*. Only clear vision can see the *Light*, only pure receptive mind can access *Wisdom*. *Darkness* comes even over one’s eyes when the attraction of the sense objects blind one’s vision and excess of *Knowledge* confounds and bewilders one’s mind and intelligence. Brilliance of the *Light* makes the mind blind of vision and excess of *Knowledge* confounds and bewilders his intelligence. It is easier to fight *Darkness* and *Ignorance* than to overcome the brilliance of the senses objects or the imagery of the *Knowledge*, which become barrier for conscious awareness of

सत्य, *the Prime Existence*. Therefore, the seeker who has freed his mind from being influenced by the senses transcends the forces of *Darkness* and *Ignorance*.

Therefore, *Krishna* says “अश्रद्धधानाः पुण्ड्रिणो धर्मस्यास्य परंतप | अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ||”. ‘अश्रद्धधाना पुण्ड्रिणः’ means one who in the absence of receptivity (श्रद्धा) does not follow righteous principles laid down for performance of actions in life. When one is receptive his senses and sensibilities are sharp and keen to the existence of the subtle *divine essence* in nature’s gross *form* and the soundless sound, the ॐ reverberating in space around. In the absence of receptivity (श्रद्धा) one wanders in life without aim or direction, completely in ignorance, delusion and despondency. A blind man cannot see because though he has eyes he has no sight in those eyes. If sight is provided to the blind then he will surely see. So long as the morning rays of the dawn are not seen the Sun shine spreading around cannot be experienced. It is possible to seek temporal satisfaction following some one, an institution or some creed or religion having confidence in whatever is spoken by them and if the confidence is misplaced in any of them then it possible to change the person, the institution, creed or religion. It is not possible to be on the *Path of Perfection* having confidence in whatever is spoken by them unless one keeping one’s mind open unconditionally and being completely receptive to the words spoken by some one, institution, creed or religion is qualified to teach, communicate, and impart the *Wisdom* of the wise. One should be careful that one does not succumb to the pressures of those who without being wise in *Wisdom* speaks words of wisdom but few who can enter in a dialogue. Often people attracted by the glory and grandeur of the Teacher’s followers and entourage often do not get qualified, proper Teacher and go the wrong way to achieve right objective.

Therefore, a question comes in mind how to know that he has come across the right person to guide and enlighten him. But one can do as much to get a teacher as one could get one to make the sun rise in the east. If that be the case what is the use of searching for a Teacher. Searching only keeps one consciously awake, so that when the right and qualified Teacher comes the seeker will be ready to receive him, even as one who is awake will see the Sun rising in the east spreading his luminous light all around.

Arjuna being despondent to see that his kith and kin, friends and companion will be killed on the battle, his mind is clouded with despondency and ignorance. If proper temporal *Knowledge* and spiritual *Wisdom* is initiated then his mind will be clear of all misgivings and ignorance and will be fit for deliverance from the primordial world. There is difference between one who communicates and one who initiates. It is sufficient if one has confidence in some one who communicates but it is absolutely necessary that one should have complete receptivity to one who initiates entering his psychological being as a river would enter the ocean. If it is not acceptable to *Arjuna* that *Krishna* is for all purpose, verily *the supreme Prime*

Existence, then what he told him on temporal level as friend companion, well wisher, though is acceptable what he would be initiating him on spiritual level will not be easily acceptable. Therefore it is absolutely necessary that *Arjuna's* confidence in *Krishna's* communication needs to be transformed in to receptivity to understand, assimilate, integrate his teachings, without being influenced or conditioned by earlier thoughts, opinions secreted in his mind, other than that other course is not available.

It is easier to communicate on temporal level using words and language, signs and symbols instances and examples commonly known by the one who is being communicated. It is difficult to initiate one on spiritual *Path* because words and language, signs and symbols instances and examples generally used are difficult to understand even as crossing over a stream is difficult for one whose boats are not steady. Therefore *Shankara* says that receptivity and Wisdom of the *supreme Prime Existence* are the foundational requirements – “श्रद्धा च ब्रह्मविज्ञाने परमं साधनम्”. Receptivity attracts the *supreme Prime Existence* like a magnet, more forcibly than attractions of the senses. In fact what cannot be communicated with torrent of words can be experienced with sensitivity. Because as it is repeatedly said “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | अनन्दं ब्रह्मणो विद्वान् |”. Spiritual experience *is Bliss Beatitude*.

Therefore *Krishna* speaks of his vast comprehensive existence knowing which unheard is heard, unseen become seen, unknowable becomes known – “येनाश्रुतं श्रुतं भवत्यमतं मताविज्ञातं विज्ञातमिति |”, the self itself becoming the luminous light on the *Path to Perfection* – “अत्मैवास्य ज्योतिर्भवतीति आत्मनैवयं ज्योतिषस्ते पल्ययते कर्म कुरुते विपल्येतीति |” as *Yajnyavalkya* told *Janaka* in reply to his question what is that light which shows the way when the Sun sets and the moon has not risen, fire, speech is at rest. *Krishna* is not an ordinary person but who has experienced himself to be the indestructible, unshakable and the very essence of life - ‘एतत् त्रयं प्रतिपाद्येत् अक्षितमसि अच्युतमसि प्राणसंशितमसीति |’, verily *the supreme Prime Existence*, even as scriptures declared earlier - “पुरुषं एवेदं सर्वं यद् भूतं यच्च भव्यम् |”, “स वा अयं पुरुषः सर्वासौ पुरुषु पुरीशयः | नैनेन किंचनानावृतम् नैनेन किंचनासंवृतम् ||” or “यस्माद् विश्तं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर देहो प्रवेशनात् ||”, ‘वेवेष्टि व्यपनोतीति विष्णुः’, “विशति इति विश्वं ब्रह्म” enveloping the entire creation. Therefore, he tells *Arjuna* – “मया ततमिदं सर्वं जगदव्यक्तमूर्तिना | मत्स्थानि सर्वभूतानि त चाहं तेष्वस्थितः ||” by him all this creation is enveloped and all creatures exist in him but he does not exist in them.

When *Krishna* uses the words ‘मया ततमिदं’, ‘मत्स्थानि’, ‘अहं’ it is not as son of *Vasudeva* nor he was born in *Devaki's* womb. He is also not *Rama* nor *Parashurama*, when the unborn can never be born as *Sri Madhva* suggests – “वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथात्मजो न चापि जमदग्निः || जायते नैव कुत्रापि पश्यते कुत एव तु ||” but *Vishnu*, who though described with human attributes is not born from the union of

male and female forms - ‘स्त्रीपुंसामलैभियोगत्सा देहो विष्णोर्नजायते | किन्तु निर्दोशचैतन्यसुखनित्यं स्वकां तनूं || क्व वर्णादि क्व च ज्ञानं स्वतन्त्राचिन्त्यसदगणैः | कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः ||’. *Vasudeva, Hari, Vishnu and Narayana* is verily *the supreme Prime Existence* – ‘भगवान् वासुदेवेति परमात्मोति वै हरिः / विष्णोनारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||’. The empirical signs and symbols which are used in scriptures and which *Krishna* was using here are only as the means to describe the indescribable, even as *Shankara* pointed out that one would reach *Vishnu* in the *Shalagram* stone, since it is said *Brahman*, like the sprout in the seed, as *Shankara* clarifies – “नामोपास्व ब्रह्मेति ब्रह्मबुद्ध्या | यथा विष्णुबुद्धयोपास्ते तद्वत् |”, “यथा विष्णोः शालग्रामः | अस्मिन् हि स्वविकारशुद्धो देहे नामरूपच्याकरणाय प्रविष्टं सदाख्यं ब्रह्म जीवेनात्मनेत्यक्ताम् ||”.

When *Krishna* speaks as *the supreme Prime Existence* he is the unmanifest (अव्याकृत) as well as the manifest (व्याकृत) whereas when he speaks of the *Creation* he speaks as the *unmanifest*, the *Being*, the unseen *Cause* which is distinct, separate, inexpressible, unimaginable, something beyond the *manifest Becoming*, the perceived *effect*. All the *effects* are in the *Cause*, sourced from the *Cause* but the *Cause* is not in the *effect*, sourced by the *effect*. Even as a smaller circle can be in the larger circle but a large circle cannot be in a small circle, even so the *Creation* and *the creatures* are in *the supreme Prime Existence* but *the supreme Prime Existence* is not in the *Creation* and *the creatures*. Therefore the magnificence, the all-pervading splendor needs to be seen - “पश्य मे योगमैश्वरम् | भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ||”.

Krishna is like the vast, expansive, all pervading space in which all the creatures from the greatest to the smallest live in him, that is how one must consider creation. All creation differentiated by नाम (essence) and रूप (form) is in him, live and move in him, change and transform, draw sustenance from him and at the end of the cycle they return to his divine nature, created again at the beginning of the new cycle. When *Krishna* says that all are in him he does not refer to their material, physical gross *forms* but refers to their subtle *essence* since it is the *essence* which is energized by establishing or energizing them instrument in the evolution of the creation to wards its goal. Thus taking hold of gross *forms* the *Supreme Self* sends the individual selves causes to experience helplessly according their natural attributes and inclinations - “प्रकृतीं स्वामवष्टभ्य विसृजामि पुनः पुनः | भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ||”.

When the worlds are created with all the creatures therein, further even when the essence within the creation and the creatures is caused to perform actions helplessly according their natural attributes and inclination, the *Supreme Self*, the *supreme Prime Existence* remains aloof, indifferent, unruffled and unattached, neither bound nor taking any responsibility of the actions performed - “न च मां तानि सर्वाणि कर्माणि निबध्नन्ति धनञ्जय | उदासीनवदसीनमसक्तं ते पु कर्मसु ||”. He remains unattached even as the

Sun though shines all and energises them in their activities is not bound by the effect of their actions performed.

Because *the Prime Existence* is said to remain aloof, indifferent, unruffled and unattached it does not mean that anarchy in creation is permitted or allowed. The entire creation, the moving and unmoving, is created and evolves under the supervision of *the supreme Prime Existence*. Even though in the Creation nothing else is required to be added or changed, to keep the Creation in order a perpetual, timeless cosmic Law and righteous principles are laid down periodically according to the people, place and the period. In the absence of the cosmic law or righteous principles, the human being would succumb to the influence of the senses and to the attraction of the sense objects and perform acts freely and unhindered. In spite of these provisions the deluded ones not knowing this despise *Krishna* not recognising *the supreme Prime Existence* posited in him – “अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् | परं मवजानन्तो मम भूतमैश्वरम् ||”.

मूढ is not मूर्ख, the fool, idiot but even when knowing that he is not wise speaks, behaves, conducts himself as a man of *Wisdom*. In *Upanishad* such persons are referred as – “अविद्यायामन्तरे वर्तमाना स्वयं धीराः पण्डितं मन्यमानाः | जंघन्यमानाः परियति मूढाः अंधेनैव नीयमाना यथान्धः ||”. *Krishna* is distressed of such people because vain are aspirations, vain are their actions, vain is their knowledge, therefore devoid of divine consciousness they dwell in delusion – “मोघाशा मोघ कर्मणो मोघाज्ञाना विचेतसः | राक्षसीमासूरी चैव प्रकृतिं मोहिनीं श्रिताः ||”.

It must however be clearly understood that the responsibility of keeping the creation in order is not that of the Creator but is also of the constituents of such creation. Ordinarily people under the influence of senses people become self-centered, selfish, greedy and perform actions which are pleasing to the senses seeking personal gain not the desirable one thinking good of others or of the creation as whole. But the men of *Wisdom* being enlightened from scriptures know the presence of *the Prime Existence* in all creatures and creation assiduously with effort perform actions which in tune with the *Divine Intent* for fulfilling the *Divine Purpose* perform such actions for the welfare of the whole creation and creatures contained therein. Such ones are qualified to seek and experience *the Prime Existence* - “महामानस्तु मां पार्थ दैवी पराकृतिमाश्रिताः | भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ||”.

‘भजन’ is the medium which bonds *the individual self* with *the Supreme Self* more on emotional level than on intellectual level. Therefore when *Krishna* says – “सततं कीर्तयन्तो मां यतंतश्च धृढव्रताः | नमस्यंताश्च मां भक्त्या नित्ययुक्ता उपासते || ज्ञानयज्ञेन चाप्यन्ते यजंतो मामुपासते | एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ||”, the words should be understood not literally but in the true sense and intent. कीर्तयन्तो means lauding his name नमस्यंत means offering obeisance as mark of surrender, भक्त्या means though communion नित्ययुक्ता ever

enjoined एकत्वेन singly or पृथक्त्वेन separately. Recitation of various names which are primarily descriptive should be sincere and not as an excuse, obeisance should as surrender to the *Will of the Prime Existence* and enjoining one's *self* with the divine presence, either singly in congregation. During all this enterprise emotional contact, relationship and absence of the individual ego is expected not intellectual identity, individuality because *the Prime Existence* is not a person, there is no *form* 'न तस्य प्रतिमाऽस्ति' but an energy, power, it is not limited by time or space. *Pancharatra* philosophy describes it as – “अनंदलक्षणं ब्रह्म सर्वहेयविवृतं स्वसंवेद्यननौपमन्यं पराकाष्टा परागतिः सर्वे कायाविनिर्मुक्तं सर्वसंश्रयं प्रभुः ॥”, “श्वसनवेद्यं तु तद्विद्धि गंधं पुष्पादिगे यथा”.

Therefore *Krishna* gives many signs and symbols, names and description by which सत्य, *the Prime Existence* is known, as sacrificial act, the sacrifice, sacrificial oblation, the invocation as well as the materials used, the sacrificial fire and offerings made, grand-father, father and mother as well, sacred soundless sound ॐ, *vedic* wisdom, the Path and the goal, upholder, the lord, the witness, the abode, the refuge, the ground, the resting place and the imperishable seed. It is the one who gives heat and pours the rain, immortal and the mortal, *the Prime Existence* and non-existence, suggesting that approach to a divinity is a personal approach, by whichever name or form, by following whichever *Path* or person, religion or creed, in whichever place or period it is approached, adored, worshipped he would be certainly reached. On the other hand if one approaches सत्य, *the Prime Existence* accepting one form, sign or symbol, name or description, *Path* or person, religion or creed then the goal to be reached will be shaped, fashioned by the desire and according to the form, name or description, tradition, place or period one lives. *Shankara* says that the form, name or description, tradition, place or period should not be the end but the means which lead one to the goal. In the absence of such acceptance the words of the scriptures, the means suggested by persons, religions or creeds become a great forest, from which the way out would be difficult to be found – “शब्दजालं महारण्यं चित्तभ्रमणकारणम् | अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञात्वामात्मनः ॥” . Only then the person becoming wise conducts himself as wise one, because many words like many creeds and religions, many teachers and traditions create unnecessary confusion – “तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः | नानुध्यायाद् बहूशब्दान् वाचि बुग्लापनं हि तत् ॥”.

Though one can traverse the *Path to Perfection* following any one of the forms, signs or symbols, names or descriptions, *Paths* or persons, religions or creeds they all have be followed according to one's attributes and inclination. Those who are well versed in the three *vedic* scriptures being purified by the *Wisdom* worship *the Prime Existence* with devotion are provided the way to the heavens and enjoying the life therein. Having enjoyed the pleasures they return to the world of the mortals when the pleasures are exhausted. But those who

unattached to the senses and sense objects performs worship, being receptive, reflective and meditative exclusively *the Prime Existence* with unqualified, unconditional, wholehearted devotion and perseverance or performs action as and by way of sacrifice for the welfare of the whole creation, to such one is provided unconditional support and security for whatever they have gained - “अनन्याश्चिन्तायंतो मां ये जनाः पर्युपासते | तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||”.

The human vision is narrow and of limited reach restricted by what he knows through listening, through learning what he has been told by teachers, spiritual teachers or religious teachers, institutional traditions. But *the Prime Existence* is everywhere, spread variously being all-pervading, with comprehensive vision and unlimited reach. Therefore in whatever manifest form the seeker approaches him, even though not through approved righteous principles, he stretches his innumerable hands to hold and support their little hands, provided the persons are equally eager without their vision being divorced from the world he lives in, performing every action and fulfilling every obligation and not missing anything of the fullness of the life around him, with spontaneous love and devotion and earnest prayer and complete absolute and all inclusive surrender let their hands be held by *the Prime Existence* - “योप्यन्यदेवताभक्ताः यजन्ते श्रद्धयान्विताः | तेऽपि मामेव कौन्तेय यजन्याविधिपूर्वकम् ||”. Because in the final analysis *the Prime Existence* alone is the ultimate enjoyer and the deity presiding over all sacrifices. But since they do not surrender fully well they fall - “अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च |”.

Upanishad says that the object to which the mind is attached, the *subtle self* goes there together with the actions performed - “तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य |”. *Krishna* too reiterates “यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः | भूतानि यान्ति भूतज्या यान्ति मद्याजिनोऽपि माम् ||”. As one desires, so does he become, as one endeavours, so would be his reward, as one hastens, so would he reach his goal. Therefore, whoever worships deities presiding over inferior powers, towards those gods reaching they receive their rewards, whoever worships ancestors they receive their rewards from them, whoever sacrifices to the spirits presiding over inferior powers, reaching them they receive inferior rewards. It is not the act by itself but the intent behind the acts that provide the suitable response. Therefore even if a leaf, a flower, a fruit or water is offered with love and devotion that will reach *the Prime Existence*.

In fact *Bhagavata Purana* records that when *Brahma Prajapati* decided to create the worlds nothing was available to him, neither things nor materials, nor sacrifices or the *mantra* required for creation. Therefore, he had no other alternative but to use the limbs and parts of the Prime Existence itself as materials and instruments for creation of the worlds - “नाविदं यज्ञसंभारन् पुरुषावयवाद्गृते | तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः | इदं च देवयजनं कालश्चोरुगुणान्वितः || ... इति संभृतसंभारः पुरुषावयवैरहम् | तमेव यज्ञं

तेनैवायजमीश्वरम् ॥”.

Therefore likewise, it becomes an obligation and duty that whatever one does, whatever one consumes, whatever one offers, whatever one gives as charity, whatever austerities one performs that should be performed as and by way of sacrifice and an offering to *the Prime Existence* – “यत्करोषि यदाश्नासि यज्जुहोसि ददासि यत् | यत् तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥”. If one performs in that manner then he will be freed from the good and the evil, which create bonds to actions. Then with mind completely attuned to renunciation *the Prime Existence* will be attained – “शुभशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः | सन्यासयोगयुक्तात्माविमुक्तो मामुपैष्यसि ॥”.

Since whatever that exists in creation is but the reflection of *the Prime Existence* there is nothing in the creation which is to be liked or disliked, loved or reviled, preferred or rejected. Therefore *Krishna* says “समोऽहं सर्व भूतेषु न मे द्वेषोऽस्ति न प्रियः | ये भजन्ति तु मां भक्त्या मयी ते तेषु चाप्यहम् ॥”. Even then the one who is devoted enjoined, attuned to him, he stands by him. On the face there may appear contradiction *Krishna’s* statement. There is none because *the Prime Existence* is impartial like a judge, neither dear nor disgusting. One under the influence of senses who has fallen prey to evil ways can rise and with detachment to senses and sense objects follow the principles of righteousness and be attuned to *the Prime Existence*. Such ones striving with intense austerities and perfected penance come close to be the cherished devotees. Therefore even the despicable, disgraceful and the most wicked persons if so desired and persevered will be the noblest of all devotees – “अपि चेत्सुदुराचारो भजते मामनन्यभाक् | साधुरेव स मन्तव्यः सम्यग्व्यवसिनो ॥”. *Krishna* does not dislike evil persons, rather disliking their evil attributes and inclination, he is more concerned ever thinking and concerned about them as one who have lost their way.

If one is on the right *Path* then he need not worry how much distance he has covered because his every step will be leading him from darkness towards *Light*, from untruth towards *Truth*, from death to *Immortality*. Since he is awake he will observe the first rays streaming from the eastern quarters showing the direction from the Sun is sure to rise. The delay if any would be due to indolence, not because of the absence of the intensity. It would not be necessary to guess how much light has spread on the *Path* since he who treads the spiritual *Path*, there would not even corners where darkness may be lurking. As the seeker traverses the *Path* vision will become clear and outlook brighter. He will be wiser at every step, at every stage and curve as the river winds its way, because once the stream begins its stretch it does not stop till it reaches the Ocean. There are no worries for one who has yoked himself to the *supreme Prime Existence*. Soon all his blinkers will fall and his mind and heart will be pure, energy will pass through his body, and voice will reverberate the *soundless Sound* ॐ rising from within, tears of joy flowing from his eyes, the soul of righteousness would attain lasting peace. One

should know for certain that the one on the righteous path performing actions to fulfill *Divine Intent*, never perishes – “क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति | कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ||”.

In this journey no one is left out every one is taken along, whether one be a woman, a common trader, lowly menial, all are taken along - “मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः | स्त्रियो वैश्यास्तथा शूद्रेऽपि यांति परां गतीम् ||”. In *vedic* religion the concept of ‘*Eternal Sin*’ is not acceptable. Men are not born equal, but born with burden of the accumulated effects of the actions performed in earlier life. But knowing that though his life is flawed, spoiled, tainted and wasted each and every one having right to redeem his transience if he has faulted, freedom to rise if he fallen, not one but repeated opportunities, to discard one instrument, medium, body and accept new ones in new opportunity given not in one but spread over many lives. Though born in unfavorable family, circumstances or surroundings – “प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः | शुचिनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते | अथवा योगिनामेव कुले भवति धीमताम् | एतद्धी दुर्लभतरं लोके जन्म यदीदृशम् ||”. He endeavors through intense austerities and perfected penance he makes improvement in his life.

If one is born in a lowly, impure, unenlightened, unrighteous family one need not despair, because it is only the gross form which has been provided by the union of the father and mothers, the soul finds its presence in that form provided parents is entirely according to the accumulated effects of the actions performed in earlier life. The birth therefore is occasioned on account of one’s own *Karmas* and the Prime Existence in such circumstances like an impartial judge is unbiased, detached impassive aloof giving justice according the person deserved and was entitled. Therefore, birth is of no consequence. गुण (the attributes) and स्वभाव (inclination) born of nature alone being the determining factor. If the one born with the attributes and inclination uses them with sense of discrimination – विवेक, he will ascend in spirit to higher worlds, enlightened by the wisdom contained in scriptures and if he uses them under the influence of the senses and with complete disregard to sense of discrimination then he will descend in lower world of darkness and ignorance. Therefore, when such is the state of ordinary human beings what to speak of the men who are already of the enlightened *Path* – “किं पुनर्ब्रह्मणाः पुण्या भक्ता राजर्षयस्तथा | अनित्यसुखं लोकमिमं प्राप्य भजस्व माम् ||”.

Therefore, *Krishna* says that making his gross form as the primary instrument without any reservation one should enjoin oneself to him, become devoted to him, honour and revere him, with disciplined attitude make his goal and he will surely attain *the Prime Existence*. This is *Krishna’s* teaching which transcends all the diversities and contradictions of all *known* temporal *forms* and empirical emotions, temper and spirit, the instruments and mediums, transforming

the *form*, emotions, temper and spirit together, all interwoven in one unified fusion, a spiritual tapestry representing the movement of *unknown essence*, the *Reality* in the primordial world.

o o o o o



Chapter X

Yoga of Divine Resplendence

Ascent of the individual self is possible only when there is annihilation of individual ego and consequent clarity of visions and purity of mind and peace and stability of the heart. In the great flux to which creation and every fragment therein the one thing that is ever calm, stable and at peace is the imperishable, immutable *Prime Existence*. At the same time life is not arithmetic sum to be solved but a secret mystery to be unraveled. In life there is much on the temporal level that is concealed and little that is revealed. That which is concealed from the senses on temporal level may become revealed with some effort and over a passage of Time. But that which is beyond the senses and temporal access, being concealed becomes difficult to be accessed through normal temporal instruments for accessibility. One's sensitive, emotive relationship on temporal level that exudes joy of adoration often becomes a hindrance in revealing the insensitive unresponsive relationship on spiritual level that exudes joy of experiencing the indescribable resplendence of *the Prime Existence*. That which is to be experienced cannot be spoken in words, there remaining thereafter some thing that is unspoken and yet to be experienced, something that gives meaning to life, something that is eternal, immutable when every thing else seems to be in flux, transitory, fleeting, ephemeral yet something that is real though remote possibility – “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | अनन्दो ब्रह्मणो विद्वान् |”.

Arjuna was undoubtedly inquiring on the temporal level, which *Krishna* knew that replies if given on temporal level will not satisfy but raise many more in one who is by nature a thinking person. For such one who is relentless inquirer some thing enduring, eternal in fulfillment is needed. *Upanishadic* seer helped by the divine *Pushan* experienced the brilliance of the Sun concealed behind the radiant rays. In *Arjuna's* case *Krishna* desires to be the catalyst that gives not the knowledge but the *Wisdom* that gives the experience of *the Prime Existence*. That is the only *Wisdom* which when given there remains nothing to be seen, nothing to be inquired, nothing to be heard known, nothing to be reflected. Knowing that *Wisdom* the unseen becomes seen, unheard becomes heard, unthought-of comes to be experienced. Therefore *Krishna* asks *Arjuna* to listen with full attention – “भूय एव महाबाहो श्रुणु मे परमं वचः | यत्तेहं प्रियमाणाय वक्ष्यामि हितकाम्यया ||”.

Krishna is not an ordinary human being but a powerful instrument, medium knowing which सत्य, *the Prime Existence* established his vast, infinite, power and energy taking the help of his gross *body-form*. It is natural that *Arjuna*'s understand being incomplete his queries have been sketchy, vague and random but *Krishna*'s understanding being complete, exhaustive and comprehensive and his replies have been deep and substantive in empirical *Knowledge* and spiritual *Wisdom*. How can the incomplete measure the Complete? How can the river flowing freely unconcerned of the corners and crevices, obstacles and obstructions measure the depth of the vast ocean? When *Arjuna* does not the *Knowledge* spread across in the temporal world how can he expect to be wise in spiritual *Wisdom*?

Therefore *Krishna* says – “भूय एव महाबाहो श्रुणु मे परमं वचः |”, listening which *Arjuna*'s all doubts will be resolved. ‘परमं वचः’ is not the *Knowledge* recorded in the *vedic* scriptures which can be listened, read, remembered and recollected but the most secret, mystical, supernatural *Wisdom* which can only be experienced. The most secret, mystical, supernatural *Wisdom* and the one possesses the *Wisdom* are not different. Therefore, when *Krishna* says “न मे विदुः सुरगणाः प्रभवं न महर्षयः |” he suggests that सत्य, *the Prime Existence* as the symbol of the secret and the most mystical of all *Spiritual Wisdom* is not known even by luminous deities or by enlightened seers. ‘परमं वचः’ is the authentic confirmation and substantiation that *Krishna* represents *the Prime Existence* and therefore is qualified as “वक्ता चास्य त्वादृगन्यो न लभ्यो” to communicate to *Arjuna* the अव्यय योग – the same *perennial Wisdom* which was earlier communicated to the Sun and had become vitiated, vague and obscure as it was handed over from generations. But it is not sufficient that the communicator is well qualified but it is also equally important that the communicated one should also be equally well qualified, with all the instrument of senses sensitively receptive.

Though to experience the vast and comprehensive resplendence of *the Prime Existence* in *Krishna*'s is not easy for general masses, large number of people have accepted *Krishna* as the very embodiment of *the Prime Existence* based on the statements of seers, sages and enlightened men of *Wisdom*. But at the same time the Upanishads declare *the Prime Existence* is in seen, recognized only through the actions performed - “अकृत्से हि स प्रानन्नेव प्राणो नाम भवति | वदन्वाक्पश्यंश्चक्षुः श्रूण्वञ्श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव ||”. Like the existence of the thread is accepted seeing the pearls woven, the existence of *the Prime Existence* is experience seeing actions performed by the elements that are manifest in Creation. In the same way seeing the extra-ordinary achievements in the worlds many sages and seers are declared to be the अवतारः or विभूतीः in the world. In the same way, if *Krishna* is eulogized, worshiped as *the Prime Existence* then it is entirely due to his multi-facet

personality and vast, comprehensive contribution of the revival of *vedic* Wisdom when righteousness was becoming obscure and the power of unrighteous people was on ascendance with long shadow of *Kali Yuga* was falling and obscuring the minds of the general masses. Therefore, those who accepting *Krishna* the unborn *Prime Existence*, having neither beginning nor any end, revere and worship him they will undoubtedly be delivered from all their demerits completely exterminated – “यो मामजामनादि वेत्ति लोकमहेश्वरम् | असंमूढः स मर्त्येषु सर्वपापैः पमुच्यते ||”.

Generally every human being sees the events happening in primordial life but few observe the events with care and concern. If they observe then they do not react and corrective steps to improve the situation because their attention is not there where it is expected to be. They do not resolve their problems; they soothe their concern diverting their attention away from the problems, offering sedatives. He is not satisfied with what has been provided, desiring some not provided. Such one's mind battered by constant desires is always unsatisfied, discontented, unstable and insecure, living in an imaginary, illusory world.

A man of Wisdom desires satisfaction and happiness here and now not elsewhere or later. Therefore, no matter how much he has to struggle, exert or labor, he seeks to experience *the Prime Existence* in every thing and in every experience here and now, not elsewhere or later. Therefore, a man of Wisdom is receptive to the soundless Sound, ॐ Reverberating in Creation so that holding to that reverberation he may reach the *source*.

The Prime Existence had created earlier the Mind, Speech and the *Prime Breath* for himself – “त्रीण्यात्मनेऽकुरुत इति मनो वाचं प्राणम् |”. It is with mind that one hears, desire, determination, doubt, faith, lack of faith, steadfastness, and lack of steadfastness, shame, and intellection, fear all these verily flow mind alone. .. Whatever Sound there is, it is verily the speech ... The in-breath, out-breath, diffused breath, up-breath, middle-breath are all verily the *Prime Breath* - “मनसा ह्येव पश्यति मनसा श्रुणोति | कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षीरित्येतत्सर्वं मन एव ... यः कश्च शब्दो वागेव सा | प्राणोऽपानो व्यान उदानः समानोऽन इत्येतसर्वे प्राण एव || एतन्मयो वा अयमात्मा वाङ्मयो मनोमयः प्राणमयः ||”. *Krishna* reiterating the same sentiments tells *Arjuna* that understanding, knowledge, freedom from incomprehension, patience, truth, self-restraint, tranquility, pleasure and pain, existence and absence of existence, fear and absence of fear, non-violence, equanimity, satisfaction, austerity, charity, fame, ill-fame all proceed from *the Prime Existence* alone like reflection – प्रतिबिंब of the original – बिंब.

The seven seers and the four *Manus* were the result of divine effulgence, who through austerity and penance stilled and settled entirely in the ancient Wisdom – ऋषि पुराणि of *the Prime Existence* were the primary source from whom all

the creations came to structured and coordinated. Those who see in them the close association and the unity of the divine transcendence and the human existence they come to the spiritual union in *the Prime Existence*. When *Krishna* says – “अहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते |” he speaks not as the son of *Devaki*, but one who is consciously aware of the divine resplendence which has become manifest, discernible in his gross body. There those who know him as such are the men of *Wisdom* - “ एतां विभूति योगं च मम यो वेत्ति तत्त्वतः | सोऽविकम्पेन योगेन युज्यते नात्र संशयः || ... इति मत्वा भजन्ते मां बुधा भावसामन्विता ||” .

Those who read the verses contained in *Bhagavad Gita*, remembering reciting them by rote out of their devotion to *Krishna's* as the supreme god, god of gods, becoming attracted by his *external form* fail to grasp the internal *essence* contained within the words of the verses. But those men of *Wisdom* with their mind fixed and their life wholly surrendered to him, enlightening each other, they abide and revel in him. To such one who is continuously devoted to him and worships him he grants him unstinted concentration in his austerities to be eligible to come to him, destroying their ignorance providing them the *Wisdom* they need.

Many extraordinary persons like *Narada* and also by *Asita, Devala, Vyasa* and others having through unconditioned receptivity experienced *Krishna's* spiritual personality had told *Arjuna* about that *Krishna* verily represents the supreme *Brahman* and now *Krishna* too reiterates that he is the eternal divine Person, the principal god, the unborn and all pervading one, the supreme dwelling place *Arjuna* has nothing else to say than accept what he has been told that neither gods or the demons know his magnificent manifestation. In fact *Arjuna* concedes that only *Krishna* knows his own greatness as the supreme person, the source of all beings, the lord of all creatures, the lord of the entire creation. Save himself none others can be enlightened to his resplendent glory. No one can be satisfied listening to *Krishna's* splendor, radiance, magnificent glory and *Arjuna* surely was the one. Therefore he pleads *Krishna* to narrate his entire divine manifestation by which he pervades and abides in the whole world. Every one needs a prop to fix his concentration and *Arjuna* was not an exception. Therefore he asks *Krishna* to elaborate his manifestations so that he is wise as the forms in which he can be thought and worshipped – “कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् | केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया || विस्तरेणात्मनो योगं विभूतिं च जनार्दन | भूयः कथय तृप्तिर्हि श्रुण्वन्तोनास्ति मेऽमृतम् ||”.

It is not necessary that if narrated in details every thing spoken would be understood. Because generally in life one hears only the sound, not listening with receptivity. Therefore, one sees only *Krishna's* external *form* not the *divine essence* within. Therefore, he clings to the signs and symbols, examples and instances, forms rather than seeks *Krishna's* *divine essence* within. What *Krishna* desires is that world should seek the *divine essence* within, experience the mystical truths

concealed within the words spoken by him and *be blessed by divine Wisdom* rather than revere only his external *form*, recite by rote the words spoken by him and have satisfaction of *having Knowledge about him*. Only then the person will revel in silent certitude the experience that he too like *Ghora Angiras* communicated *Krishna* that he too is in the final analysis – “अक्षितमसि अच्युतमसि प्राणसंशितमसि |”.

One must remember that till some earlier *Arjuna* was listening to *Krishna* on temporal world as some one different from his own *self*, as one friend from the other but soon that approach changed when informed by sages and saints and later even by *Krishna* himself, his approach towards him changed and he was addressing him with awe and reverence. One who had experienced *Krishna's* divine resplendence and *Krishna* himself was standing facing him there is no need for names to be narrated. But for one who had no such experience any number of names narrated would not satisfy their mind and heart. Therefore, it was easy for *Arjuna* to request to narrate in detail his manifest forms, but even though not impossible for *Krishna* it was certainly not possible taking in to the constraints of the time and of *Arjuna's* capacity to listen to all the innumerable names which the providence has. Even *Bhishma* had settle with only thousand names when narrating the divine names to *Yudhishthira*. *Arjuna's* capacity was undoubtedly less than that of *Yudhishthira*, therefore *Krishna* agrees to narrate only the important ones, because there is no end to the number of names – “हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः | प्राधान्यतः कुरुश्रेष्ठ नास्यन्तो विस्तरस्य मे ||”. Then in an all comprehensive sweep he identifies his manifestation as established in every that is created spoken variously in scriptures as “तिलेषु तैलं दधिनेव सर्पिरापः स्रोतःस्ववर्णाषु चाग्निः | एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैव तपसा योऽनुपश्यति || सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् | आत्मविद्यातपोमूलं तदब्रह्मोपनिषत् परम् ||”, “पुष्पमध्ये यथा गन्धं पयोमध्ये यथा घृतम् | तिलमध्ये यथा तैलं पाशनश्व्यविव कांचनम् ||”, “यदा तु सर्वभूतेषु दारुश्व अग्निमिव स्थितम् | प्रतिचक्षितु मां लोको जह्यात् तर्हिव कश्मलम् ||”.

Krishna speaks of his vast, comprehensive all pervading *prime existence* – “अहमात्मा गुडाकेश सर्वभूताशयस्थितः | अहमादिश्च मध्यं चा भूतानामंत एव च |”. In India, resplendent Light, with Sun as the visible representative symbol, is accepted as the source of all enlightenment, all effulgence where the luminous deities ever dwell in – “उद्वयं तमसस्परि ज्योतिष्पश्यंत उत्तरम् | देवं देवत्रा सूर्यं अगन्म ज्योतिरूत्तरम् ||”. Therefore Sun is lauded as the great one, the supreme one, the most intelligent , great path-finder – “ब्रह्मणां असि सूर्य बळादित्य महां असि | महस्ते सतो महिमा पनस्यतेऽद्भ देव महां असि || बट सूर्य श्रवसा महान् असि सत्रा देव महां असि | महान् देवानामसूर्यः पुरोहितो विभुः ज्योतिराभ्यम् ||”. Using the visible luminous rays of Sun as the energizing instrument to illumine his intellect, *Rishi Vishvamitra* sought the supreme unseen divine *Savita* to experience the resplendent *Great God* – “ॐ भुः भवः स्वः तत्सवितु वरेण्यम् | भर्गो देवस्य धीमहि धियो यो प्रचोदयात् ||”.

Accepting Sun as the primary and dominant symbol, seers conceived the passage which Sun traverses from morning, midday to the evening, as *Vishnu's*

the three honey-sweet steps that invigorate human evolution – “यस्य त्री पूर्णा मधुना पदान्याक्षीयमाणा स्वधया मदन्ति | य उ त्रिधातु पृथिवीं उत द्वां एको दाधार भुवनानि विश्वाः ||”, “त्रीणि पदा वि चक्रमे विष्णोर् गोपा अदाभ्यः | अतो धर्माणि धारयन् ||”. Sensitive seers making their vision extended ever observe *Vishnu's* supreme dwelling – “तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||”. Having no access to *Vishnu's* mystical abode, ordinary human beings ever dwell in delusion – “द्वे इदस्य क्रमणे स्वदृशोऽभिख्याय मर्त्यो भुरण्यति ||”. Therefore knowing *Vishnu's* greatness one must adore him with unstinted devotion – “अस्य जानन्तो नाम चिद् विविक्तनः महास्ते विष्णोः सुमतिं भजमहे ||”.

As a natural corollary *Vishnu* came to be regarded in *Rigveda* as one of the ten sons of *Aditi* – “अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि | देवां उप प्रैत्सप्रभिः परा मार्तडमास्यत् ||”. In *Mahabharata* two more names were added making the number twelve – “धाता मित्राऽर्यं मा शक्रो वरुणः अंश एव च | भर्गो विवस्तामूषा च सविता दशमस्तथा | एकादशस्तथा त्वष्टा द्वादशो वृष्णुरुच्यते ||”. In *Aitareya Braahmana*, *Vishnu* was treated as the foremost of all gods, all other gods being later in importance – “अग्निर्वै देवानामवसो विष्णुः परमः | तदंतरेण सर्वे अन्या देवताः ||”. As *Vishnu* he came to be identified with all-pervading, vast comprehensive *Prime Existence*, “यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवशनात् ||”. *Sri Madhva* declares unequivocally that in *Vedas*, *Ramayana*, *Mahabharata* and *puranas* from the beginning to the end *Vishnu* alone is eulogized - “वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||”. All the names and the gods mentioned in the *Vedas* are ‘नामानि सर्वाणि नामविंशति तां वै विष्णुं परमा दर्शन्ति’ ‘अस्यैव सर्वनामानि व्यतिरिक्तस्य सर्वतः | यः स्वतन्त्रः सदैवेकः स विष्णुः परमोमतः |” (*Vishnu Tatva Nirnaya*).

Vishnu is every where and particularly stationed in the middle of the heart energizing the creation to its fulfilment – “अङ्गुष्ठमात्रः पुरुषो मध्य अत्मनि तिष्ठति | ... ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति | मध्ये वामनमासीनं विश्वे देवा उपासते ||”. Since he dwells in all beings he is called the *Person*, “स वा अयं पुरुषः |”, There is nothing that is not covered by him, nothing that is not pervaded by him – “सर्वासु पुर्षु पुरिशयः, नैनेन किंचनानावृतम्, नेनेन किंचनासंवृतम् ||”. *Vishnu*, therefore in every breath, in every word uttered, ever action performed, in air, water, fire, space, in flowing waters and still mountains, in flowers and in every fruit, in every person whether the ordinary ones or in special ones showing special skills, talents and expertise or extra-ordinary proficiency, or spiritual achievements or realization. Therefore, *Krishna* identifies himself with every one and every thing in creation that shows supremacy in whatever disciplines they have excelled. *Krishna* says at the outset that among the enlightened, the luminous he - “आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् | मरीचिर्मरुतामस्मि नक्षत्राणामहं शशि ||”. Since everything luminous is divine *Wisdom* is divine, *Indra*, the Mind and *Consciousness* in human beings is divine – “वेदानां सामवेदेऽस्मि देवानामस्मि वासवः | इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ||”.

Creation is the process which begins with creation, preservation of what is created and ends ultimately with extermination, till new Creations takes place

endlessly and continuously in cyclical fashion. Once the creative brief is completed by *Brahma Prajapati* there is nothing more to be done by him, therefore there are few temples dedicated to *Brahma*. Preservation of what is created and multiplying in qualitatively and quantitatively takes an extended period of time. Therefore there are many temples dedicated to *Vishnu*, the preserver. What is created and preserved is likely to be exterminated the deity presiding over extermination is feared and pleaded for peace and protection. Therefore there are many temples dedicated to *Rudra*, the exterminator so that he can be of auspicious intent - शिव संकल्प . Such one is ever concerned – “शतमिन्नु शरदो अंति देवा यदा नश्चका वरसं तानूताम् | पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषन्तायुर् यतो ||”, therefore prays *Shiva* not sever the thread which binds one to life – “मानो महांतम् मा नो अर्भकं मा न अक्षंतं उत मा न उक्षितम् | मा नो वधीः पितरम् मोत मातरं मा नः प्रियास् तन्नो रुद्रः रीरिषः ||”. Ultimately the human being realizing that destruction of the *form* is as sure and certain as provision of new *form* is and though the form is subject to destruction the *essence* within the form is not, prays *Shiva* to separate without harming the subtle *immortal essence* from the external gross *mortal form* – “त्रयंबकं यजामहे सुगंधीं पुष्टिवर्धनम् | उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ||”. Therefore we find from *Mahabharata* that *Siva* tells that *Vishnu* is greater than *Brahma Prajapati* and himself. Therefore, if any one desires to worship *Brahma* or *Shiva*, the purpose will be served of he worships *Vishnu* – “पितामहादपि वरः शाश्वतः पुरुषो हरिः | .. यो हि मां द्रष्टुमिच्छेत ब्रह्माणं च पितामहम् | द्रष्टव्यस्तेन भगवान् वासुदेवः प्रतापवान् || दृष्टे तमिन्नहं दृष्टो न मेऽत्रास्ति विचरणा | पितामहो वा देवेश इति विल्ल तापोधनाः ||”. Therefore, *Krishna* is “रुद्राणां शंकरास्मि”.

He is *Kubera* among the *Yakshas* and *Rakshasas*, *Agni* among the deities presiding over the quarters, *Meru* among the mountains, *Brihaspati* among the priests, *Skanda* among the chieftains, *Bhrigu* among sages, *Aum* among the syllables, in recitation the silent deliberation, *Himalaya* among the unmoved, *Ashvattha* among the trees, *Narada* among seers, *Chitraratha* among *gandharvas*, *Kapila* among the perfects, *Ucchaishravas* among horses, *Airavata* among the elephants, *Kamadenu* among cows, *Vasuki* among serpents, *Anant* among *nagas*, *Aryama* among the departed ancestors, *Prahlada* among daityas, *Lion* among beasts and *Garuda* among birds, *Vayu* among purifiers, *Rama* among warriors, *Ganga* among rivers, *Brahma Prajapati* among creators, *Death* of the living and *Birth* of the dead, the *seed* of everything in creation. *fame*, *Prosperity*, *Speech*, *Memory*, *Intelligence*, *Determination* and *Patience* of the feminine, *Gayatri* among metres, *Margashirsha* of the months, *Gambling* among deceitful sports, *splendour*, *success*, *endeavor* and *the integrity*, *decency* among the virtuous, *Vasudeva* among *Vrishnis*, *Arjuna* among *Pandavas*, *Vyasa* among sages, *Shukracharya* among *Bhargavas*, *Silence* in the disguise, *Beginning* and the *end* in creation, *Spiritual Wisdom* in *Knowledge*. In fact there is nothing in creation, moving or non-moving, that can ever exist without him. What *Krishna* narrated were the few

representative, symbolic and illustrative names which were already known to him traditionally in the primordial world but which in no account can describe his formless, eternal, immutable, omnipresent, all-pervading, vast comprehensive reach, a fragment of the essence of *the Prime Existence* having been established in every thing created – “यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव च | तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥”,

Ooooo

A note On Concept of Taratamya

Upanishad declares that in the beginning *unmanifest Brahman* was alone before it became *manifest* as नाम (*essence*) and रूप (*form*), with fragments of the नाम (*essence*) established in every रूप (*form*) to the tip of the fingers, *as it were*. If one considers fragments of the *essence* as some thing different from the *unmanifest Brahman* then he will not know. Indeed *the Prime Existence*, the *unmanifest Brahman* would not be known to the created elements if the manifested creation does not appear, evident, and discernible through the instruments of perception provided to persons. Every thing in creation, powerful and pre-eminent as force, energy, power or resplendence, whether positive or negative, should be known as having proceeded from *the Prime Existence*. And only when the *essence* established in the *forms* becomes effulgent performing actions in various and diverse manner, the recognition and acknowledgement of *the Prime Existence* as centre, the source of all energy, power not evident only as strength, might but also as love, purity, compassion, kindness, beauty and fairness, *Knowledge* and *Wisdom*, *Consciousness* and supreme *unmanifest Brahman* becomes known.

Since the gross forms which had become effulgent performing extraordinary actions were numerous – “नान्तोऽस्मि मम दिव्यानां विभूतीनां परस्तप | एष तूद्देशतः प्रोक्तो विभूतिर्विस्तरो मया || यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा | तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवाम् || अथवा बहुनैतेन किं ज्ञातेन तवार्जुन | विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ||” *Krishna* had, neither as *Devaki's* son nor as *Arjuna's* friend and companion but from the foundation as *Brahman* having been enlightened to the fact that he is the indestructible, immutable, the very essence of Life “अक्षितमसि अच्युतमसि प्राणसंशिमसि |”, enumerated to *Arjuna* some of the important gross forms – “हन्त मे कथयिष्यामि दिव्या ह्यात्मविभूतयः | प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरास्य मे ||” in which enumeration were included apart from the divine forms like *Vishnu*, *Brahma* and *Sankara* even human forms like *Brihaspati*, *Brigu*, *Narada*, *Ushana*, *Kapila*, *Vyasa* and others like him as *Krishna* of the *Vrishnis* and *Arjuna* of the *Pandavas*, thus distinguishing *his human form as Krishna* from *his divine form as Brahman*.

Krishna undoubtedly a great human being, *Purushottama* renowned in three worlds born at a time when the increasing influence of materialist philosophies were increasingly disintegrating the spiritual ideals enshrined in *vedas* Therefore, his lament was that veiled by his *yogamaya* he is not revealed to all and the bewildered world does not know him as the unborn, unchanging *Brahman*. Therefore, deluded ones despise him clad in human body, not knowing his divine effulgence as the lord of all existences. In fact, this very fact was the dominant reason why *Bhagavata Purana* came to be written to make people known that that though there were innumerable gross forms of gods, seers, great persons and kings and common human beings, which became divinely resurgent and effulgent, it was

Krishna, born as human being in *Vrishni's* family to *Devaki*, which having been divinely resurgent and effulgent fully, comprehensively and in entirety he alone came to be known, among all the divinely resurgent and effulgent forms, as verily the *unmanifest* resplendent divine *Brahman* himself – “अवतारा असंख्यया हरेः सत्त्वनिधेद्विजाः | यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः || ऋषयो मनवो देवा मनुपुत्रा महौजसः | कलाः सर्वे हरेरेव सप्रजापतायस्तथा || एते चांशकलः पुमसुः कृष्णस्तु भगवान् स्वयं |”.

The gross *forms* which *Krishna* enumerated to *Arjuna* as his luminous forms were not all resurgent or effulgent in equal measure, but displayed different attributes and inclinations, power, influence, supremacy, authority, control and dominance, some to a measure than the fragments of *essence* established in some other *forms*. appearing resurgent for shorter or longer period according the places and periods and to meet some specific *divine intent and purpose* than in others. The *essence* in inanimate elements like *Meru* among the mountains, *Ashvattha* among the trees, *Ganga* among the rivers, *Margashirsha* among months and *Spring* among the seasons was less than the *essence* in established in animate lives like *Vasuki* among the serpents, *Anant* among the *nagas*, *Ucchaishravas* among the horses and *Airavata* among the elephants, Lion among the beasts, *Vainateya* among birds, which was less than the *essence* established in many men like *Prahlada*, *Arjuna*, *Chitraratha*, which was less than the *essence* established in many seers like *Brihaspati*, *Brigu*, *Narada*, *Ushana*, *Kapila*, which was less than the *essence* established in many gods like *Indra*, *Shankara*, *Skanda*, *Vayu*, which was less than the *essence* established in many traditionally recognized divine descents like fish, tortoise, boar, the man-lion or *Vamana* being resurgent for lesser duration than the one established in the later forms like *Bhargava Parashurama*, *Dasharathi Ramachandra* or *Devaki's* son, *Krishna*. The *essence* of the *Prime Existence* established in *Bhargava Parashurama* was less resurgent than the *essence* established in *Bhargava Parashurama* and far less than the more complete and comprehensive *essence* established in *Krishna*. *Krishna* nevertheless emphasized that every manifest *form* which appears luminous, lustrous and resplendent consists a fragment of divine resurgence according to the period and place and the need and there is no end to such effulgent forms, therefore he speaks only those which are important.

The seeds of the concept *taratamya*, gradation according the measure of divine resurgence in the fragments of the essence were seen much earlier in *Aitareya Brahmana* where among all divine effulgence, the effulgence as *Agni* was the minimum and as *Vishnu* was the maximum - “अग्निर्वै देवानामवसो विष्णुः परमः | तदन्तरेण सर्वा अन्या देवताः ||”. Therefore, whichever *form* of *Brahman* one worships with devotion that devotion reaches finally to reaches to *Vishnu*, as the complete and

comprehensive *essence* effulgent and to *Krishna, Devaki's* son as the *arche* type of *Vishnu* in human *form*.

Therefore, those who confine their devotion to whichever form they choose in that form the devotion is firmly established – “यो यो यां यं तनुं भक्तः श्रद्धयार्चितुमिच्छति | तस्य तस्याचलां श्रद्धां तामेव विदध्यामहम् ||”, “अनन्य चेताः सततं यो मां स्मरति नित्यशः | तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ||” though the forms which they choose is luminous to a lesser extent then the gain which they receive will be less – “यान्ति देवव्रता देवान् पितृन्याति पितृव्रताः | भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ||”. But the gain which they receive from worshipping *Vishnu* or any of the *arche* types of *Satya, the Prime Existence, the unmanifest Brahman Existence* – “अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते | तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||”.

When one studies the various religion of the world it would be observed that social needs fashioned the forms of the Gods, angels, prophets, seers, kings and great men from regional context and traditional legends. This becomes clear from what the seers of *Atharva veda* exclaimed saying, “*the earth that bears people speaking in varied tongues, with various religious beliefs in various places, may enrich me with wealth of wisdom through streams like a milch-cow that never fails*”. Therefore, various divine resurgent, effulgent *forms*, animate and inanimate, whether of the east or of the west, all energized as *arche* types, become the ideal mediums for reaching out to of सत्य, *the Prime Existence*. No scripture makes difference between one and another of them. Therefore, one must hearken to this declaration and summon our energies to keep our mind heart receptive allowing the noble thoughts to come from all and every sides.

00000



Chapter XI

Yoga of Universal Divine Vision

Man cannot see the vast Space if he sits in the house and peeps from the window. Of seen from the window h will see only that much as is visible from the window. *Arjuna* had seen *Krishna's* physical gross form and knew him as a friend and companion, a statesman and advisor, a great human being lauded in the three worlds but was unaware of the subtle *divine essence* endowed with six supreme attributes – energy, virtue, eminence, prosperity, wisdom and dispassion – “एहशवर्यस्य समग्रस्य धर्मस्य यशसः श्रियः | ज्ञान वैराग्य षण्णां भग इतिराणा ||” within his gross form or that *the Prime Existence* has established himself as energy, power in his gross form. If he now desires to see *Krishna's* divine resplendence then he will have come out of the impression which he had of *Krishna* as his friend and companion, a statesman and advisor, a great human being lauded in the three worlds and be wise of his vast, all-pervading comprehensive divine resplendence. Therefore he requests *Krishna* to show his universal, un-manifest *Prime existence* – “मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् | यत्वयोक्तं वचस्तेन मोहोऽयं विगतो मम || . . एनमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर | द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम || मन्यसे यदि यच्छक्यं मया द्रष्टुमिति प्रभो | योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ||”.

Normally when lesser people with lesser endowments recount their achievements human beings rush to bow and seek along with *Narayana* had performed intense austerities and had perfected his penance. Therefore their companionship transcended time and *yugas*. *Krishna* was evidently very pleased to hear this *Arjuna's* request for which he was waiting since long. Normally one would not reveal one's importance or excellence even to one's parents as one would reveal to one's close friend. Therefore without much hesitation and wavering *Krishna* said with great exultation and delight – “पश्य मे पार्थ रूपाणि शतशोऽथ सहास्रशः | नानाविधानि दिव्यानि नानावर्णाकृतीनि च || पश्यादित्यान् वसून् रुद्राशिवनौ मरुतस्तथा | बहून्यदृष्टपूर्वाणि पश्याश्चार्या णि भारत || इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरान् | मम देहे गडाकेश यच्चान्यदद्रष्टुमिच्छसि ||”.

However much *Krishna* was eager to show *Arjuna* his resplendent he at the same time was aware that his friend and companion was not in a position and well-endowed to see the divine resplendence as सत्य, *the Prime existence*. In life there is much needed by human beings but every they need is not available to them nor is it made available to them. But in life nothing happens without there being any Cause, reason. At the same time in life nothing is given unless it is solicit. At the

same time just because it is solicited it is not made available. One does not get anything in life unless one needs it and deserves to have it. *Krishna* knew that due to the radiance of the Sun's rays Sun's fair face is not seen by him, due to the ignorance caused by despondency *Krishna's* dazzlingly impressive enlightened appearance is not accessible to him.

Arjuna has the yearning, the longing for divine illumination, but the potential, the faculty and facility to be enlightened of the divine illumination has got the eyes not the sight to see. If the faculty and facility does not exist it needs to be provided, if the potential exists it needs to be fortified, reinforced. *Katha Upanishad* declares that by seeing the divine form of *the Prime existence* cannot be apprehended, the immortal immutable *Prime existence* is to be experienced in the heart and in mind – “न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैवम् | हृदा मनीषा मनसाभिक्लृप्तोऽयं एतद्धिदुरमृतास्ते भवति ||”. Therefore, to see the extra-ordinary effulgence of divine *the Prime Existence*, *Krishna* decides to give *Arjuna* spiritual insight to see saying – “न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा | दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ||”. Then *Sanjaya* records that what *Arjuna* saw was an extra-ordinary, all-pervading, all comprehensive indescribable experience, as if thousands of suns have all of a sudden and all at the same time have exploded in the space – “दिवि सूर्यसहस्रश्च भवेद्युगपदुत्थितः | यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ||”.

Arjuna was not the first one to have experienced the resplendent effulgence of *the Prime Existence*. If one has the required sight one can see and if it is shrouded with ignorance then one can be as blind as the bat. Earlier *vedic* seers have recorded many detailed accounts of such extra-ordinary experiences described as “ज्योतिष्यां ज्योतिः”, “अदित्यवर्णं तमसः परास्तात्”, “दिवि शुक्रं यजतं सूर्यस्य”, “स पर्यगाच्छुक्रं अकायं अवर्णं अस्नाविरं शुद्धं अपापविद्धम् |”, “सर्वस्य धातारं अचिन्त्यरूपम् |”.

Earlier sage *Markandeya* had seen *the Prime Existence* as a child resting on the fig-leaf amidst the swirling waters of the great deluge – “ततः कदाचित् पश्यामि तस्मिन् सलिलसंचये | न्यग्रोधं सुमहांतं वै विशालं पृथिवीपते | शाखायां तस्य विस्तीर्णायां नराधिप | . . उपविष्टं महाराज पद्मेण्डुसदृसाननम् ||”. *Vivasvat* *Manu* saw as the fish, *danavas* saw as the tortoise, *Hiranyakashipu* saw as the man-lion, *Bali* saw as the dwarf *Vamana*, *Dhruva* and *Gajendra* saw with four arms. When *Krishna* was born his parents saw him as the lotus eyed, four-armed, holding in each arm conch, discus, mace and lotus, *Sri* on his bosom, *Kaustubha* chain around his neck and wearing yellow silk garment, crown and ear rings – “तमद्भुतं बालकमंबुजेक्षणं चतुर्भुजं शंखगदार्युदायुधम् | श्रीवत्सलक्ष्मं गलशोभितकौस्तुभं पीतांबरं सांद्रपयोदसौभगम् || महावैदूर्यकिरीटीकुण्डालतिवषा परिषुक्तसहास्रकुंतललाम् || उद्यामकांच्यंगदकंकणादिभिर्विरोचमानं ... ||”.

In childhood when, *Yashoda* had tried to tie *Krishna* with ropes for having eaten stolen butter, he had smilingly opened his mouth wide open wherein she saw the entire universe, with neither interior nor exterior, a sight unseen any time earlier – “न चांतरं बहिर्यस्य न पूर्वं नापि चापरम् | पूर्वापरं बहिश्चांतरर्जगतो यो जगच्च यः ||”. When *Kauravas* had tried to seize *Krishna* in open confrontation, they were shown his universal magnificent form, together with the hosts of *Pandavas*, *Vrishnis*, *Andhakas*, *Adityasa*, *Rudras*, *Vasus* and *Seers* warning *Duryodhana* not to think that he is alone and on his forehead could be seen *Brahma*, *Rudra*, *Yakshas*, *Gandharvas* and *Rakshasas*, *Sankarshana*, *Rama* and others all battle-ready – “एकोऽहमिति यन्महोमन्यसे मां सुयोधन | परिभूय सुदुर्बुद्धे ग्रहितुं मां चिकीर्षसि || इहैव पाण्डवाः सर्वे तथैवान्धकावृष्णयः | इहादित्याश्वरुद्राश्च वसवश्च महर्षिभिः || .. तस्य ब्रह्मा ललाटस्थो रुद्रो वक्ष्यसि चाभवत् || . . . शंखचक्रागदाशक्तिशार्गलांगनंदकाः || अदृश्यंतोधतान्येव सर्वप्रहराणि च | नानाबाहुषु कृष्णस्य दीप्यमानानि सर्वशः ||”. In *Mahabharata* we are told that when *Krishna* was returning to *Dvaraka* after the great battle fought on *Kurukshetra* battle field, *Uttanka Bhargava* was shown again his universal form which was like – “सहस्रसूर्यप्रतिमत् पावकोपमम् || सर्वमाकाशवृत्य तिष्ठतं सर्वतोमुग्रम् | तद् दृष्ट्वा परमं रूपं विष्णोर्वैष्णवमद्भुतम् | विस्मयं च ययौ विप्रस्तं दृष्ट्वा परमेश्वरम् ||” seeing which he asked *Krishna* to withdraw his extraordinary form and show his earlier form – “संहरस्य पुनर्देव रूपामक्षय्यमत्तिमम् | पुनस्त्वां स्वेन रूपेण द्रष्टुमिच्छामि शाश्वतम् ||”.

It would be irrational and illogical to presume that *the Prime Existence* displayed his magnificent resplendent form only to the people of India. Since he is enveloping the entire Universe his magnificent resplendence was experience by people of the other regions of the world as well. In *Old Testament* we have the testimony of *Moses* to whom ‘*the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and behold the bush burned with fire and the bush was not consumed*’. To the astonished, astounded *Moses* he identified himself as ‘*I am the God, of thy father, the God of Abraham, the God of Isaac, and the God of Jacob*’. To St. Paul, whose Hebrew name was *Saul*, *Jesus* appeared as a ‘*light from heaven saying unto him, Saul, Saul, why persecutest thou, me?*’. When *Pascal* (17th century) experienced God it was again as *Fire*, exclaiming in wonder, “*Fire, God of Abraham, God of Isaac, God of Jacob. Not the God of the philosophers and of the learned*”.

One is inclined to accept that *the Prime Existence* by nature is ‘अचिन्त्यरूपम्’, ‘अवर्णनीयम्’, ‘न तस्य प्रतिमाऽस्ति’ *formless*, its essential character being all-pervading and all comprehensive. Though scriptures had declared in no uncertain words that *the Prime Existence* is *formless* since the human mind is limited by what he sees and knows human being will not and cannot recognize the presence of the *Almighty*, it is said that out of compassion for the devotees he presents himself in the *forms* which are familiar and therefore they require. *Arjuna* was not exception. *Krishna*

had given him divine sight to see the extra-ordinary, all-pervading, all-comprehensive indescribable experience, as if thousands of suns have exploded in the space all of a sudden and all at the same time. But seeing the unexpected sight of *Krishna's formless, eternal, immutable essence*, nothing like anything seen earlier, *Arjuna's* mind influenced and conditioned by comprehensive set of historical ideas, memories, social, cultural and religious thoughts, concepts, influences and not being fully receptive to receive new experience was confused and bewildered, perplexed and frightened. He could only discern within the brilliance *form* of the *Almighty* with which he was familiar having many faces, many eyes, with many divine ornaments and armaments, cultured garments and fragrances – “अनेक वक्त्रनयनमनेकाद्भुतदर्शनम् | अनेकदिव्याभरणं दिव्यानेकोद्यतयुधम् || दिव्यमालांवरधरं दिव्यगंधानुलेपनम् | सर्वाश्रयमयं देवमनंतं विश्वतोमुखम् ||”. In fact *Krishna* reveals as much as *Arjuna* could be receptive. Therefore if he has shown unexpected sight it is because he wanted *Arjuna* to know that *Krishna* is not what *Arjuna* had all the time assumed him to be. But seeing the strange sight, *Sanjaya* recounts, *Arjuna* was struck with amazement, overwhelmed with hair standing on end and bowing with folded hands said – “ततः स विस्मयाविष्टो हृष्टरोमा धनंजय | प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ||”.

Then in beseeching, earnest tone *Arjuna* said “पस्यानि देवांस्तव देव देहे सर्वास्तथा भुतविशेषसंघान् | ब्रह्माण्मीशं कमलासनस्थनृषींश्च सर्वानुरागांश्च दिव्यान् || अनेकवाहूदरवक्त्रनेत्रं पश्यामि त्वा सर्वतोऽनंतरूपम् | नांतं न मध्यं ना पुनस्तवादि पश्यामि विश्वेस्वर विश्वरूपम् || . . पश्यामि त्वां दुर्निरीक्ष्यं समंताद् दीप्तानलार्कद्युतिमप्रमेयम् . . पश्यामि त्वां दीप्तहुतासवक्त्रं स्वतेजसा विश्वमिदं तपंतम् . . दृष्ट्वाद्भुतं रूपमिदं तवोगं लोकत्रय प्रव्यवस्थितं महात्मन् . . रूपं महत्ते बहुवक्त्रवेत्रं महाबाहो बहुबाहुरूपादम् . . नभस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् | दृष्ट्वा हि त्वां प्रव्यथितांतरात्मा धृति नविंदामि शमं च विष्णो ||”. This did *Arjuna* see *Krishna's* multi-facet *body-form* with many faces, many eyes, many hands and many feet, with grinding teeth and fleshing red eyes, in which form many gods seem to have been established, enveloping the earth, sky and the space. Seeing this extra-ordinary form *Arjuna* did not experience that he is but a fragment of this vast personality. The battle had not yet started but he was seeing *Kauravas* along with *Bhisma, Drona, Karna* and other soldiers entering the open mouth of the great being, “दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि | दिशो न जाने लभे नशर्म प्रसदि देवदेवेश जगन्निवास || अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः | भीष्मो द्राणिः सूतपुत्रस्ताथाऽसौ सहास्मदीयैरपि योधमुखैः || वक्त्राणि ते त्वरमाणा विसंति द्रष्ट्राकरालानि भयनकानि | केचिद्धिलग्ना दशानांतरेषु संदृष्यंते चूर्णीतिरूत्तमांगैः || . . लेलिह्यसे ग्रसमानः समंतल्लोकान् समग्रान् वदनैर्ज्वलदिभः | तेजोभिरापूर्य जगत् समग्रं भासस्तवोगाः प्रतपंति विष्णोः ||”.

Desperate to know more about this strange manifestation *Arjuna* pleads – “आख्याहि ने को भवानुग्ररूपो नमोस्तु ते देववर प्रसदि | विज्ञातुमिच्छामि भवंतमाद्य न हि प्रजानामि तव प्रवृत्तिम् ||”. In reply *Krishna* replies in a voice that will shake any one out of their wits – “कालोऽस्मि लोकक्षयकृत् प्रवृद्धो लोकान्समहर्तुमिह प्रवृत्ततः | ऋतेऽपि त्वा न भविष्यमति सर्वे येऽवस्थिताः प्रयत्निकेषु योधाः ||”. I am the inexorable *Time*, *World-destroyer*, grown mature to subdue the worlds. Even

without any help from any one the warriors arrayed here will be destroyed. *Bhagavata Purana* says that even as the clouds dispersed in the space cannot comprehend, though driven across the immense energy and power of the *Vayu*, the deity presiding over the winds, even so creatures in the primordial world cannot comprehend the immense, extraordinary energy and power of *the Prime Existence* – “तस्यैतस्य जनो नूनं नायं वेदोरयविक्रमम् | काल्यमानोपि बलिनो वायोरिव घनावलिः ||”. *Athervaveda* describes *Time* as speeding horse with seven reigns, which the man *Wisdom* knows how to mount, “कालो अश्वो वहति सप्त रश्मिः ... तां अरेहान्ति कवयो विपश्चितः ||”. *Mahabharata* describes the creative and destructive functions of *Time*, काल – “कालः पचति भूतानि कालः संहरते प्रजाः | कालः सुप्तेषु जागर्ति कालोहि दुरतिक्रमः ||”. Because of the काल, winds blow, because of the काल, the rains fall, unless the *Time* comes the seeds do not sprout and become plants and trees, the rivers do not flow, creatures do not become energized, women do not conceive and give birth, unless the *Time* comes seasons will not change, unless the *Time* comes young ones will not be fertile, unless the *Time* comes death will not come, though some say they have killed and others say that they have been killed unless the *Time* comes no one kills or is killed. Every takes place as नियति – as *Providence* – “कालेन शीघ्राः प्रवहति वाताः कालेन वृष्टिर्जलदानुपैति | कालेन पद्मोत्पलवज्जलं च कालेन पुश्र्यति वृक्षाः || कालेन कृष्णाश्च सिताश्च रात्यः कालेन चन्द्रः परिपूर्णविम्बः | नाकालतः पुष्पफालं दुमाणां नाकालवेगाः सरितो वहति || नाकालमत्ताः खगपन्नगाश्च मृगद्विपाः शैलमृहाश्च लोके | नाकालतः स्त्रीषु भवन्ति गर्भाः नायान्त्यकाले शिशिरवृष्णवर्षः || नाकालतो म्रियते जायते वा नाकालतो व्याहरते च बालाः | नाकालतो यौवनमभ्यपीत नाकालतो रोहति बीज गुप्तम् || . . सर्वा नैवैष पर्यायो मर्त्यान् स्पृषति दुःसह | कालेन परिपाक्त्वा हि म्रियन्ते सर्वपार्थिवाः || . . हंतीति मन्यन्ते कश्चिन्न हंतीत्यापि चापरः | स्वभवमस्तु नियतौ भूतानां प्रभवाप्यौ ||”.

नियति – *Providence* means *divine Intent*, *Time*, as *the Prime Existence* determines according the actions performed in earlier lives. Therefore accepting नियति is accepting *Divine Intent* through indisputable unquestionable absolute surrender to *will* of the *Prime Existence*. Any performance of actions other than as a sacrifice and contrary to नियति, the *Divine Intent* with presents itself ऋत and धर्म is fraught with danger. Any thing that is contrary to नियति, the *Divine Intent* needs to be avoided and is in agreement or harmonious needs to be accepted. ऋत and धर्म are the foundation for keeping the creation in order and forces in nature in ecological balance.

If according to ऋत and धर्म one is obliged to renounce the primordial life and live the life of mendicant listening, thinking, reflection and meditation then that it is his bounden duty, स्वभाव कर्म according to स्वधर्म. If according to ऋत and धर्म one is obliged to live in the primordial life struggling, combating the forces of *Darkness* then that it is his bounden duty, स्वभाव कर्म according to स्वधर्म. It is said if every one preforms action according to ऋत and धर्म then every thing that happens would be according to नियति, the *Divine Intent* – “प्राप्ते काले संहरति यथावत् स्वतं कृता प्राणहरा प्रजानाम् | अत्मानं वै

प्राणिनो घ्नन्ति सर्वे नैतान् मृत्युदण्ड प्राणिहीनस्ति | तस्मान्मृतान् नानुशोचन्ति धीरा मृत्युं ज्ञात्वा निश्चयं ब्रह्मसृष्टम् ||”. In fact *Bhisma, Drona, Karna, Jayadratha* are already dead having been killed by काल,, according to नियति, the *Divine Intent* as *Krishna* encourages, gives confidence to *Arjuna* be ready to fight *Kauravas*, the forces of *Darkness*, saying – “तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् | मयेवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यवाचिन् || द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् | मया हतांस्त्वं जहि मां व्ययिष्ठा युध्यस्व जेतासि रणे सपत्नान् ||”.

Human beings generally do not remember or conveniently overlook the past, do not try to understand the present and without reason spends time desiring things and situations, circumstances events in future. He fails to remember that it is his bounden duty to perform actions, स्वभाव कर्म according to नियति, the *Divine Intent* which presents ऋत and धर्म as his स्वधर्म, performs actions according the influence of senses desiring this not provided to be made available in the future.

Arjuna's mind was already in an unsettled, confused and bewildered having seen the extraordinary, indescribable vision hitherto never seen and listening to the words hitherto never heard. Therefore, realizing that what he had till then considered as his brave deeds were all due to the energy infused in him by *the Prime Existence*, he was no more in a position to be receptive to the perennial *divine wisdom* and with his *ego-sense* complete crushed he was at loss to know which way he should turn his sight, his ears, his hands and his mind. Sanjaya says _ “एतश्चुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरिटी | नमस्कृत्वा भूय एवाह कृष्णं सद्गदं भीतः भीतः प्रणम्य ||”. In fact even in normal condition a person cannot remain with mind at peace and restrained how can *Arjuna* respond with positive peaceful mind?

Normally a person bows once. He may bow a deity more than once, but a man who bows repeatedly is one who is frightened - ‘भीतभीतः प्रणम्य’. Since the Prime Existence is all-pervading, comprehensive experience, facing whichever direction or in whatever fashion he bows it would have reached the Lord. But when *Arjuna* bowed down to *Krishna* again and again it was not as surrender but as one surprised seeing the extraordinary vision. If such shock and surprise is positively directed it sure to be transformed in spiritual awakening. But that state was to come to *Arjuna* much later. At this moment he was bowing not as sign of surrender but of out confusion and fear.

The Prime Existence knows the death, of each one’s devotion and extent of his capacity. Therefore he reveals as much as the devotee can effectively and positive receive. *Arjuna* was familiar with *Krishna's* ‘अणोरणीयान्’ form and has been privileged to see the ‘महतो महीयान्’ form. *Krishna* was eager to show him his extraordinary, out of the world divine resplendence but *Arjuna* was not yet ready and qualified to experience full and comprehensive enlightenment of *the Prime*

Existence. He recalls with trepidation in heart the occasions when assuming that *Krishna* was distinct from him and he was distinct from *Krishna* he had called him as his friend and companion, through casualness, in jest or fondly the times when together, when playing and dining, alone or in the company of others. Therefore with fear in his heart and confusion in his mind he prays *Krishna* to pardon him. Because he truly is the great god, the creator of all moving and unmoving creatures, there being none others equal to him, then how any one can be superior to him.

Arjuna is truly penitent and bowing and prostrating again and again he prays him to shower his grace on him as a father would on his son, friend to one's friend, a lover would on lover – “तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहामीशमीड्यम् | पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ||”. Unable to see his resplendent form, hitherto never seen but creating fear in heart, *Arjuna* pleads that to reveal him again his earlier pleasing human form – “अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन व प्रव्यथितम् मनो मे | तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास || किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वं द्रष्टुमहं तथैव | तेनैव रूपेण चतुभुजेन सहस्रबाहो भव विश्वमूर्ते ||”.

One must understand that when living his temporal life, *Krishna* did not have or conduct himself in primordial world in a *form* with four hands holding, the discus, conch, mace in hand, though it was surely the one in which the sensitive devotees perceived and described him. *Krishna* is one of the most kind and compassionate person, who realizes the difficulty which *Arjuna* faces Therefore he tells him that there is no difference between the supremely luminous, universal, infinite and prime form which was shown to him and never seen or rarely seen by any one earlier or his human form familiar to him. The difference if any seen is the difference between the primary form and the ornaments created out of that primary gold. The supremely luminous form cannot be seen through acquiring wisdom contained in the *vedic* scriptures, through sacrifices, study, charity or austerities or has seen by any one earlier – “मया प्रसन्नेन तवाजुनेदं रूपं परं दर्शितमात्मयोगात् | तेजोमयं विश्वमनंतमाध्यं यन्मे त्वदन्येन न दृष्टपूर्वम् || न वेदयज्ञाध्यनैर्न दानैर्न च क्रियभिर्न तपोभिरुग्रैः | एवरूपं शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ||”.

When *Krishna* had shown his extraordinary resplendent form, which even gods desired to see “सुदुर्दर्शमिदं रूपं दृष्टवानसियन्मम | देवा अपयस्य रूपस्य नित्य दर्शनकाक्षिणः ||” he desired to enlighten him of *the Prime Existence*, not frighten him. Therefore, *Sanjaya* says with utmost compassion *Krishna* reveals to him again “स्वकं रूपं”, his earlier pleasing human form – “दृष्टवेदं मानुषं रूपं तव सौम्यं जनार्दन | इदानीमस्मि संवृत्तं सचेताः प्रकृतिं गताः ||”. Seeing *Krishna's* earlier human form *Arjuna's* mind became settled. Indeed, only when one surrenders to *Krishna* with devotion performs actions as and by way of sacrifice, detached from senses and desires for all kinds of sense objects, bearing no ill will to any one else – “मत्कर्मकृन्मत्परमो मदभक्तः सङ्गवर्जितः | निवैरः सर्वभूतेषु यः स मामेति पांडव ||”. Only then *Krishna's* real essence becomes available – “भक्त्या त्वनन्यया शक्याहमेवविधोऽर्जुन |

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥”. In *New Testament* it is said, “*Whoever shall speak a word against the Son of man, it shall be forgiven ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven*”. Likewise, those who do not understand *Devaki’s* son, *Krishna* and therefore do not worship, they are forgiven, but those who do not understand the divine essence within *Devaki’s* son, *Krishna’s gross form*, for them there is no excuse or defense, because for there would be no deliverance nor salvation.

ooooo



Chapter XII

Yoga of Devotion

For embarking on spiritual journey it is not important whether there is a god or not but it is important that if there is one then how he can be accessed and experienced. It is like the person who seeing the waves rising high on the surface of the sea desires to investigate the depth of the Ocean. In fact for those who are attracted seeing the limited rise and fall of the waves the immeasurable depth of the Ocean is not an attraction. Similarly for one who is attracted seeing the limited sense objects of the primordial world the infinite, vast, comprehensive *Prime Existence* is not the subject of his interest, attention, consideration or concentration. Only those who dive deep in the ocean see the depth, only those who detach themselves from the limited sense objects of the primordial world making their mind pure and heart perfect experience the infinite, vast, comprehensive *Prime Existence* in their heart.

In fact it is not so much relevant whether one is orthodox believer or unorthodox non-believer, it is important whether one is relentless questor or an unquestioned disbeliever. Because if one is unquestioned disbeliever he can over a period being informed of the facts and through relentless quest unorthodox non-believer may become orthodox believer. In fact if the intent is honest and perseverance is precise and perfects then every query, every doubt will be transformed with receptivity (श्रद्धा) firmed up and strengthened with certainty of the direction chosen, every instrument, medium employed, every step taken will lead undoubtedly and certainly to the goal sought. *Shankara* defines मुमुक्षता as the constant and continuous quest to find out how and using what methods deliverance from the primordial world - “संसारबंधनिर्मुक्तिः कथं स्यात् कदा विधे | इति या मुमुक्षता बुद्धिर्वक्तव्या सा मुमुक्षता ||”. *Guru* shows the *Path to Perfection*, the disciples traverse the *Path* shown by the *Guru*. So long the disciple traverses the *Path* shown by the *Guru*, disciple remains the disciple and *Guru* remains the *Guru*. When becomes qualified with the *Knowledge* communicated and there remains nothing more to be communicated then the disciple no more remains a disciple but becomes qualified like *Guru* to experiences the *Wisdom of the Prime Existence*, *Guru* himself becoming the luminous divine being.

Devaki's son *Krishna* started his journey as a disciple of *Ghora Angiras* having been enlightened of his essence as the *indestructible* (अक्षितमसि), *immutable* (अच्युतमसि), the *very essence of life* (प्राणसंशितमसि) and having traversed the *Path to Perfection* through receptivity, thinking, reflecting and meditating became very *Universal Teacher* (गुरु) a *great Person* (पुरुषोत्तम), the *Supreme Self* (परमात्मा). Initially for *Arjuna*, *Krishna* was a more of a friend and companions than a teacher or *Guru*. Therefore the communication was earlier on temporal level through reasoning and advice slowly changing as *Teaching* on spiritual level as communication (उपदेश) and commandment (आदेश). But so long as *Arjuna* is on the temporal level he may be agree with the reasoning but rarely one would accept as belief.

Normally for one who is submerged in the pleasures and pains in primordial world apart from the temporal thoughts no other thoughts come in mind. Therefore, one who thinks even for a moment about the things other than primordial pleasures and pains should be considered as one who is one step ahead on the *Path to Perfection*. *Krishna* has already assured that in this *Path* no effort is ever lost nor any obstacle prevails, even a little step taken on this *Path* is one step forward saving one from great danger – “नेहाभिक्रमनाशोऽस्ति प्रत्यवायौ न विद्यते | स्वल्पमस्य धर्मस्य त्रायते महतो भयात् ||”. If considered dispassionately every one is traversing the *Path* to perfection though they are not aware they have been of the *Path* and how much distance they have traversed. Some may have traversed far ahead without knowing that they have almost reached their destination, the final goal flashing in their mind all of a sudden as it happened to *Valya*, the hunter or the *Tulasirama Dube* who in a fraction of a moment the former became *Sage Valmiki* and the latter became *Sant Tulasidas*.

Since no effort is lost on this *Path* every action performed and every question asked are as important as the replies given. Because *Arjuna* has seen in the primordial world persons who have experienced *the Prime Existence* manifest as *रूप* (*divine form*) in which *नाम* (*divine essence*) is firmly established, sincerely and consciously following ऋत, the cosmic law and adhering to धर्म, the rules of righteousness have performed worship, recitation with devotion. Therefore he asks *Krishna* that whether *the un-manifest formless Prime Existence* can he also experience – “एवं सततयुक्तानां ये भक्त्यास्त्वां पर्युपासते | ये चाप्यक्षरमव्यक्तं तेषां योगवित्तमाः ||”.

In fact, the question which *Arjuna* asks *Krishna* are like the question which a river might be asking the Ocean from which direction if it flows will it reach the Ocean? *Chandogya Upanishad* says that the rivers flow eastward and the westward from sea to sea becoming the very sea. There they know not that it is from this source or it is from that source – “इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पश्चिच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता तथा यत्र न विदुरियमहमस्मीयमहमस्मीति ||”. *Krishna* says just as the

river from whichever it flows reaches in the end the Ocean, the devotee from which ever he traverses the spiritual *Path* he will reach the divine abode of *the Prime Existence* – “मय्यावेश्य यतो मने ये मां नित्ययुक्ता उपासते | श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥”. Those who approach with mind fully receptive and with concentrated attention, *the Prime Existence* dwelling within one’s heart with no form at all will be revealed to them and they will unconsciously and easily effortlessly enter within that *Prime Existence* as rivers enter the vast ocean and merge without being able to be identified whether this *Ganga* or *Yamuna*, *Kaveri* or *Narmada* – “ये त्वमक्षरमनिर्देशयामव्यक्तं पर्युपासते | सर्वत्रगमचिन्त्यं च कूटस्थमचलं धृवम् ॥ संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः | ते प्राप्नुवन्ति मामेव सर्वभूहिते रताः ॥”. “ये त्वमक्षरमनिर्देशयामव्यक्तं पर्युपासते ॥” means those who worship as the immutable unmanifest, formless one. उपासना means worshipping with uninterrupted, unbroken concentrated attention similar to the uninterrupted, unbroken flow of oil as *Shankara* describes it – “उपासनं नाम यथा शास्त्रं उपास्यस्य अर्थस्य विषयेकरणेन सामीप्य उपगम्यं तैलधारावत् समानप्रत्ययप्रवाहेण दीर्घकालं यत् आसनं तत् उपासनं आचक्षते ॥”.

उपासना becomes effective tool not when one considers how far he is from *the Prime Existence* but taking which direction, using which means and traversing which path he can come towards *Prime Existence*. If the seeker uses means and the path suitable, appropriate to his attributes and inclination then the access to *the Prime Existence* becomes smooth and easier, or else if the path unsuitable, inappropriate to his attributes and inclination then the access becomes tortuous and difficult. For one who is used to be influenced by the senses access to the immutable indestructible formless *Prime Existence* is difficult – “क्लेशोऽधिकतरस्तेषामव्यक्तसक्तचेतसाम् | अव्यक्ता हि गतिर्दुःखं देहविद्भिरवाप्यते ॥”. *The Prime Existence* is accessible only to those ones whom *the Prime Existence* chooses – “यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥”.

In fact the search for *the Prime Existence* is as difficult as it appears easy. One must remember that instruments of senses are positioned to see the external world, not the internal one. But at the same time what is seen externally is the reflection of what is inside. If one desires to revolutionize one’s life then one should beginning from inside not from outside. Generally common people due to the limited scope of their senses are not in a position to know, even when explained variously how *the Prime Existence* Is, looks, conducts, how and in what manner he could be experienced. But the difficulty does not arise from *the Prime Existence* but from the seeker’s side, how far he is from *the Prime Existence*. If the seeker seeks facing the wrong direction then the search for *the Prime Existence* will not be easily available. If the seeker seeks facing the righty direction then the search for *the Prime Existence* will be available from where he is, without having

to go anywhere or performing any other action. *The Prime Existence* is not dependent of any idea but the idea help in searching *the Prime Existence*.

Therefore, they are provided signs and symbols, examples and instances, shapes and form as means to understand the un-understandable formless *Prime Existence*. उपासना becomes effective only when the seeker goes beyond these signs and symbols, examples and instances, shapes and forms and observes as a man of Wisdom the palpable presence of *the Prime Existence* throbbing within and energizing the entire creation without, then *Krishna* says that such one surrendering the performance his actions and the fruits accrued therefrom to him then with all his doubts are cut asunder he becomes delivered from the cycle of birth and death,— “ये तु सर्वाणि कर्माणि मयि सन्त्यस्य मत्पराः | अनन्येनैव योगेन मां ध्यायन्ते उपासते || तेषामहं समुद्धर्त मृत्युसंसारसागरात् | भवामि न चिरत्पार्थ मय्यावेशितचेतसाम् ||”.

Krishna is aware that human beings influenced by senses and the powerful ego sense associating his external human form with the self within consider pleasures of the body as the pleasure of the self. Therefore even as he constantly tries to increase the pleasures of the self, becomes worried and concerned that with the destruction of the body the pleasures will no more be available to him. Therefore his constant endeavor is to make mind and body stable as the instrument for enjoyment of the pleasures. *Krishna* knows that this is fruitless effort, therefore he says that one should turn one’s mind and attention inside only then will *the Prime Existence* will be luminous – “मैयेव मन आधत्स्व मयि बुद्धिं निवेशय | निवसिष्यसि अत ऊर्ध्वं न संशयः ||” and if the mind is not easily restrained then one should try through yogic practice, whereupon *the Prime Existence* will surely attained – “अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् | अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ||”. As earlier said using the sensory instruments not for the satisfaction of the senses but for elevation of the soul, performing actions as duty-bound, without any attachment to the fruits of action one must keep one’s mind and receptivity completely open, whereupon *the Prime Existence* which dwells within will be experienced.

Krishna realizes that human beings generally are unable to uproot desires arising from their minds; therefore he hesitates to traverse on spiritual Path. In that case he suggests that if that is not possible then they should try to give up the fruits resulting from the desires – “अथैतदप्यसक्तोऽसि कर्तुं मद्योगमाश्रितः | सर्वकर्मफलत्यागं कुरु यतात्मवान् ||”. Ordinary human being worshipping a form, an icon or a statue, or reciting the god’s name or singing *Bhajans* desires to see his divine resplendent form. But rarely does one studying the scriptures, accepting that the body is mortal but the self within the body is not, follows the cosmic law and the rules of righteousness with strict austerity and perfected penance to experience the divine resplendence of *the Prime Existence*.

The Prime Existence does not overpower or overwhelm the seeker with his awe-inspiring personality. He is helpful, supportive, cooperative, accommodating like a father is towards his son. Therefore he has provided many paths, direction, forms, means and methods for the seeker having said – “एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे | कर्मजानविद्धि तान् ज्ञात्वा विमोक्षयसे ||”. Therefore the man of *Wisdom* knowing the mortality of the body and the immortality of the *self*, with no constraints whatsoever on mind accepting among the various paths, direction, forms, means and methods the most suited to his attributes and inclination traverses the *Path to Perfection*. One need not wait endlessly for *the Prime Existence*; he is not far for he is nearer than the breath one breathes. Knowing that man’s mind is fickle, wavering, indecisive if the seeker takes one step then he supports and energizes him making his mind unwavering, steadfast, resolute to take the next step. Birth is an opportunity given to every one to persevere to traverse the *Path to Perfection* and primordial life is the playing field. If the seeker is unaware of the path, the direction, the means and methods he need not worry or be concerned.

The knowledge acquired through verbal description, represented through signs and symbols, forms and icons given in scriptures, though not final being limited by seers’ limited empirical and psychological exposure, can become working basis for spiritual enlightenment of *the Prime existence*. But enlightenment through listening the words of *Wisdom* contained in the scriptures, being receptive, reflective and meditative on the *Wisdom*, the spiritual *essence* is more preferable than the temporal *Knowledge* acquired from scriptures. Therefore *Krishna* says that better is *Knowledge* than practice, better than *Knowledge* is meditation, better than meditation is renunciation of the fruit of action, whereupon follows eternal peace - “श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्दधानं विशिष्यते | ध्यानात्कर्मफलत्यागस्याताच्छान्तिनन्तरम् ||”.

When one acquires spiritual enlightenment then he sees the *divine essence* of *the Prime existence* in every thing in creation, in every part and particle, in fire and air, wind and the space, in the trees and rivers, in the flowers and the fruits, in the fish that swim, the worms that crawl, the birds that fly, the animals that trot and the humans that wander, when sitting, sleeping, waking, eating and walking and through every moment. Therefore *Krishna* says that such one freed from ego-sense bears ill will towards none, is friendly and compassionate and even-minded towards all, with mind and understanding surrendered is ever content, self-restrained, determined and unshakable, free from joy and hunger, fear and worry, desires or demands, unconcerned untroubled, detached from actions, but never shrinking from the world, such one is dear to *the Prime existence*.

Then as said in *Isha Upanishad* – “यस्तु सर्वाणि भूतानि अत्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ||”. Indeed one who is sensitive to others and himself becomes sensitive from others he is deficient in arrogance or self-sense, who is not pleased when he gains something or is distressed when he loses something, neither exults nor hates, neither grieves nor desires, equal to friends and foes, to the good and the evil, cold and the heat, equal in pleasures and pains, same and equal in contrary and contradictory situations, restrained in speech and detached from fixed abode and firm in mind such one is dear to *the Prime existence*.

When Krishna refers to some as ‘स मे प्रियः’ or ‘मद्भक्तः मे प्रियः’ it should not be construed that *the Prime existence* has selective approach towards people at large, and therefore makes distinction among creatures, because he is “समोऽहं सर्व भूतानां न मे द्वेषोऽस्ति न प्रियः ||”. *The Prime existence* is impartial unbiased neutral like Sun, shedding his light on all, not taking sides concerned with those who have strayed from the *Path* as well as those who are on the *Path* – “यथा प्रकाशमत्येकः कृत्स्नंलोकमिमं रविः | क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ||”. ‘स मे प्रियः’ or ‘मद्भक्तः मे प्रियः’ means those person who are positively inclined to follow ऋत, the Cosmic Law and perform actions as laid down by धर्म are dear to him because they have rightly chosen the *Path to Perfection*. But towards those who do not follow ऋत, the Cosmic Law and धर्म the rules of righteousness he is kind and compassionate as ones who have lost their direction to the *Path to Perfection*.

Primordial world exists and survives in duality of perception, duality in perception demands choosing and selecting, preferring one and rejecting the other, where gain is not satisfaction but craving clamoring for additional gains. Absence of duality of perception is absence of choice, absence of choice is absence of preferring one and rejecting the other, choosing and selecting, the state of undivided mind, which does not desire, is without desires, is freed from desires, whose all desires are satisfied, whose desire is the *Self* itself, there the imperishable, immutable *Prime Existence* enters to reign, preside over and make the life a divine instrument to fulfill *Divine Intent* and *Divine Purpose*. Such ones who being dully receptive (श्रद्धावान्) hold *the Prime Existence* as the supreme goal and abode follow the perennial, immortal *Wisdom* - the अव्यय योग, they are extremely dear.

सत्य, *the Prime Existence* is one unitary principle, in essence non-dual though appears in primordial world as dual and diverse manifestation. The dual and diverse manifestation in the primordial world is reflection, a mirage, ignorance, अज्ञान, therefore असत्य, not *the Prime Existence*. सत्य, *the Prime Existence* ever exists, therefore when the reflection, a mirage ceases to exist then *the Prime Existence*

shines in its own *Wisdom* - ज्ञान, the luminous light, resplendence. Therefore अज्ञानी unwise person is one whose mind is filled with reflection, mirage, ignorance, अज्ञान, therefore असत्य, not *the Prime Existence*. Man of *Wisdom*, ज्ञानी is one whose mind is filled with the luminous light, resplendence, the mind having been possessed by *the Prime Existence* to reign, preside over and make human life a divine instrument to fulfill *Divine Intent* and *Divine Purpose*. Therefore every one has to perform his actions according to ऋत, the Cosmic Law and धर्म the rules of righteousness as laid down by *the Prime existence* in the very beginning itself.

00000



Chapter XIII

Yoga of the Field and the Knower of the Field

The Generally accepted copy of *Bhagavad Gita* contains only 700 *shlokas* but the one on which *Madhva* has commented contains one additional *shloka* – “प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च | एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ||” has been placed in *Arjuna's* mouth. Though *Shankara* has not commented on that *shloka*, the same is include here since *Krishna's* statement that – “इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते | एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ||” appears logical as reply to *Arjuna's* query. “इदं शरीरं” is the *form* and the one who energises the *form* is क्षेत्रज्ञ, the *essence* within, which is in accordance with the *upanishadic* statement – “तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रीयत् असौनामायमिदं रूपं इति | .. एष प्रविशत् आ नग्वागेभ्यः यथा क्षुरःक्षुरधानेऽविहितः स्यात् विश्वंभरो वा विश्वंभरकुलये ||”.

Therefore, one should know *the Prime Existence* as represented by *Krishna* is क्षेत्रज्ञ, तहए *Knower* - “क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत | क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम |”. Human beings can perceive therefore access anything that is gross in *form* but find it difficult to access things which are subtle and cannot be perceived. Therefore human beings through reasoning and rational thought study the smallest of the small, the subtlest of the subtle things in nature. But since access to the gross things is possible only through normal organs, instruments of senses and according to their attributes and inclination what one experiences as good or bad, beautiful or ugly, pure or impure, beneficial or harmful may not the same as what some one other experiences. But since in nature there are many things which are subtle and inaccessible to normal organs, instruments of senses it is not possible for all except top those who transcending the normal organs, instruments of senses and their attributes and inclination perceive with their sharp and keen sensitivity the things as they are and not what their past experiences, thoughts, ideas, concepts tradition beliefs have obliged to accept.

Therefore one whose mind is burdened encumbered with past experiences, thoughts, ideas, concepts traditional beliefs, the empirical temporal *Knowledge* cannot experience that spiritual *Wisdom* unless he first empties his mind of all that signifies as empirical temporal *Knowledge* gathered and secreted as the accumulated past experiences, thoughts, ideas, concepts, beliefs. Only then one will experience the non-dual, unitary experience of *the Prime Existence*. Therefore when *Krishna* uses the word “इदं शरीरं” he does not mean merely the *body-form* but

also includes the elements, ego-sense, intellect and the unmanifest objective and subjective aspects of being, but explains saying – “तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् | स च यो तत्प्रभावश्च तत्समासेन मे श्रुणु ||” the nature of the knower of the field – क्षेत्रज्ञ in sharp contrast to the individual field - क्षेत्र.

Arjuna has by now psychologically been drastically transformed needing spiritual elucidation than empirical amplification. If spiritual illumination is possible through temporal explanation, then so be it. One needs to remember that even though *Krishna* can become a powerful preceptor he takes care to see his words do not become instructions, directives, commandments nor does he give गुरु मन्त्र, but every word is spoken as from a friend to friend, as father would to his son, to make his mind receptively constructive. Because unlike empirical *Knowledge* which is received because one’s faith, confidence in the communicator, spiritual *Wisdom* can be communicated only to one who is fully receptive to receive what the communicator has to convey. Therefore even though the preceptor’s role ends the disciples travel does not. If the preceptor does not know the Path to Perfection or is incapable to show it to the disciple then what the preceptor speaks is of no value. If the disciple does not know where he has to traverse then any thing spoken by the preceptor becomes worthless howsoever important and valuable it may be. Therefore, in spiritual journey final decision as well as consummation comes from the disciple himself, not from the preceptor.

Krishna further clarifies that the ancient seers have variously clarified through hymns and well-reasoned commentaries *the Prime Existence* and *Brahman*, the effulgence by way of modification, – “महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च | इन्द्रियाणि दशैकं च पंच चेन्द्रियगोचराः ||” - the five great gross elements, ego-sense, intellect and the unmanifest, ten senses and mind and the five sense objects constitute the field and also desire and revulsion, pleasure and pain, intelligence and steadfastness, humility, integrity, non-violence, patience, uprightness, service to the teacher, purity, steadfastness, restraint, indifference to senses, absence of ego, perception of the cyclical birth, death, old age, sickness and pain, indifference, absence of attachment to son, wife, home and the like, impartiality to the desirable and the undesirable events, unswerving, disciplined devotion to the *Prime Existence*, love for solitary place and dislike for crowded areas, constancy in spiritual *Path* and perception of the *essence of the Prime Existence* are all said to be true luminous *Wisdom* and all that is contrary is unawareness, absence of *Wisdom*.

Krishna uses words with special meaning which need detailed explanation. Because in creation things are not expected to be and in fact do not exist as they appear to exist in the primordial life. But since the vast, comprehensive expanse of *Divine resplendence* is not accessible to human being the things as they are or are

expected to be, as they are perceived or are expected to be perceived, are required to be accepted as signs and symbols, working models, modular examples or instances to approach *the Prime Existence*. Otherwise the vast, comprehensive expanse of *Divine resplendence* will be complexly denied to human beings.

But the vast, comprehensive expanse of *Divine resplendence* will not be available in the market place but in the cloistered place where there is silence one is alone having company of none other than the signs and symbols which became the working models to take a leap to *the Prime Existence* – “मयि चानन्ययोगेन भक्तिरव्यभिचारिणी | विविक्तदेशसेवित्वमरतिर्जनसंसदि ||”. ‘अनन्ययोगेन’ means accepting that other than the one who has comprehensively pervading the entire creation there is no one other deserving to be adored – “न अन्यो भगवतो वासुदेवात् परः अस्ति | अतः स एव नः गतिः इत्येव निश्चिताव्यभिचारिणी अबुद्धि अनन्य योगः ||” as said by *Shankara*. “स एव वासुदेवोऽसौ साक्षात् पुरुष उच्यते | स्त्रीप्रायं इतरात् सर्वे जगद् ब्रह्मपुरस्सरम् ||”. *Vasudeva* is one who dwells in every thing that is created – “वासयति भूतानि स्वस्मिन् इति वासुः | सचासौ देवश्च दिव्यते इति स्वप्रकाशः स वासुदेवः इत्यर्थः ||”. *Narada* defines the word ‘भक्तिरव्यभिचारिणी’ in his *Bhaktisutras* as ‘यथा व्रजगोपीकानाम्’, pure, unsullied devotion of the cowherds of the *Vraja*. If there is no pure, unsullied devotion then the attraction is as one would use one’s devotion in a way that is considered unworthy, “तद्विहीनं जारमिव”.

One should, however, understand that because one observes in primordial world contrary and contradictory events due to the different attribute and inclination of the persons, in different places and periods in time, it does not mean that Creation is the result of contradictions. Therefore when *Krishna* speaks from the position of *the Prime Existence* even though some of his statements appear as contrary and contradictory there exists an unseen thread which binds all his words in a balanced, evenhanded, objective symmetry. Positive is the essential character of very thing in creation; negative is the aberration, deviation, anomaly. Therefore, while clarifying extensively what is to be accepted and received and what is to be denied and refused. Since in Creation there is nothing that is not pervaded by *the Prime Existence* every thing, positive as well negative forces should be accepted as flowing from *the Prime Existence* alone as light and shade. Therefore it is stated that one who is enlightened by the *Wisdom* contained in scriptures becomes luminously enlightened and the one who is influenced by the senses and sense objects becomes unenlightened obscurity and ignorant.

The primordial world is mixture of the positive and negative forces in life. One has to suffer troubles and tribulations in life even so one has to enjoy happiness and happiness. Therefore, one looks to the directions, things and situations which brings pleasures and avoids those which bring pains. But scarcely does he realize that the directions, things and situations which bring pleasures are

also the source which brings pain and sufferings. Therefore there are no directions, things and situations which bring always pleasures and no pains and sufferings. If every directions, things and situations bring pains and sufferings then pleasures will never be experienced. If every directions, things and situations bring pleasures then pains and sufferings will never be experienced. Therefore so long as the human mind is enveloped by negative forces and dualities of choosing and selecting it will not be possible to be receptive to the positive, non-dual, singular enlightenment of *the Prime Existence*.

It is said that *Sri Ramakrishna Paramahansa* captivated by the attractive form of the goddess *Kali* was incapable of transcending that form to experience the formless existence of the divine energy, शक्ति. *Totapuri* a prefect, one who has spiritual authority to guide others, seeing the obstacle in *Sri Ramakrishna's* साधना, strikes hard on his forehead when he was in trance, so that all the obstacles will be breached and *Paramahansa* would experience the supreme *Bliss of Beatitude*. But *Totapuri* though a perfected yogi had not yet experienced the indescribable experience. That *Sri Ramakrishna* was experiencing goddess *Kali's* form was *Totapuri's* problem not *Sri Ramakrishna's* problem. Therefore he scarcely was aware that *Sri Ramakrishna* was always experiencing goddess *Kali's* formless supreme *Bliss of Beatitude* and what was fondly and endearingly enjoying as the *form* was for him of subordinate or secondary importance on empirical level.

Just as *Sri Ramakrishna's* birth is an historical event even so was *Krishna's* birth. There are many sensitive seers who are witness to *Krishna's* incomparable spiritual *Wisdom* as they were of his temporal achievements. His great deed of destroying the dark forces on unrighteousness and establishing the perennial wisdom – अव्यययोग and righteousness – धर्म in the world was not lost on them. To become an effective *Guru* one need not necessarily have a human form. For *Satyakama* ox, fire, swan and bird were *Gurus*; for *Dattatreya* earth, air, water, fire, moon, bird, python, ocean, bee, elephant, deer, fish, a prostitute, child, girl, serpent, bumble bee were some of the *Gurus*; for *Ramana Maharshi* his *self* was his *Guru*. One need not communicate through words; *Dakshinamurti* communicated in silence, *Janaka* was communicated by *Yajnyavalkya* in the palace, *Arjuna* on the battle field.

Perhaps the worlds enveloped by the influence of senses and attraction of the sense objects does not realize the need for the Sun to shine, but the Sun knows that enveloped in darkness and ignorance the world needs its luminous light to enlighten the life. Therefore the Sun realizing the world's need rises in the eastern quarters without fail each day. In the same manner the *Guru* realizes the disciple's need for enlightened *Wisdom* therefore is open to the disciple. Therefore from the

very beginning when creation came in to existence it was endowed with all the supports that were pure and without defects, but later with association of senses they became vitiated. Therefore, to suffer the agonies of the hell one need not travel to hell nor one has to go the heaven to enjoy the heavenly pleasures. To suffer the agonies of death one need not die, he manages to suffer hundreds and thousand times here in this very life he is living. Man can suffer and enjoy both the agonies of hell and pleasures of the heavens here in the primordial world itself. *Krishna* has nothing new to be communicated nor any thing new to be proved; therefore beginning with simple dialogue he raises the dialogue to communication of the *perennial Wisdom* between the disciple and the preceptor, and revealing his *divine resplendence* to the one who has become a devotee.

For persons accustomed who think logically and rationally the [primordial life is great mystery. Therefore, generally the human beings suffering from various forms of agonies in primordial life, seek freedom suffering here and now rather than pleasures and bliss later in heavens. Human beings suffer in primordial life because they seek to become like gods and enjoy heavenly pleasures here in the world but influenced by senses and sense objects behave like animals engaged in pleasures of flesh. Therefore they not only do not become gods but do not behave like human beings using विवेक, their inherent sense of discrimination. But a guru who is consciously aware of the temporary, transitory, transient nature of the body-forms does not suggest any remedies on empirical level addressing oneself to the external body but understanding the disciple's attributes and inclination suggests appropriate *Path* seeking not even impermanent heavenly pleasures but eternal *Bliss of Beatitude* being spiritually enlightened by *the Prime Existence*. It is left to the disciple either becoming enlightened with the Wisdom contained in scriptures to lead one's upward, ascendant spiritual Path or becoming influenced by the senses and sense objects lead one's downward, descending Path. It is not important which Path one takes but which goal or objective he seeks on the Path which he has chosen. Communication of spiritual *Wisdom* does not flow in singular path but taking many turns and diversions flows in many streams. Therefore without being concerned with one or the other Paths one should accept the one most suitable for one's attributes and inclination and becomes wise in Wisdom, otherwise all efforts will be of no avail – “तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः | नानुध्यायाद्वहुंशब्दान् वाचो विग्लापनं हि तत् ||”.

The enlightened illumination that reveals the existence of *the Prime Existence* in every thing is in existence is the spiritual Wisdom, every that conceals reveals the existence of *the Prime Existence* in every thing is in existence is ignorance. The unenlightened mind, ignorance envelops, shrouds, hides *the Prime Existence* dwelling within each ones innermost core. Therefore one is incapable to

access the *soundless Sound* ॐ, unable to be enlightened by the Wisdom spread all around. *Krishna*, therefore describes that which is to be known and knowing which eternal life is gained – “ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।” Empirical Knowledge gathered from scriptures can be exchanged but not so the spiritual Wisdom which has to be experienced. Just as unless the husk is removed the grains will not be visible, unless the forms are transcended the formless will not be visible, similarly unless the empirical Knowledge is transcended spiritual *Wisdom* will be experienced. Therefore in *Chandogya Upanishad Aruni* tells his son *Shvetaketu* that that is the *Wisdom* knowing which the unheard becomes heard. Unperceivable becomes perceived, unknowable becomes known – “येनाश्रुतं श्रुतं भवति, अमतं मतं भवति, अविज्ञातं विज्ञातं इति ।”.

An unorthodox nonconformist person influenced by the empirical gross signs and symbols, instances and suggestion but insensitive and unreceptive to the subtle signs and symbols, instances and suggestion used on spiritual level consider the *Rigvedic* description of *the Prime Existence* – “सहास्रशीर्षा पुण्ड्रः सहास्राक्षः सहास्रपात् । स भूर्मी विश्वतो वृत्याऽत्यतिष्ठद्दशांगुलम् ॥” as odious, obnoxious, abominable the orthodox, conformist, traditional unhesitatingly accepts the *Rigvedic* description of *the Prime Existence* as a reasonable tool to understand experience the vast, all-comprehensive, all-pervading expanse of *the Prime Existence* even as Vishnu suggests one who is vast, all-comprehensive, all-pervading expanse. *Krishna*, therefore, proceeds speaking in detail about the comprehensively all-pervading, all-enveloping effulgence ब्रह्मन्, which in manifestation is neither सत्, *the Prime Existence* nor असत्, absence of सत्, *the Prime Existence*, who has neither beginning nor end, spreading his range in every direction, with sight, awareness, appearance on all sides – “सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥”, paying attention to every thing, dwelling in the entire creation. Appearing as one possessed of attributes yet transcending them, unattached yet supporting everything, detached from senses yet reveling in them, being within all beings yet present without, unmoving as well as moving, subtle yet gross enough to be known, far away yet closer than the close one, undivided yet appearing as divided, supporting the creatures, destroying and creating them again.

Generally *the Prime Existence* being subtle is not visible “अकृत्नो हि सः” one becomes aware of him in the manner he becomes manifest in creation. If a person does not perceive the Light, *the Prime Existence* which is within then how will he see the Light that shines within others? Normally one sees outside as a reflection of that which is within. If there is darkness and ignorance within one’s *self* then he cannot see any reflection in any others without; only the luminous, enlightened *Wisdom* within one’s *self* reveals as a reflection the luminous, enlightened *Wisdom* in others.

If he does not see the presence of *the Prime Existence* in the *Creation* how will he see in *Krishna* ? The moment the devotee sees *Krishna* within his own *self* that very moment he will see in *Vamana* and *Rama* as he would also see *Ravana* and *Jarasandha* all performing as instruments to fulfill the *Divine Intent* and *Divine Purpose* which have been assigned to them. Because every thing that is created is the very reflection of *the Prime Existence*.

The Prime Existence which unmanifest, *formless* become on manifestation endowed with *form* and posited with in every thing that is created as the centre, cipher, the naught initiating, preserving, evolving and when the times destroying every thing for renewal and recreating the creation – “अविभक्तं च भूतेषु विभक्तमिव च स्थितम् | भूतभर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ||”. Therefore there nothing else, nothing equal nor any thing superior than *the Prime Existence*, which as the luminous enlightened *Wisdom*, luminous like thousand Suns shining all at the same time and at the same moment dwelling within beyond all ignorance as the object, the goal knowing which every becomes known through *Knowledge* – “ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते | ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ||”. Therefore one becomes aware of *the Prime Existence* within and without, as the unmoving and the moving, far away as well as close nearby.

Generally people flock to the temples, to pilgrim centres confused and confounded – “भ्रमाहं भ्रमेण त्वं भ्रमेणोपासका जनाः | भ्रमेणश्वरभावत्वं भ्रममूलमिदं जगत् || ” but rarely try to see him within their own *self*. If he shifts his sight from the outside world and directs his attention within then he will be seen there concealed in the heart, which *Krishna* has described in detail the field, the *Wisdom* and the object to be enlightened, the devotee who having been thereby enlightened becomes worthy and qualified of being one with *the Prime Existence* - “इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः | मद्भक्तः एतद्विज्ञाय मद्भावायोपपद्यते ||”. Subtle feelings emanate not from the mind but from the heart. Therefore, *Krishna* reveals to *Arjuna* not merely the *Knowledge* about the subtle feeling which is to be experience. Because only the one who is earnestly become attuned to *the Prime Existence* becomes qualified to become with *the Prime Existence*, though unknowable becomes known, though far becomes close – “परान्मुखानां गोविन्दे विषयासक्तचेतसाम् | तेषां तत् परमं ब्रह्म दूराद् दूरतरे स्थितम् || तान्मायात्वेन गोविन्दे ये नारायणश्चेतसाः | विषयस्त्यागिन्येषां विज्ञेयं च तदतिके ||”. When one becomes completely attuned with *the Prime Existence* then he realizes that in that *Existence* are established *Brahma-Vishnu-Mahesh* – “उद्गीतं एतत् परमं तुह ब्रह्म तस्मिन् त्रयं सुप्रतिष्ठक्षरम् ||”. To such one no’s obeisance’s – “बहुलराजसे विश्वोरूपतौ भवय नमो नमः | प्रबलतमसे तत्संहारे हराय नमोनमः | जनसुखकृते सत्वोदृक्तौ मृडाय नमोनमः | प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमोनमः ||”.

So long as mind is under the influence of ego and instruments of senses the human being responds to the challenges of choices, preferring one and rejecting the other, choosing one and denying the other. For every preference and rejection, choosing and denying there is beginning and an end. Therefore one cannot reach out the non-dual, limitless, infinite boundless *Prime Existence* based on reasoning and rational basis of the limited, inhibited, restricted choices, preferring one and rejecting the other, choosing one and denying the other. The non-dual, limitless, infinite boundless *Prime Existence* can be sought only when one transcends the limited, inhibited, restricted choices.

Krishna clarifies that both the *gross nature (Prakriti)* and the *subtle self (Purusha)* are both beginningless, the forms and the modes being modification in *gross nature (Prakriti)*. Though *Prakriti* and *Purusha* are eternal, perennial and beginning less forms and the modes being modification in *Prakriti* are subject to change, alteration and transformation, experiencing pleasures and pains, having beginning and end till the creation comes to an end. Therefore it is said – “कार्य कारणकर्तृत्वे हेतुः प्रकृतिरुच्यते | पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ||” the *Prakriti* is the organ of the *Cause and Effect*, instrument and the agent, *Purusha* experiencing pleasures and pains.

Krishna was not an orthodox follower but a innovator reviving the true spirit of religion, protesting and rebelling even against unreasonable traditions, even in his childhood when he protested against the tradition when his clan began worshipping god *Indra* when they should have concentrated on worshipping the Cow as their mainstay, opposing ceremonial and lavish performance of sacrifices for pleasures of heavens when their emphasis should have been performing actions as and by way of sacrifice for the welfare of the three worlds. Therefore, he tells *Arjuna* the *self* being attached to the modes – attributes and inclination born of nature enjoys and is born in good or evil wombs, whereas the great lord, the Supreme Self dwelling in the body conducts as the witness, the sanctioner, sustainer and the experiencer. The one who knows that all the actions are performed only by Nature and the performer of actions is not the self, is the true observer – “पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् | कारणं गुणस्ङ्गोऽस्य सदसद्योऽनिजन्मसु || उपदृष्टानुमन्ता च भर्ता भोक्ता महेश्वरः | परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ||”.

Spiritual *Wisdom* brings on one platform *Prakriti* and *Purusha*, the two diverse eternal existences, whereupon the emotive feelings of the *Purusha* are translated and transformed by *Prakriti* as performance of actions. *Purusha* which is primarily unmanifest becomes manifest as *Prakriti* in many forms and shapes, structures and identities, enabling the *Purusha* to be known and experienced with *Prakriti* becoming the basis and instrument. He who knows this close and

interconnected relationship between *Purusha* and *Prakriti* along with the modes in terms of attributes and inclinations, even though he performs action in the primordial world those actions will be the cause for being born again – “य एव वेत्ति पुरुषं प्रकृतिं च गुणैः सह | सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ||”.

Many *Paths* are laid down for spiritual journey. Some perform actions with detached mind as and by way of sacrifices for the welfare of the worlds reach *the Prime Existence*, some through listening, thinking, reflecting and meditating seek to gain the Wisdom of *the Prime Existence*. Yet again some others neither equipped to perform sacrifices nor qualified to perform austere penances chant the names or sing the glories of *the Prime Existence*, seeking to be delivered from the primordial worlds. It is not important which *Path* is taken or who takes the *Path* what is important is that the awareness that all human beings are entitled to pick up the *Path* according to their individual attributes and inclination, because primarily, both moving and unmoving, all are born through the union between the क्षेत्र (*Prakriti*) and the क्षेत्रज्ञ (*Purusha*) – “यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् | क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ||”. *Shvetashvatara Upanishad* says “मायां तु प्रकृति विद्यान्मायिनं तु महेश्वरम् | तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ||”. A popular verse says “शिव शक्त्या युक्तो यदि भवति शक्तः | न चेद् एवं देवो न खलु कुशलः स्पन्दितुम् ||”.

The man of *Wisdom* who is in a position to see the Ocean in the rising and falling waves will also be in a position to see *the Prime Existence* posited equally in all beings never perishing when they perish, sees *the Prime Existence* present equally everywhere, not injuring one’s true Self by the self, who sees all actions are done by nature and not by the self he verily attaining the supreme goal. When the man sees diversity in creation is centred in one single source and from that single source all diverse manifestation take forms then he becoming a man of *Wisdom* attains the imperishable *Supreme Self*, which exists within everything created as the focal point, with neither beginning nor any end, with neither attributes nor any inclinations, from which all creation spreads out. Even as all pervading space being subtle is not tainted, even as the luminous Sun spreading light on all in the world is not tainted, even so the *Self* within everything created does not perform any actions and therefore is not tainted – “यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते | सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते || यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः | क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ||”.

What Krishna spoke I detail about the prime Existence is difficult to understand and assimilate, but surely it is not impossible. One should not in the first instance fall prey to the flowery words of the confused bewildered people, who thinking themselves enlightened and wise beckon other to follow and fall in the dark pit in which they already reveling in. On the other hand one must admit

honestly and accept consciously the ignorance which has enveloped one's being and reach out to be enlightened to the luminous light and resplendence of *the Prime Existence*.

Though Krishna began his communication in a temporal context using words and instances which were used in common interaction, dialogue every word spoken was endowed with from the beginning with spiritual solemnity, significance and seriousness which though *Arjuna* did not appreciate not being fully receptive, soon the light of *Wisdom* started breaching his every pour of his being leading from wonder to incomprehension, in spite of *Krishna* showing his resplendent divine form. But darkness and delusion does not last long the moment the luminous Sun rises on the eastern horizon bewilderment and confusion depart leaving the world wise in *Wisdom*.

In *Rigveda* we have the well-known *Mrutyunjaya mantra* – “त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् | उर्वारुकमिव बन्धनात् मृत्योर मुक्षीय मामृतात् ||” which people in ignorance and erroneous belief generally recite praying *Shiva* when one close to them is on death bed, to extend his life in his degenerated, decayed mortal human body and not to save his immortal soul in its future journey. Therefore *Krishna* says that those who see the distinction between the क्षेत्र, *Prakriti* and क्षेत्रज्ञ, *Purusha* with the eye of *Wisdom* and the deliverance is from क्षेत्र, *Prakriti* and not from क्षेत्रज्ञ, *Purusha* they being delivered from mortal, becomes released in the immortal सत्य, *the Prime Existence* – “क्षेत्रक्षेत्रिज्ञयोरेवमन्तरं ज्ञानचक्षुषा | भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ||”.

00000



Chapter XIV

Yoga of the Classification of Attributes

The Prime Existence is not within the scope of one's vision, no one has seen it with human eye, no one has thought with mind since the mind can think only of the known not think about the unknown therefore apprehended by mind and experienced by heart from moment to moment, with full attention as some impulse that cannot be thought about, imagined, formulated, pictured, therefore neither accepting nor denying, neither condemning nor justifying. It is only one ceases imagining, formulating, picturing, neither accepting nor denying, neither condemning nor justifying that one understands and acknowledges as the *upanishadic* seer said – not this, not this, for there is nothing whatsoever that exists here is like this. That verily is what *the Prime Existence* is – “अथात आदेशः, नेति नेति, न ह्येतस्मादिति नेत्यन्यपरात्परमस्ति | अथ नामधेयम् सत्यस्य सत्यमिति . .|”.

No one can lead another to सत्य, *the Prime Existence*, because सत्य is infinite, being limitless, unconditioned, unapproachable. When the quest stops and seeking ceases, when mind is still and even the intellect does not stir then सत्य, *the Prime Existence* is understood, with speech returning without being able to speak about it. No one can teach another to be an artist; another can only give you the brushes and canvas and show how colours are used. Thereafter, either he is an artist or he is not, that is all. Therefore a questor should be one who does not cease to ask questions till satisfactory replies are received. A seeker should be one who does not stop unless what he seeks is found. If the questor or the seeker has even a faint idea of what reply or what he seeks then the reply or the thing which he seeks will be vitiated by what he quests or seeks.

In fact in empirical life things do not exist as they appear to be or they are necessarily expected to be. Because in empirical life influenced by senses things appear attractive or unattractive, beautiful or ugly, good or bad, pure or impure, proper or pleasing. If the formless, attribute less *Prime Existence* is to be experienced then the mind and heart should be cleansed of all impurities and inauspicious influences. In his commentary on *Dakshinamurti Stotra*, *Sri Sureshvara* says that a man of Wisdom considers sovereignty over one's own self is superior than sovereignty over heavens – “स्वर्गादिराज्यं साम्राज्यं मनुते न हि पण्डितः | तदेव तस्य साम्राज्यं यत्तु स्वाराज्यमात्मनि ||”. Because unless the bright blinding rays that conceal the Sun

are veiled and masked, the true resplendence of the divine *Suryanarayana* would not be visible, even so unless the mind is detached from the influence of senses and ignorance *the Prime Existence* would not be experienced in the restrained mind and purity of the heart.

People generally consider that people are born free and it is the society that enslaves them. But since they overlook the importance of attributes (गुण) and inclination (स्वभाव) in defining the personality of creatures in every creation, *Krishna* has repeatedly been telling *Arjuna* that taking in consideration his primary obligation he should not hesitate performing his actions – “स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि |”, because every one is made to perform his actions by the attributes born of nature – “कार्यतेह्यवशःकर्म सर्वः प्रकृतिगुणः ||”, though due their ego-sense people think that they perform their actions it is the attributes (गुण) and inclination (स्वभाव) born of nature that people perform their action - “प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः | अहंकारविमूढात्मा कर्तुमिति मन्यते ||” and also pointed out to *Arjuna* that even though he becoming despondent temporarily refuses to fight the armies arrayed before him his natural attributes (गुण) and inclination (स्वभाव) will force to fight.

Krishna is aware that in spite of his long and extended discourse the spiritual advice is not seeping in fully. Therefore he makes another attempts saying “परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् | यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः || इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः | सर्गेऽपि नोपाजायन्ते प्रलये न व्यथन्ति च ||”. *Krishna* is not a professor of philosophy but the philosophy itself. He not only communicates philosophy but represents the *spiritual Wisdom* which he communicates. *Philosophy* is made up of two words *philo* – love and *sophy* – the divine. One who loves philosophy loves *Krishna*. Lover of *Krishna* understands because having attained the *Wisdom* communicated by *Krishna* he has risen to be attuned to his divine nature – “इदं ज्ञानमुपाश्रित्य मम साधर्म्य मागताः |”.

In fact for the Creation to come about as the *effect*, *the Prime Existence* is the *cause* and the primary creative *Energy* (मायाशक्ति) is the foundation - “मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् | संभवः सर्वभूतानां ततो भवति भारत || सर्वयोनिषु कौन्तेय मूर्तयः संभवति याः | तासां ब्रह्म महाद्योनिरहं बीजप्रदः पिता ||”. Therefore, रूप is the form नाम is the *essence within*, gross is the *form*, the subtle is the *essence*, Movement is the *Prakriti* (प्रकरोति यः) the immutable is the *Purusha* (स्थाणु), *Prakriti* is the योनि, *Purusha* is the लिङ्ग, *Prakriti* is the mother *Purusha* is the father. Therefore it is said in *Upanishad* do not say that the gross semen created the life, for it does not create the life. Then who creates the lie? It is the *Brahman*, the *Wise*, the *Bliss* that creates as the final gift, the one who knows this stands firmly established - “रितस इति मा वोचत, जीवतास्तात्प्रजायते | .. जात एव न जायते कोन्वेन जनयेत्पुनः | विज्ञानमानन्दं ब्रह्म रतिर्दातु परायणम् तिष्ठमानस्य तद्विद इति ||”.

Creation to be meaningful it has to burst out further, become effulgent, spread out as undifferentiated सत्य, *the Prime Existence* became effulgent, burst forth as *Brahman* differentiated as नाम-रूप. The three attributes – सत्व (luminous), रज (passion) and तामस (obscure) born of *Prakriti* bind *Purusha*, the imperishable indweller to the body - “सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः | निवध्नन्ति महाबाहो देहे देहिनमव्ययम् ||”.

When the self within identifies itself with one or the other attributes it fails to remember and recollect its eternal existence as the fragment of the Prime Existence, using mind, intellect and other instruments for self-centred satisfaction. If one seeks to rise above the three attributes which bind him to the primordial word and rise to the supernal existence then one should know the nature and character of each of these attributes. Nature’s disposition is not simple but complex becoming manifest in the three attributes not in their absolute distinct characteristics but intertwined, each one influencing the other in terms of movement of the divine power of the Prime Existence dormant, latent in unmanifest stage but become potential, overt, evident obvious creation.

The one who displays purity, health and enlightenment, pleasant relationship, and liking, love for Wisdom should be known as सात्विक, a man of luminous attributes. A सात्विक man attaches himself to satisfaction prevailing upon passion and obscurity, spreading luminous light in all directions, reaching on dissolution the world of men of supreme *Wisdom*. The fruits of a man of luminous attributes are of the nature of good deeds, causing Wisdom to arise and reaching on dissolution to higher stages.

The one who displays passion, temptation arising from craving and fascination to objects senses should be known as राजसिक, a man of passionate attributes. A राजसिक man attaches himself to passion, prevailing upon luminous and obscurity, greed, activity, performance of actions, disquiet and craving, reaching on dissolution the world of action. The fruits of a man of passionate attributes are pain and anguish causing greed and negligence and remaining on dissolution in the intermediate stage.

The one who displays ignorance, delusion in all bodies, inattention and neglect, apathy and lethargy, sleep and slumber should be known as तामसिक, obscure attributes. A तामसिक man veiling Wisdom attaches himself to laxity, slackness, casualness prevailing over luminous and passion, bewilderment, inactivity, negligence and fantasy, reaching on dissolution born in deluded wombs. The fruits of a man of obscure attributes are ignorance, negligence and error arising therefrom sinking on dissolution to the lower worlds.

People without being able to understand his vast, all-comprehensive, all-pervading personality consider *Krishna* to be human like all the rest and try to understand him piece by piece, giving importance to one part over the other. But the men of Wisdom experiencing his vast, all-comprehensive, all-pervading personality revere him as the embodiment of सत्य, *the Prime Existence*. *Krishna* makes it explicitly clear that unless one accepts the attributes as the main performers of action, they will not be able to be attuned to him as one beyond the three attributes apprehend him. Only he who rising above the influence of attributes that rise from the gross body that he becomes liberated from, birth, death old age and pain and attains immortality - “नान्यं गुणेभ्यः कर्तारं यदा दृष्टानुपश्यति | गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति || गुणनेतानतीत्य त्रीन्देही देहसमुद्भवान् | जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ||”.

Human sight is always on the gross *form* not on the subtle *essence* within the *form*, therefore associates his *form* with other *forms*, but rarely the *essence* within is associated with the *essence* in other *forms*. He believes the destruction of the *form* leads to the destruction of the *essence* within that *form*. Normally a man is not concerned or worried that death of the body, as something to be expected as normal event. What he is concerned or worried is that death of the body robs his body enjoying the wealth and possessions, kith and kin, friends and companions gathered till the time of the destruction of that body. But having sought *Knowledge* from scriptures to his queries, “को नाम बन्धः कथमेष अगतः कथं प्रतिष्ठस्य कथं विमोक्षः | कोऽसावनात्मा परमः कः अत्मा तयोर्विवेकः कथमेदच्युताम् ||” and knowing fully well that the death is of the *form* and not the *essence* within the *form* the sight of the man of *Wisdom* is more importantly on the *essence* within the *form* and not only on the *form*.

Listening to the detailed clarifications, *Arjuna* becoming intensely sensitive and earnest asks *Krishna* how creatures and primarily human beings react, behave and how the one who has transcended the three attributes behave – “कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो | किमाचारः कथं चैतांस्त्रीनाङ्गानतिवर्तते ||”. Pleased with the question asked *Krishna* replies that he who does not abhor the luminosity, the passionate or the obscurity when they arise or longs them when they cease, he who remains unconcerned, unperturbed by the modes or the attributes, but stands apart, without being irresolute indecisive, fully consciously aware that it is the attributes that act and not he himself. He who regards pleasures and pains alike, who abides in himself, who looks upon clod, stone, gold as equal, who remains the same in pleasant and unpleasant things, who is firm in mind, regarding praise and blame same, who is same in honour and dishonor, same to friends and foes, who gives up all initiative is the person who has risen above the attributes.

Generally man appears more often standing with his back towards the divine and his face towards the temporal, with his attention towards the wrong direction.

Therefore his eyes do not see what is to be seen but see that which is attractive. If his attention is directed towards the right objective then his eyes will see *the Prime Existence* in every thing he sees, because *the Prime Existence* is not far away in the space above but very much below in the vast creation spread all around. In fact, it is not important whether the journey is short or extended one, but it is important whether the first step has been taken in the right direction. Generally people see in life directing their attention towards the play of the attributes but rarely some sees divine play beyond the attributes. Since it is uncertain when the spiritual journey begins or when the journey would end, every step that is taken either could be earlier one, the intermediate or the last one. Therefore, every one has to take each step carefully because the success of the journey does not depend so much on the intensity of the austerities or the perfection of the penance of the seeker as on the luminous light cast by the teacher on the *Path* and the Grace divine grace on the seeker. If the *Path* shown by the teacher is clear and the divine grace is energetic then the journey would be accelerated and successful.

Krishna with supreme confidence and as final word says that he who devotes himself to him and to the *Divine Intent* and *Divine Purpose* with love rising above the three attributes, he is qualified and fit to become merged in *Brahman*, because *Krishna* assuredly is the abode of Brahman, the Immortal and the Imperishable, the eternal Law and the supreme *Bliss of Beatitude* – “मां च योऽव्यभिचरेण भक्तियोगेन सेवते | स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते || ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च | शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ||”.

00000



Chapter XV

Yoga of the Supreme Manifestation

सत्य, *the Prime Existence* is in essence without *form* – ‘न तस्य प्रतिमाऽस्ति’ its essential characteristic being its magnificent effulgent *form* – ‘यस्य नाम महद् ब्रह्म’ as *Rigveda* puts it. Since the effulgent *form* was inaccessible to human mind it became manifest in *diverse gross forms* with *subtle divine essence* within each of those *forms* – “रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय |”. According to imagination and in accordance with attributes and inclination the seers who experienced the indescribable divine resplendence of *the Prime Existence*, even though the speech returns without the mind being able to access that which Wisdom, Bass and Effulgence for the benefit of the people at large used various sign, symbols, sounds and forms, animate as well inanimate conceived to adore, venerate, worship, as working models - “तद् विष्णोः शालग्रामः |”, “नामोपास्व ब्रह्मेति ब्रह्मबुद्ध्या | यथा प्रतिमां विष्णुबुद्धयोपास्ते तद्वत् ||” as *Shankara* puts it.

Therefore, even though *Krishna* showed *Arjuna* his formless divine resplendence which was shining as if thousand Suns were shining in sky all at once, he identified *Krishna* with the traditional forms known to him saying “किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम् | पश्यामि त्वां दुर्निरीक्ष्य समन्ताद्दीपतानलार्कद्युतिमप्रमेयम् ||”. God appeared to *Moses* “in a flame of fire out of the midst of a bush; and behold the bush burned with fire, and the bush was not consumed. Similarly when *Pascal* (17th century) experienced God it was again as Fire as was recorded by him on parchment with flaming Cross and few words around it – “*Fire, God of Abraham, God of Isaac, God of Jacob. Not the God of the philosophers and of the learned. Certitude. Joy. Certitude*”.

Scriptures use conventional signs and symbols, notes, notations and words, by necessity as social agreement as to what shall stand for what things, so the members of every society of a particular place and partaker time are in agreement by bonds of association and communication since that which has no form, which can neither be accessed through senses or through mind needs to be known by others. The purpose of education is to promote all persons to learn and accept certain mutually accepted signs and symbols, notes, notations and words so that they may be fit to live and hold the society together guided by common social, cultural and religious principles. Signs and symbols, notes, notations and words reduce

experience over a period of time to one time comprehension through communication.

In Hindu philosophy *Ashvattha*, the *pepul* tree has been one of the earliest dominant symbol used in *Rigveda*, which later came to be used in *Upanishads* and the same was used by *Krishna* here to describe संसार - the primordial life, because only when one detaches oneself from that the *Prime Existence* becomes accessible – “ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् | छन्दांसि यस्य पर्णानि तास्तं वेद स वेदवित् ||”. *Shankara* commenting on this verse explains ‘ऊर्ध्वमूल’ as that which is subtler than *Time* and being the cause, eternal, and great – ‘ऊर्ध्वमूलं कालतः सूक्ष्मत्वात् कारणत्वात् नित्यत्वात् महत्वाच्च उच्यते ऊर्ध्वमूलः इति |’. Unmanifest effulgent *Prime Existence* is endowed with power of transformation is said to be the source therefore this tree of primordial life – ‘ब्रह्म अव्यक्तं मायाशक्तिमत् तत् मूलं अस्येति सोऽयं संसारवृक्षः ऊर्ध्वमूलः |’ . .

“अधश्चोर्ध्वं प्रसूतास्तस्य शाखा गुण प्रवृद्धा विषयप्रवालाः | अधश्च मूलान्यनसिन्ततानि कर्मानुबन्धीनि मनुष्यलोके ||”. ‘अधश्चोर्ध्वं प्रसूतास्तस्य शाखा’ the branches spread wide above and twigs are below like attributes and senses objects nourishing as वासनाs, the roots spreading below binding the people to the primordial world. *Asvattha*, the tree of primordial life is neither one complex mystery having neither beginning nor any end, which does not last even a day, perishing every moment of its existence. Though every thing in creation is subject to change, alteration, transformation, what one sees is in truth as it is, as it is expected to be seen. But it is neither seen as it is nor as expected to be seen but contrary to what is nor expected to be seen. The real form of this *Asvattha*, the tree of primordial life is not seen here because of its mystical nature, having neither beginning nor any end, not even any foundation, basis for being seen.

In the primordial world, the mind rushes where there is duality, choice. *The Prime Existence* on the other hand is unmoving, swifter than the mind. The senses do not reach there, it being ahead of the senses. Though it stands still outstrips all, the air within that supporting the activities of the beings, moving or not moving, being far and yet near, within and without all beings, says *Isha Upanishad*. Through senses the manifest forms can be seen not the unmanifest *Prime Existence*. Therefore to access and explain the indescribable *Prime Existence* scriptures use empirical signs and symbols, sounds and words and yet *the Prime Existence* beyond the mind’s reach One will be wise to the mystery only when one cuts the branches with sword of non-attachment to this *Asvattha*, the tree of primordial life – “अश्वत्थमेनं तथोपलभ्यते असङ्गशस्त्रेण दृढेन छित्वा ||”. That *Path* should be sight assiduously by which *Path* once traversed no one returns the the primordial worlds with full assurance of having taken refuge in *the Prime Existence* from who has flowed this primordial world.

Normally in the primordial world being under the influence human beings seek temporal pleasures here and now not the spiritual bliss of beatitude in the heavens later. Therefore pursuing the reflection of the original, the original is lost sight of. Therefore those who having transcended attachments to the sensory influences like pride and delusion, with all desires fulfilled and devoted to *the Prime Existence* are liberated from the dualities of pleasures and pains, attaining the eternal state of being, where being source of all luminous things neither the sun nor the moon, nor even the is needed to illumine the state of being. He who reaches that state of being never returns the primordial world – “न तद्भासते सूर्यो न शशांको न पावकः | यद्गत्वा न निवर्तन्ते तद्भ्राम परमं मम ||”. So long as one does not attain the state of being beyond all dualities he is requires sun, moon, and fire and to perform all the obligations required in primordial world. But so long his mind is not detached from attraction in the primordial world his entire life will be engaged in choosing and selecting one or the other of the things therein.

Krishna's views are revolutionary, transforming not only mind bur entire life. Therefore he tells *Arjuna* that in creation a fragment of his own essence has become manifest as *Jiva* in the primordial world drawing towards itself the senses of which the mind is the sixth - “ममैवांशो जीवलोके जीवभूतः | मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ||”. ‘ममैवांशो’ does not suggest that *the Prime Existence* is divisible, but means a fragment of his *essence* becomes reflected as *essence* (नाम) and *form* (रूप), the *essence* being posited in the *form*. But when a fragment of his *essence* is posited in the *form*, *the Prime Existence* does not become less in any manner as vouchsafed in *Isha Upanishad* – “ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||”. There is no confusion in this statement and needs to be understood not on temporal level as simple arithmetic but on spiritual level as some mystery, secret to be experienced.

On empirical level when some is taken out from the original, the original to some extent at least becomes reduced. On spiritual lever the rules established on temporal level are not applicable. The relationship of the *individual soul* as the fragment of *the Prime Existence* with the entirety of *the Prime Existence* would be something similar to the river has relationship with the Ocean. *The individual soul* has the same potential as *the Prime Existence* the former being the bridge to reach out and be one with the latter. Since *individual soul* is as complete as *the Prime Existence* is complete it does not have to seek to become the *individual soul* is as full *the Prime Existence* but try to find identity with *the Prime Existence*.

When the child is conceived, first the gross *body-form* comes in existence and only thereafter the fragment, subtle *fragment-essence* of *the Prime Existence* and the mind comes to be posited in that *body-form*. When the *body-form* becomes decayed, deteriorated and unproductive then the *fragment-essence* of *the Prime*

Existence leaves the *body-form* along with the senses, mind along with the thoughts, traditions, residual *karmas*, even as the perfume goes wherever the wind takes from the earlier place – “शरीरं यदवाप्नोति यच्चप्युत्क्रानतीश्वरः | गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ||”. When the *fragment-essence* of the *Prime Existence* the event is referred as birth and when it leaves it is designated as death.

The circular journey of the subtle *fragment-essence* of the *Prime Existence* entering and leaving the gross *body-form* is known as संसारचक्र- the wheel of the Primordial World. The subtle *fragment-essence* of the *Prime Existence* while existing in the gross *body-form* experiences resorting to the sensory instruments like ear, eye, skin, tongue and nose. When the subtle *fragment-essence* of the *Prime Existence* enters or experiences in contact with the sensory the leaves instruments the deluded person is unaware but those who have the eye wisdom are surely aware – “उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् | विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषा ||”.

The seeker of spiritual truths does not deny the existential reality of the primordial world, what he denies is accepting it as the ultimate goal. Therefore, attuning themselves to yoga, the enlightened ones who persevere experience the *Prime Existence* dwelling within but the unenlightened ones with mind undisciplined become unsuccessful to perceive the *Prime Existence* – “यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् | यतान्तोऽप्यकृतात्मनो नैनं पश्यन्त्यचेतसः ||”. Since *vedic* times the seers have visualized the *Prime Existence* not a person, but as पुरुष who as energy, शक्ति dwells within every creature and also envelopes every thing that exists and where nothing exists that is not pervaded by that extraordinary energy, शक्ति. It is that energy which existing in the gross form of Sun illumines the entire creation, the same energy which existing in the moon nourishes the herbs and the plants, as fire digests the food – “यदादित्यगतं तेजो जगद्भासतेऽखिलम् | यच्चंद्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकाम् || गामाविश्य च भूतानि धारयाम्यहमोजसा | पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः || अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः | प्राणापानसमायुक्तं पचाम्यन्नं चतुर्विधम् ||”. *Krishna* categorically tells *Arjuna* that the *Prime Existence* exists within each creature from which him rise memories and knowledge as well they absence. *The Prime Existence* is the One to be known from *vedic* Wisdom, and indeed the inference and the *Wisdom*, the purpose, the process and the presupposition. *Upanishads* say – “तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं अश्रुतं श्रोतृ अमतं मन्तु अविज्ञातं विज्ञातु नायदोऽस्ति द्रष्टुं नान्यदोऽस्ति श्रोतृ नान्यदोऽस्ति मन्तु नान्यदोऽस्ति विज्ञातृ एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च ||”.

Since *vedic* times scriptures describe the relationship between the *unmanifest Prime Existence* and the *manifest individual soul*, as the relation between two birds sitting one single tree, like light and shade, one eating the fruits on the tree and the other sitting and watching the other silently. *Upanishads* have endorsed the same imagery and the idea – “ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टा परमे परार्धे | छायातपौ ब्रह्मविदो वदन्ति ||”.

Using the same analogy *Krishna* says – “द्वामिमौ पुरुषौ लोके क्षराक्षर एव च | क्षरः सर्वानि कूटस्थोऽक्षर उच्यते ||”, क्षर is *the individual soul* and अक्षर is *the supreme soul, the Prime Existence*.

The mutable, impermanent, transient fleeting existence is the क्षर, is what can be perceived, the perishable and the immutable, permanent, enduring, eternal is अक्षर, is what cannot be perceived, the imperishable. Beyond क्षर, the perishable that which can be perceived and अक्षर, the imperishable that which cannot be perceived and other than these and superior to them is supreme spirit, known in the three worlds as *Purushaottma, the supreme Prime Existence* who enveloping the three worlds supports, upholds both क्षर, the perishable and अक्षर, the imperishable manifestations – “उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः | यो लोकत्रयमविश्य विभर्त्यव्यय ईश्वरः || यस्मात् क्षरमतीतोऽहमक्षररादपि चोत्तमः | अतोऽस्ति लोके वेदेच प्रथितः पुरुषोत्तम ||”.

Even as the waves tossing and jostling in turmoil on the surface do not know the quiet, serene and tranquil ocean widespread deep below. Similarly, *individual soul* confused, dazed, bewildered by the troubles and travails in the primordial life do not know even after many births and deaths *the supreme Prime Existence* exists quiet, serene and tranquil. If one does know *the supreme Prime Existence* it is not so much because *the supreme Prime Existence* is far away from the individual self, but because the individual self has gone far away from *the supreme Prime Existence*. Scriptures assure and *Krishna* vouchsafes that if people searches within the *supreme Prime Existence* will be surely found there. Those earnest seekers who without confusion and bewilderment and with full receptivity with mind attuned have searched *the supreme Prime Existence* they have found him there – “यो मामेवमसंमूढो जानाति पुरुषोत्तमम् | स सर्वविद्भजते मां सर्वभावेन भारत ||”. ‘सर्वभावेन’ means surrendering to *the supreme Prime Existence* making mind one pointed and concentrated, terminating all the influences of senses and ego-sense completely removed from mind, which is possible through listening, thinking, reflecting and meditating on the glorious resplendence on *the supreme Prime Existence*. To such person is assured ‘तेषां नित्यभियुक्तानां योगक्षेमं वहाम्यहम् |’ and “ददामि बुद्धियोगं तं येन मामुपयान्ति ते ||”.

Krishna says that he has in this manner laid down the most secret of all secret doctrine by knowing which a man will become a man wise in Wisdom and fulfilled inof all desires – “इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ | एतद्बुद्ध्या बुद्धिमान् स्यात्कृत्यश्च भारत ||”. *Krishna’s* endeavour is to rekindle the flame which has become temporarily dull and unresponsive, not to speak of his greatness nor to show his resplendence. The purpose was not to communicate the spiritual wisdom nor to remove *Arjuna’s* despondency but using his despond any shake from his stupor and ignorance and make him capable and competent to a Man, who has potentiality to be God by initiating him in the अव्यय योग given earlier to *Surya*. It is indeed interesting observe how *Arjuna* will respond to *Krishna’s* teachings. Would he transcend the three

attributes and the influences of senses, desires of the mind and come to the state where his mind will be without historical accumulation of experiences and thoughts? Because whoever traverses on this *Path* the divine support is assured and certain, therefore no intent will be go wrong, no effort will be unimportant, irrelevant, worthless, and insignificant. Every step will be one step nearer the goal. Man will not remain man he will be luminously divine.

ooooo



Chapter XVI

Yoga of luminous and non-luminous endowments

Though in the beginning when river *Ganga* trickled from the Si Vishnu's toe was pure and unblemished once it descended on the earth it became privy to all the sins surfacing from the primordial worlds. Similarly in the beginning when the नम (essence) and रूप (form) became manifest from the unmanifest *Prime Existence* were pure and unblemished once they became under the influence of the senses, they became privy to ignorance and impure thoughts surfacing from the primordial worlds. Therefore beings perceive every thing in creation under the influence of ignorance and impure thoughts and not enlightened by *Wisdom* perceive things in creation as reflection of the immaculate, pure *Prime Existence*.

Therefore, it is not so much important whether, *the Prime Existence, the supreme being, Supreme Self or great god* or by whatever name referred exists or not, but if exists it becomes incumbent on him to be wise and consciously aware of the barriers, obstacles, impediments by way of influence of the senses and attributes and inclinations before one seeks to experience the immaculate, pure *Prime Existence*. In the absence such prior preparation all enterprises are bound to fail. Sri *Shankara* saying “शास्त्रजनितज्ञानकर्मभाविता द्योतनादेवा भवन्ति | त एव स्वाभाविक प्रत्यक्षानुमानजनिता दृष्टप्रयोजनकर्मज्ञानभाविता असुराः ||” points out that if one's attributes and inclination are in tune with spiritual *Wisdom* then his potent energy becomes potential streaming upwards enabling him to experience the resplendence of सत्य, *the Prime Existence* and if the attributes and inclination are under influence of the senses and senses objects then his potent energy losing its momentum will lead him downwards to the worlds of darkness and ignorance.

Evolution of the things created is from the inanimate to the animate, unconscious to the conscious, from worms to the fish, from animals to humans, from human on empirical stage to the superhuman on spiritual level. Ordinarily in primordial world every one tries to change his stage based on his attributes and inclination by creating possessions by way of father-mother brother-sister, wife-children, companions and relations by accumulating wealth and houses to establish a status and security in the society. People generally desire wealth and possessions but does not desire the responsibility and obligations which go along with the possession. Desire demands independence and with independence goes

responsibility. But men desire independence, but not the responsibility that goes with it. Therefore when desires rise in mind, desires are not fulfilled then the seeker seeks divine intervention. If the desire is fulfilled by one divine source then such seeker seeks intervention of other gods and even out of disappointment, disenchantment frustration he would not hesitate renouncing family and friends repair to the forests.

Rarely one if desires are not fulfilled thinks and reflects on why the desires are not fulfilled. Therefore, those who desire to rise from the lower stages to the higher stages need to transform step by step, stage by stage, their attributes and inclination from the lower to the higher, from the empirical level to the spiritual stage. But since the creature in the process of evolution have not yet been able to detach themselves or rise above their nature born attributes and inclination nor attach themselves to the higher stages the evolution is neither straight nor smooth, but often haltingly and hesitatingly and sometimes by leaps and bounds, through sustained penance and disciplined austerities till all the obstacles are eliminated and all impediments are eliminated. Therefore in primordial life one perceives more persons reveling in temporal primordial world than those the persons seeking to rise from the temporal level to the spiritual level.

If *the Prime Existence* is the goal then whatever is required to be done to achieve the goal will have to be done. Therefore *Krishna* enumerates the positive and negative attributes and inclination in nature which take one on higher stage or those which takes one the lower stage. “अभयं सत्वसंशुद्धिर्ज्ञानयोगव्ययस्थितिः | दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ||”.

‘अभयं’ does not mean not being afraid when danger lurks in front because even in the heart of the person who rushes to meet the danger, there remains faint fear in their hearts. ‘अभयं’ means being fearless by nature when facing contingencies where danger is sure and certain even though the time and the manner of its coming and occurrence are not known. Man who is fearless is one who knowing that though the body and its possessions are transient, impermanent, ephemeral the self within is enduring, eternal, undying faces danger undisturbed undaunted without slightest fear. For such one who is fearless there is nothing to be afraid of, not even when his body decays, deteriorates and becomes destroyed because he is aware that the self within is deathless, immortal; for one who is afraid mourns when his body decays, deteriorates and becomes destroyed dying hundred deaths every day.

‘सत्वसंशुद्धि’ means keeping the mind, speech and body clean, wholesome and pure as an attribute and inclination. Because सत्व, *the Prime Existence* experienced

only in a consciousness which is internally clean, wholesome and pure not keeping the mind, speech and body only in their external manifestation. Only in such clean, wholesome and pure 'सत्त्वसंशुद्ध' consciousness does सत्य, *the Prime Existence* spreads its resplendence like lightening which flashes forth or the winking of the eye - 'यदेतद्विद्युतो व्यद्युतदा इतीन्यमीमिषदा'.

'ज्ञानयोगव्ययस्थितिः' means keeping oneself always and every moment, when sitting or walking, sleeping or waking up, while working or when at rest, wise in *Wisdom* and attuned to *the Prime Existence*. Because the moment when *the Prime Existence* spreads his luminous rays and one's dark obscurity and ignorance becomes obliterated is not known. 'दान' means charity, sharing one's Knowledge, strength, wealth and service with others as and by way of यज्ञकर्म, sacrifice which comes out of compassion for the poor and not merely giving contribution to gain merits here in the worlds or later subsequently. Vedic hymn says that one who having does not share is a great cheat, for his there is satisfaction or peace in life. Because wealth is transient, momentary, impermanent and fleeting, changing hands from one to the other - "पूर्णयादनाधमानाय नव्यान् दाधीयांसमनु पश्येत् पन्थान् | ओ हि वर्तन्ते रथ्येव चक्रान्यमन्युप तिष्ठन्त रायः ||". The one who has to share with others, by sharing the wealth increases thousand times. One who comes seeking food should be fed; such one gets back nourishments - "स इद्भोजो यो गृहवे ददात्यन्नकामया चरते कृषाय ||". For every action there is reaction.

Those who give donation to receive tax exemptions receive tax exemption. Those who give donations here as and by way of sacrifice for the welfare of the world receive merits for performing actions for the world. Those who satisfy their desires of other peoples without desiring any thing in return, who does not desire, who has no desires, who is liberated from desires, whose desires are fulfilled, whose desire is *Wisdom*, सत्य, *the Prime Existence* for him there no death, he becomes immortal in the in the effulgence of सत्य, *the Prime Existence* - "तदेव सक्तः सह कर्मणैति लिंगं मनो यत्र निषक्तमस्य | प्राध्यातं कर्मणस्तस्य यत्किंचेह करोत्ययम् | तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणो || इति तु कामयमानः अथाकामयमानः योऽकामोनिष्काम अप्तकाम अत्मकामो न तस्य प्राणा उत्कामंति ब्रह्मैव सन्ब्रह्माप्येति ||".

It is *Krishna's* intention to point out to *Arjuna* that any available aptitude, competence, talent if used positively as penance, sacrifice for the spiritual evolution will be definitely be beneficial but if used for satisfaction of the senses and material gain then it will have negative effect leading to cycle of repeated births and deaths in primordial worlds. If one performs penance, sacrifices, action or gives charities out of ego-sense, arrogance and selfishness then all his activity, enterprise, effort will be worthless as the river passing through desert area sinks in deep sands without reaching the ocean. On the other hand if one performs penance, sacrifices, action or gives charities for the welfare of the world and for one's own

spiritual advance then like the river enriching the surrounding lands reaches the ocean one will reach the supreme state of *the Prime Existence* and have divine attitude and inclination.

दम, यज्ञ, स्वाध्याय, तप, आर्जव are words for which *Krishna* has special meaning and significance, therefore understood not literally as explained in dictionaries but emotively as understood psychologically and spiritually. दम means restraint, restraint on one's senses and mind. यज्ञ is the word derived from the root युज् - enjoin performing actions as and by way of sacrifice for the welfare of the world, which even the gods in the beginning undertook the divine enterprise in which even *the Prime Existence* participated as the first offering – “यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् | ते ह नाकं महिमानः सचंत यत्र पूर्वे साध्याः संतु देवाः || .. यत् पुरुषेण हविषा देवा यज्ञमतन्वत |”. *Krishna* also uses the same example when he said “सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रसविष्यध्वमेश वोऽस्त्विष्टकाधुक् ||”. Therefore, यज्ञ means not pouring ghee in sacrificial pit but performing one's actions as and by way of sacrifice for the welfare of the worlds. स्वाध्याय means engaging oneself not for fulfilling pleasures of senses but listening, thinking, reflecting and meditating on the things which uplifts one's consciousness to higher plane as mentioned by *Yajnyavalkya* to *Maitreyi* – “अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तवो निदिध्यासितव्यो मैत्रैय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ||”. तप, means not performing action through hard work, physical pains and efforts but undertaking sincere austerities to terminate all bad elements, features and attributes and enhance good elements, features and attributes for experiencing सत्य, *the Prime Existence*. तप has been defined as ‘तप संताप इति, तप अलोचना इति |’, perfecting penances. In *Vedanta Desika* it is said “तपसा कल्मशं हंति विद्यामृतं अश्नुते ||”. तप becomes successful only when it becomes transformed as स्वाध्याय and life become pure and fit for spiritual advancement. ‘आर्जव’ means uprightness.

“अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् | दया भूतेष्वलोलुप्त्वं मार्दवं ह्लीरचापलम् || तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता | भवन्ति सम्पदं दैवौमभिजातस्य भारत ||”. ‘अहिंसा’ means feeling coming from within which exhibits compassion towards all the creatures, seeing them all alike – “यस्तु सर्वाणि भूतानि अत्मन्येनानुपाशयति | सर्वभूतेषु अत्मनि ... ||”, not being kind to one who comes to be perceived as weak, poor and feeble but responding to them all in same and similar manner. Only he who sees others as different and distinct than him would be cruel to others, not the one who sees others same his own self. अहिंसा’ means responding to others without any dislike, disgust, aversion, hatred in one's mind, speech or actions. ‘सत्य’ means responding in truthful manner, as the things exist without liking or disliking truly and honestly, not as one would respond influenced by senses.

Gautama Buddha points out that in primordial three desires cause imbalance in human mind - desiring to possess some things, desire to be, to gain some thing or position and desire to renounce something. He explains that the first two desires are possible to be fulfilled at least temporarily. But to fulfill the third desire is most difficult. *Krishna* has already posited out that क्रोध is the preceding stage for अहिंसा, but caused when desires are not fulfilled. Unfulfilled desires cause intelligence to be disoriented, disoriented intelligence causes mind to be unrestrained, unrestrained mind causes loss of understanding, loss of understanding causes complete destruction of one's peace and life – “ध्यायतो विशयान्मुंसः सङ्गस्तेषुपजायते | सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते || क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः | स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति |”. “अक्रोध” is not being angry, irritated, furious or outraged but a positive of existence, where anger, irritation, fury or outrage does not arise at the very source, the mind. Therefore “अक्रोध” does not mean not being angry but “अक्रोध” is a psychological state of mind, which responds to favorable and unfavorable things and situation with equal disposition, without liking one and disliking the other, being neither pleased having some thing or being displeased not having some thing, if faults are found in others time and opportunity is given to them to correct the faults, even as if he is at fault he desires time and opportunity his faults to be improved. He accepts whole heartedly what is provided to him without being unhappy if he is not provided things he desired. “अक्रोध” suggests such equanimous mind.

‘त्याग’ is not giving up some thing *per se* but more giving up things, giving up desire from things. If the desire is not given up then even if he distances himself from the things, the desire for those things will remind to haunt him. Renunciation with effort, by an unwilling, disinclined, reluctant mind is not ‘त्याग’. Renunciation is worthwhile when attachment, desire for the things sought to be renounced is more important than the act of renunciation. Renunciation with mind attached to the thing renounced is not ‘त्याग’. Renunciation should be as easy as the leaves become detached from the tree, not difficult as the leaves are plucked. If a person has nothing to renounce, even if he wants to renounce and renounces, what is its use. What is use of a eunuch renounce sex? When a person becomes liberated from the attractions of the senses and sense objects, then good, pure, propitious though spring in his heart, Then with desires removed from mind every action performed spreads good tiding even as flowers when bloom spread their fragrance all around expecting nothing in return.

Generally man takes more pleasure in other person's failure than one's own success. Therefore, when one shows concern about other person's failure it is understood that inwardly he is pleased that failure is not his. When he sympathizes

with other person's misfortune he is inwardly pleased that he has not been prey for such misfortunes. When he speaks ill of others then his is unconcealed attempt to project how good he is. On the other hand a noble wise one knowing vagaries of fate sympathizes genuinely the failures, misfortunes of others. He does not deny, decline or refuse to help with genuine concern and good will. Such person is said to be 'अपैशुनम्'.

“तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता | भवन्ति सम्पदं दीवीमाभिजातस्य भारत ||”. ‘तेज’ resplendence is the most prominent sign of divine emergence. Where there is divine resplendence, luminous dazzlingly impressive light, there is no possibility of darkness, obscurity, dejection, despair. ‘तेज’ is the sign of being in experience with clarity and purity of *the Prime Existence* as palpable presence. ‘क्षमा’ is forgiving, pardoning, forbearing being tolerant and understanding that to err is human.

‘धृतिः’ –fortitude, resilience, endurance is a positive attribute which accepts the supremacy of the Prime Existence and all else as subservient. Having accepted the all-pervading, all comprehensive superintendence and control of *the Prime Existence* therefore accepts every thing as divinely ordained and rejects nothing.

‘शौचम्’ purity not only of the external body but internal the mind, speech and actions. ‘अद्रोह’ is not to become free from malice if one has malice but being without malice internally, within at the very outset. ‘नातिमानिता’ means without excessive pride bordering in arrogance. There positive values exist in one not necessarily because he is wise in the Knowledge of the scriptures because he nature he s endowed with positive luminous attributes and inclinations. Such positive enlightened values promote one to traverse the spiritual *Path*, not the negative unenlightened values which lead one to the temporal *Path* strewn by pleasant things attractive to the senses. Therefore it is not important whether god exists or not; it is important whether one is inclined to traverse the enlightened *Path* that leads him from the relative temporal existence to the absolute, spiritual *Prime Existence*.

It is as important to know the negative attributes and inclination as it was important to know the positive ones. Therefore *Krishna* enumerates – “दम्भो दर्पो ऽतिमानश्च क्रोधः पारुष्यमेव च | अज्ञानं चाभिजातस्य पार्थ संपदामासुरीम् ||”. ‘दम्भ’ is the inclination of one to project what he is not, to project possession which he does not possess, even though ignorant project oneself with arrogance as the man of *Wisdom*. ‘दर्प’ is the perceived, apparent face of ‘दम्भ’. When arrogant man speaks to the other he assumes ten masks, to hide his true face. In an attempt to changes he fools himself more than what he fools others. Projecting himself as man of *Wisdom*, without experiencing *the Prime Existence* within his own *self* holds the gods in contempt,

makes unwise statements, performs actions, sacrifices using impure instruments and unauthorized rules and regulations thus unknowingly but surely goes the lower worlds. 'अतिमान' means becoming aggressive with intense and unrestrained arrogance about one's own knowledge, strength, wealth, achievements, accomplishments, though he be lacking in all of them. Man because of ignorance and delusion desires things which attract his senses, attraction to senses makes his mind unstable, unstable mind makes unsatisfactory judgments, unsatisfactory judgments leads to disastrous conclusions.

Creator is pure without any blemish; the creation because of the influence of senses has become impure tainted infected polluted. Therefore the अव्यययोग is needed to told and retold again and again, according to the need and in the manner required. *Krishna* is aware and conscious of *Arjuna*'s mind and the state in which it has becoming transformed slowly and surely. Therefore having narrated the positive and the negative values he concludes saying – “देवी संपद्धिमोक्षाय निबंधयासुरी मताः | मा शुचः संपदं देवीमभिजातोऽसि पाण्डव ||”. Divine achievements, accomplishments are for deliverance and demonic achievements, accomplishments are for bondage, but *Arjuna* need not be concerned since he is endowed with Divine enlightened attributes and inclinations.

In primordial world there are many who preach but rarely one practices. Because it is easier to teach than to learn. Generally it is expected that *individual self* yielding, respecting, bowing and worshipping would surrender to *the supreme self, the Prime Existence*. But *individual self* being under the veil of ignorance and considering his individual fragmentary existence is different and distinct from *the supreme self* is not inclined to yield, respect, bow, worship and surrender. So long as *the individual self* considers himself different and distinct from *the supreme self* there is no like hood of his being attuned in yoga with *the supreme Prime Existence*. If his mind is enveloped by ignorance then the veil should be removed because every one has विवेक बुद्धि - sense of discrimination and freedom to correct his misapprehension and no sooner he realizes his ignorance sooner he becomes enjoined.

Krishna tells *Arjuna* that in primordial world two types of people exist – the enlighten ones and the unenlightened ones. He has already enumerated the divine attributes of the enlightened one therefore now he proceeds to enumerate the demonic attributes of the unenlightened ones. Unenlightened persons endowed with demonic attributes neither know the way of performing actions nor renunciation, neither purity, nor good conduct nor truth. Ordinary person under the influence of senses and the sense objects selects what is pleasant, not what is popper. But a man of wisdom influenced by scriptural wisdom selects which is

proper and not the pleasant. Animals have no sense of discrimination, it being said “अहारनिद्राभय मैथुनं सामान्यमेतद् पशुभिः नराणाम् | धर्मोहि अधिको विशेषः धर्मेण हीना पशुभिः समानाः ॥”. They know not what is merit (पुण्य) and what is demerit (पाप), he has no sense of performing good deeds and strive for spiritual evolution or avoiding bad deeds fear of devolution, therefore they select what is pleasant under the influence of senses and not what is proper.

It is not that men are always guided by the विवेक बुद्धि – senses of discrimination or else why would *Ravana* would have responded by bad thoughts or why Rama would not have known that the made of gold do not exist, why *Yudhishtira* not known the ill consequences of gambling, when bad time came every one’s mind becomes enveloped by ignorance – “पौलस्त्य कथमन्याहरण्ये न विज्ञातवान् | रामेणापि कथं न हेमहरिणस्यासंभवोऽलक्षितः ॥ अक्षयैश्चापि युधिष्ठिरेण सहासा प्राप्तो ह्यनर्थं कथं | प्रत्यान्वपत्तिमूढमनसां मतिः क्षीयते ॥”.

Sense of discrimination gives one two choices – either evolve on spiritual foundation and experience *the Prime Existence* or influenced by senses experience the pleasures and pains on empirical primordial world. In world however one does not generally find either one who having been wise in scriptural Wisdom have attained immortal stage at the feet of *the Prime Existence* or who influenced by senses ever suffer the agonies of hell. People are generally somewhere between the state of enlightened gods and the state of the unenlightened demons.

Such persons, therefore, assume the manifest world is unreal, without any basis, there is neither a god nor has any thing been created in systematic manner but caused by natural desire. They think that this is the only life available. Once the body turns to ashes how can it come again? Therefore life must be lived enjoying the pleasures even if one has to borrow and be perpetual debt – “यावज्जीवेत् सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् | भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥”. Thinking in this manner these people of little understanding become the cause for destruction of the worlds. Giving themselves to insatiable desire and full of hypocrisy, excessive pride and unrestrained arrogance, holding erroneous views they perform actions with impure intentions. Obsessed with fear of death they assume gratification of senses is the ultimate goal. Bound by desires and exposed to lust and anger they amass wealth through unjust means for gratification of their desires. They gloat about their gains desiring to gain more and more, desiring to defeat their enemies, lording over them and enjoying the ill-gotten wealth, they consider themselves successful, mighty and happy. Considering themselves born high they despise others as lowly born, gloat about their own fortune enveloped in arrogance and ignorance. Bewildered with various thoughts and confused by delusion, with mind infatuated to gratification of senses they fall in hell – “अनेकचित्तविभ्रान्ता मोहजालसमावृताः | प्रसक्ताः कामभोगेषु

पतन्ति नराकेऽशुचौ ॥”. Self-conceited, obstinate, proud and arrogant of possessions they perform sacrifices with ostentation without adhering to rules, despising all others.

These cruel transgressors of accepted righteousness and moral order are again thrown in unrighteous unenlightened wombs. The gates through which these unenlightened soul pass through are lust, anger and greed - “त्रिविधं नरकास्येदं द्वारं नाशनमात्मनः | कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥”. They discarding the scriptural law and perform unrighteous acts with desire driving their action do not attain perfection or the highest goal, The souls who are liberated from lust, anger and greed performing proper and propitious actions reach the heavenly worlds.

Generally even while a person is alive and breathing he fears the death’s steps approaching him. Unless one understand the meaning of death of the body the efforts to search immortality for the self will not be worthwhile. If one understands one’s obligation in temporal life then the consequences in spiritual life will be palpably predicted, envisaged, and foreseen. In empirical life scriptures suggest fulfillment of one’s obligation – “ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः ॥” in four stages – ब्रह्मचर्य (*acquiring Knowledge*), गृहस्थ (*marital life*), वानप्रस्थ (*living a contemplative life*) and सन्यास (*comprehensive renunciation*). In the first ब्रह्मचर्य stage having restraint on mind, speech and senses engage oneself in sincere study of the basic tenets which strengthen future course. In the second गृहस्थ stage, having acquired necessary *Knowledge* the person engages in fulfilling his obligation to his family and society by giving righteous progeny. *Mahabharata* commends studying *vedic* and other scriptures and living the life as householder with his wedded wife, giving birth to progeny and serving sages and seers as the principal obligation of a house holder in गृहस्थ stage – “आधीत्य वेदान् कृतन्सर्वकृत्यः संतनमुत्पाद्य सुग्रानि भुक्त्वा | समाहितः प्रचरेद् दुश्चरं यो गार्हस्थ्यधर्मे मनिधमङ्जूष्टम् ॥”. In the third वानप्रस्थ stage the person visits holy places, bathes in holy waters, consumes restrained limited food, then sitting alone in a secluded silent place thinks, reflects and meditates on the *Knowledge* acquired in ब्रह्मचर्य stage and experiences gained in गृहस्थ stage and becomes wise in Wisdom and the ways of empirical life and assured of the spiritual purpose in life. *Mahabharata* commends restraint on senses, camaraderie towards all, kindness and compassion, sporting uncut hair, performing appropriate sacrifices, *vedic* practices, following ones own righteous obligations, keeping body, mind, speech and action pure in actions and being alone in the forest – “दान्ति मैत्र्यः क्षमायुक्तः केशश्नश्च च धारयन् | जुह्वन् स्वाध्यायशीलश्च सत्यधर्मपारायणः ॥ शुचिदेहः सदा दाक्षो वनन्त्यः समाहितः | एवं युक्तो जयेत् स्वर्गं वानप्रस्थो जितेन्द्रियः ॥”.

In the final सन्यास stage, having acquired necessary temporal *Knowledge* and spiritual Wisdom realizes the futility of the temporal possessions, therefore renouncing them completely and comprehensively devotes the rest of his life

meditating on सत्य, *the Prime Existence*. Renouncing family and society, wearing ochre clothes, with head-shaven, begging for food are the attributes, though others declares that mere renunciation of hair or wearing ochre clothes does not help, because what harm has the hair or ordinary clothes have done, rather they should renounce the weaknesses, drawbacks, shortcomings in one's character “केशः किं अपराध्यन्ति क्लेषानां मुण्डनं कुरु | सकाशायस्य चित्तस्य काशायै किं प्रयोजनम् ||”.

Chandogya Upanishad therefore recommends human life to be considered as an extended sacrifice where the first twenty four years are for morning libations, the next forty four years for mid-day libations and the last forty eight for the evening libations. Then when death comes he can confidently face as *Mahidas Aitareya* did. Therefore one, who considers one's life as an extended sacrifice spread over many lives, does not worry if death creates obstacles on the *Path*. They traverse their *Path* and attain their goal liberated from the three-fold attributes – “एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः | अचरत्यात्मनः याति परां गतिम् ||”. And those who without performing actions as recommended in scriptures lives desire-ridden life they neither has satisfaction nor attain the supreme goal – “यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः | न स सिद्धिमवाप्नोति न सुखं न परांगतिम् ||”.

Till now *Arjuna* was responding to *Krishna* first as a friend, later as divine person, later as सत्य, *the Prime Existence* itself. But that is not sufficient. *Arjuna* has to transform himself drastically not only on empirical level but also on spiritual level. Therefore *Krishna* whole heartedly commends *Arjuna* to make scriptures his guide to do what is required to be done and rejecting those which are not to be done and live his life – “तस्माच्छास्त्रं प्रमणं ते कार्याकारयव्यवस्थितौ | ज्ञात्वा शास्त्रविधनोक्तं कर्म कर्तुमर्हसि ||”.

00000



Chapter XVII

Yoga of three-fold Receptivity

In life there are many who sincerely desire to perform recommended sacrifices but not necessarily according to proper procedures. *Arjuna* inquires the fate of such persons who perform sacrifices sincerely, but due to ignorance, not according to proper procedures, would be luminous, passionate or obscure – “ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः | तेषां निष्ठा तु का केरुन सत्वत्माहो रजस्तमः ||”.

Arjuna accepts that though unmanifest *Prime Existence* is known as सत्य, his effulgence appears as violated, desecrated to have been violated in the manifest world. Therefore, though human being tries to rise above his sub-human attributes to the divine attributes and inclinations they are not fully capable and successful. Therefore, even though they are influenced by senses he is ever conscious to rise above to his spiritual destiny. Therefore out of the thousand hundreds try to rise and of those hundreds one reaches the goal as already said by *Krishna* – “मनुष्याणां सहास्रेषु कश्चिद्यति सिद्धये | यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ||”.

There is fundamental difference between non-human and human beings. Non-human being largely responds from the impulse of their senses, human beings can using their mind and ego-sense and under the influence of senses have the freedom to choose according to their attributes, inclination and under the influence of senses. If their use them positive they can rise to their spiritual birthright, heritage but if they use negatively they can descend to the death of degradation. *Sri Shankara* says that human life rarely becomes available, even thereafter to be enlightened with the *Wisdom* of the *Vedas*, discrimination between *self* and that which is the *not-self*, comprehensive awareness, inclination for *the Prime Existence*, commitment becomes difficulty even after hundred and thousands of births. It is not only necessary to have sense of inquiry, purposeful determination, but also necessary to have one’s mind fully responsive and receptive to receive the resonance of *the Prime Existence*,

Krishna has made it evidently clear time and again that since *the Prime Existence* has comprehensively pervaded the worlds; it is available traversing whichever direction, whichever *Path*, following any rules and regulations that are

suitable according to one's attributes and inclination. But if large number of persons are not able to experience *the Prime Existence* it is because they have neither receptive responsive mind, comprehensive awareness, commitment, determination to traverse on the spiritual *Path* according to their attributes and inclination. One who is desirous to travel towards luminous light can afford to remain in darkness for long. If he opens his closed mind making it fully receptive then luminous rays will have opportunity to have access within the mind. Once the Light shines then the existence of darkness would no more be experienced, which darkness in reality has no existence, basis, and relevance. Darkness in essence is the absence of Light, nothing more, nothing less. Once luminous Wisdom streams in one's consciousness, answers will be available before questions are asked, problems will be resolved before they arise.

Krishna now clarifies the dimension of the receptive mind, where receptivity is understood as श्रद्धा saying “त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा | सात्त्विको राजसी चैव तामसी चेति तां श्रुणु ॥”. श्रद्धा does not mean having confidence, faith in one person, institution, tradition or religion. श्रद्धा means receptivity, having one's mind completely sensitive, open to receive responses, think, reflect, meditate without being conditioned, constrained under pressure, without being influenced by ideas, thoughts, opinions arising within from ego-sense or collected from information, Knowledge gathered from external sources.

It must be understood that *the Prime Existence* being the source and origin of all that exists in creation even the three attributes – सत्त्व, रज, तम are sourced and originate from *the Prime Existence* itself, the only difference being the creator transcends the influence of the attributes whereas the creation is influenced. Therefore what *Krishna* is not limited to *Arjuna* but to every thing that is created. सत्त्व, रज, तम being integral part of अव्यय योग is not limited persons, places or periods. Since attributes सत्त्व, रज, तम are also integral to the manifest world though essentially pure in practice they became influenced by one another, leaving every one influenced by the mixture of one and the other attributes.

Krishna had said earlier that – “प्रकृतेः कियमाणानि गुणैः कर्माणि सर्वशः | अहङ्कारविमूढात्मा कर्ता हमिपि मन्यते ॥” and even *Duryodhana* knowledgeable in scriptures but misguided by ego-sense, arrogance and distorted attributes inclinations had said : “जानामि धर्म्यं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः | केनाऽपि दैवेन हृदि स्थितेन यतहा नियुक्तो अतथा करोमि ॥”. Like one's receptivity in like manner is his response and there no exception to this rule. In this manner evolution takes from the unconscious gross elements to conscious life beginning from germs and worm, from swimming fish to the crawling serpents and flying birds, from the sense directed animals to the human beings endowed with sense of discrimination, from conscious lives to the super-conscious divine beings.

But unless one becomes enlightened if one accepts that the gross body is the chariot then one must explore who is the charioteer, who are the senses, who holds the restraining reins, on which direction the chariot is proceeding. If one understands the allegory is understood on empirical level then the allegory used on spiritual level used in *Katha Upanishad* would be understood where it is declared that if body is the chariot, then *self* is the Lord, intellect is the charioteer, mind is the reins, senses are the horses, sense-objects are the paths, and the self associated with body, senses and the mind is the enjoyer.

Krishna says that every one's attributes and inclination comes to be decided naturally on the *karmas* performed in previous lives. सात्त्विक man is neither attached to senses nor detached from the senses, when to speak and when to hold tongue, when to perform actions and when to refrain from actions, in short that is equal and evenly balanced, when performing actions does not become attached to the fruits from those actions. Since the actions are performed as and by way of sacrifice for the welfare of the world, he remains a non-actor, one who is अकर्मा. सात्त्विक man does not instruct does or command, being a man of peace and transparent projects one as the impartial, dispassionate, unbiased, and neutral. Being free from arrogance he is qualified unconditionally, unreservedly to surrender to *the Prime Existence*. If in east importance is given to सात्त्विक attributes and inclination in the west importance is given to राजसिक attributes and inclination. राजसिक man is motivated, resolute, ambitious displaying energy, power, progress, and never sitting quiet and satisfied, ever engaged in living life fully and well. Going to temples he worships different gods, performs detailed ceremonies, sacrifices for wealth and possessions, for happiness and contentment, for respect in society. तामसिक man through ignorance and arrogance, through delusion and lassitude is ever in darkness and absence of light. तामसिक man has no pleasure in mind, no satisfaction in heart, no ray of luminous light in his sight. He does not listen to scriptures, does not follow rules and regulations prescribed, if goes to temples is not receptive, does not bow, offer prayers or acknowledge obligation, then how can he surrender to *the Prime Existence* ?

Krishna then gives the different facets of these three attributes. Every one, every thing being product of one's receptivity (श्रद्धा) each one responds accordingly - "सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत | श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ||". In creation each one's श्रद्धा is not absolute but relative as influenced with other two attributes. Therefore in creation a person, a thing is not nor in absolute terms good or bad, beautiful and ugly, there instances where one finds the influence good in bad persons and bad in good persons, beauty in ugly things and ugliness in beautiful things. Therefore nothing should be rejected, needs to be rejected but accept every thing in the larger

canvas, in comprehensive context as the effulgence of the multi-facets of *the Prime Existence*. It is the society which has classified people according to their receptivity (श्रद्धा) and manner of the performance of their actions.

सात्विक person is one who receives and accepts unreservedly whatever is available to him as the result, consequence, effect of the actions performed by him in earlier lives, goes to the temples, bows down, worships and thanks *the Prime Existence* and the gods presiding over various centres of power, for the chance, opportunity and potential given to him to improve his prospects in future on spiritual advancement. सात्विक person worshipping every thing in creation as the living embodiment, the Wisdom of the luminous enlightened symbol, the manifest forms of the comprehensive, singular, *Primes Existence*, with proper instrument-mediums, in proper manner, in popper company of seers and saints, wise and noble persons. राजसिक person is one who goes to the temples, bows down and worships the gods presiding over various centres of powers seeking more wealth and possessions, pleasures and satisfaction, strength and power than what has been made available to him as the result, consequence, effect of the actions performed by him in earlier lives. तामसिक person is one who goes to the temples and worships the gods presiding over various centres of evil powers seeking more wealth and possessions, pleasures and satisfaction, strength and power to fulfill their evil intentions and immoral purposes. Such तामसिक persons vain and conceited, impelled by lust and passion perform violent austerities unauthorized by scriptures, being unwise, misguided they organs of the body and persecute the *divine essence* within their body.

The food, sacrifices, austerities and charities of the people of these three attributes also varies. Food means not only the food that is consumed by mouth but the food consumed by all the sense organs. The सात्विक person consumes sweet, soft, nourishing food which promotes life, vitality, strength, health, joy and cheerfulness. The राजसिक person consumes bitter, sour, salty, hot, pungent, harsh and burning causing pain, grief, and disease. The तामसिक person consumes spoilt, tasteless, putrid, stale, and unclean food.

Sacrifice means not offering ghee and other gross material the sacrificial pit but offering one's Knowledge-Wisdom, one's strength and power, one's wealth and possession, one's service and cooperation for the welfare of the world. The सात्विक person performs sacrifices in conformity of the scriptural demands, without expecting any reward as one's duty to perform. The राजसिक person performs sacrifices with abstentious display and in expectation of a reward. The तामसिक person performs sacrifices not in conformity of the scriptural demands, without

food being served, without chanting sacred hymns, no compensation paid to the priests, devoid of any receptivity (श्रद्धा).

The सात्विक person performs austerities addressed to luminous beings, men of Wisdom, teachers, and the wise with purity, sincerity, chastity and non-violence, inoffensive speech, truthful, pleasant, beneficial, regular study of the scriptures, serenity of mind, gentleness, silence, self-control, purity of mind, with complete receptivity (श्रद्धा), integrated mind and without expectation of any rewards. The राजसिक person performs austerities to gain respect, honour, reverence, for abstentious display which is neither stable nor enduring. The तामसिक person performs austerities with imprudent through obstinacy, self-torture or for causing harm to others. The सात्विक person performs charities to worthy persons expecting nothing in return, as one's duty, at proper manner and in proper time. The राजसिक person performs charities hoping to be returned or in expectation of future gain or given grudgingly. The तामसिक person performs charities to unworthy persons, disparagingly in improper manner and in improper time.

Wherever there is darkness there is the need for illumination ; wherever there is ignorance there is the need for *Knowledge and Wisdom*, wherever there is no *Knowledge and Wisdom* there *the Prime Existence* does not exist. As certain is the संसार चक्र - the wheel of the primordial life, as certain is the *Wisdom and ignorance, Light and Shade* therein. *Ignorance and Shade* are not eternal in essence nor enduring in their presence; when *Wisdom and Light* dawns the *Ignorance and Shade* as when *Sun* raises the night and the dew vanishes with no traces left. If one desires to be delivered from संसार चक्र - the wheel of the primordial life then he needs to open the windows of his mind and heart so the *divine luminous Light* may stream in and *soundless Sound* ॐ may breeze in.

The *soundless Sound* - ॐ, *That* - तत्, *the Prime Existence* - सत् together are known as the three-fold primary forms which become clarified since olden times in ब्राह्मण as principles for governing and methodology, वेद as the *Wisdom* and यज्ञ as the performance of actions – “ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः | ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता पुरा ||”. ॐ has no meaning because it is not a word, but eternal, perennial, immutable indestructible soundless sound, with neither beginning nor ant end, which is heard when it manifests in nature as the wind that breezes, as the water that streams, as the thunder when it bursts; it is to be experienced within heart as the soundless sound. ॐ is made up of three अ, ऊ and म – the first three letters representing the three segments of Time – past, present, future, as the three stages of consciousness namely, the waking (जाग्रत), dream (स्वप्न) and dreamless (सुषुप्ति) states in ascending order the fourth तुरीय being the absolute state of *the Prime Existence*.

Brahman is the effulgent form of *the Prime Existence*, which manifests as reflection of the *unmanifest Source*. To experience *the Prime Existence* men of *Wisdom* undertake the ordained rites and rituals, charity or austerities only after uttering the *soundless Sound* ॐ; commence the ordained rites and rituals, charity or austerities only after uttering the word तत्; the word सत् is used to denote *the Prime Existence*, righteousness and also exemplary action. The word सत् also used for dedication and commitment in sacrifices, penance, charity. Whatever charity done, whatever penance performed or whatever rites and rituals observed without having receptivity (श्रद्धा) is known as असत् - *non-Existence*, being effective neither here nor hereinafter.

One must remember that even if one sees the resplendence of *the Prime Existence* in all its glory and magnificence, unless one experience *the Prime Existence* in every pores and pores of his individual consciousness, all actions performed, all austerities practices and penances fulfilled will be of no avail. Even if he has seen the river, even if he has entered the river, even he has the waters in his hand unless he is drenched fully and completely he cannot be said to experience the essence of the river.

The Prime Existence is to be experienced as one experience the *Breath* one breathes, whether one is conscious or not every moment of one's life within and without. Only then the Prime Existence overwhelm one's being, giving one refuge and making one his own. Then like the river becomes one with the ocean without knowing one has become one, loosing all individual consciousness in universal consciousness.

Speaking of *Nirvaana Buddha* said '*This is Bliss . . . there is no sensation*' and when he was asked '*But how can there be Bliss when sensations no longer exist?*' he replied '*When sensations no longer exist, O brother, that, verily, is Bliss . . . Just as the great savor has one single taste, the taste of salt, this Law and the discipline has one sensation, the sensation of liberation*'. It is '*perennial choice less awareness*'. It is the state where *the Prime Existence, Satya* alone is revealed as *IT IS*, luminous and resplendent and not concealed and obscure.

00000



Chapter XVIII *Yoga of Deliverance and Renunciation.*

The internecine struggle between *Kauravas* and *Pandavas* on the battle field of *Kurukshetra* and the part played by *Krishna* before, during and after the war has been an important historical event. But more important is the how *Krishna* became the principal and dominant symbol of divine resplendence and powerful medium of instruction to restate the perennial अव्यय योग, given earlier by *the Prime Existence* to the Sun in the beginning and in later generations became transformed and distorted with passage of *Time*. Therefore it is not important whether *Krishna* did in fact communicate it to *Arjuna*, whether such a long discourse could be given while in the midst of two arrayed armies, whether others standing on the battlefield heard it or not, and if not why.

Many people saw *Krishna* as the “*many-faceted god is the like inconsistent, though all things to all men and everything to most women . . husband to innumerable goddesses, most promiscuously virile of bedmates . . toughest of the bullies in killing his own uncle Kamsa, in beheading a guest of honour like Shishupala and at some one else’s fire sacrifice; the fountain-head of all morality whose advice at crucial moments of great battle . . nevertheless went counter to every rule of decency, fair play or chivalry. The whole Krishna saga is magnificent example of what a true believer can manage to swallow, a perfect setting of opportunism for the specious arguments of the Gita*”, seeing the discourse given by him as an intruder “*great deal of doctrine later palmed off in Krishna’s name was surreptitiously borrowed from Buddhism . . The serene and limpid presentation in the simplest words and plain logic which characterizes early Buddhist discourse is not found in the teachings foisted upon Krishna*”. All such attempts by European and Indian rational (?) thinkers remained brushed as aside in the history’s dustbin, *Krishna’s* discourse transcending history and historical context.

There are no speculations, arguments, counter arguments, discussion, thesis or any theories, propositions but simple conversation, dialogue between *Arjuna* and *Krishna*. *Krishna* has nothing to prove, nothing to establish, no new religion to be established but reproduce the ancient अव्यय योग in the new contemporary context for a bewildered nation even as the *Kali age* was casting its long shadow on people. Though *Bhagavad Gita* begins with *Arjuna’s* despondency and *Sanjaya’s* eloquent expression of surprise and wonder, the discourse did not stop there but transcended

people, places and periods, trying to destroy the ignorance on temporal level and lead to the spiritual stage where all doubts will be resolved, all chains will be severed asunder and *the Prime Existence* will be experienced in all resplendent glory.

But the task is not easy because *the Path to Perfection* is strenuous and steep, though paved with good intentions is difficult to tread and surmount. American mystic poet Walt Whitman says :

*Dearest thou now O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any Path to follow?
No map there nor guide,
Nor voice sounding, nor touch of human hand ,
Nor face with blooming flesh, nor lips, are in that land.
I know it not, O soul,
Nor dost thou, all is black before us,
All waits undream'd of in that region that inaccessible land.
Till when the ties loosen,
All but the ties eternal Time and Space,
Nor darkness, gravitation, sense, nor any bounds boundaries.
Then we burst forth, we float,
In Time and Space, O soul, prepared for them,
Equal, equipped at last, (O Joy! O fruit of all!) then to fulfil ! O soul.*

Therefore even when the discourse is coming to the close, *Arjuna* is still in the mood of asking additional clarifications saying that he desires to know the true nature of renunciation (संन्यास) and relinquishment (त्याग). Since *Krishna* is his friend *Arjuna* does not tire asking questions and *Krishna* being his friend and in addition his companion and well-wisher are not tired reiterating again what was clarified earlier. Therefore he says – “काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः | सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ||”. Human beings can live even one moment without performing actions. Therefore even if there are any deficiencies person have to perform action as and by way of sacrifices, austerities, penance and charity, because only thereby deliverance is assured – “त्याज्यं दोषवदित्योके कर्म प्राहुर्मनीषिणः | यज्ञदानतपःकर्म न त्याज्यमिति चापरे ||”. He who without knowing fully well the distinction between renunciation (संन्यास) and relinquishment (त्याग) neither succeeds in relinquishment (त्याग) nor in renunciation (संन्यास). There is no need to relinquish (त्याग) externally the gross objects of desire, which outward action merely becomes abstentious display of unconcealed *I-sense* and enormous arrogance; what is needed is the inward renunciation (संन्यास) of the

desire for the objects, which is the true understanding of the men given to reflection.

Every one born in this creation has to engage in performance of actions on temporal level to maintain his *gross form* as he has to engage in performance of actions to evolve his *subtle essence* on spiritual level. The actions to be performed on temporal level are generally come to be instructed on empirical level but the actions to be performed on spiritual level are to be known from scriptures, according to which three primary obligations have laid down – “जायमानो वै ब्रह्मणस्त्रिभिर्ऋणान् जायते – ब्रह्मचर्येण ऋषीभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः | एष वा अनृणो यः पुत्रियज्वा ब्रह्मचारी वासी ||”. “ब्रह्मचर्येण ऋषीभ्यो” means engaged in the wisdom of *Brahman* the first obligation to the seers and teachers becomes fulfilled. “यज्ञेन देवेभ्यः” means performing one’s actions as and by way of sacrifice for the welfare of the worlds the second obligation to the Creator and the divinities presiding over the different divine powers becomes fulfilled, “प्रजया पितृभ्यः” means engaged in the wisdom of *Brahman* and fulfilling the duties to the family by providing future progeny. *Manu smriti* declares – “ऋणानि त्रीण्यापकृत्य मनो मोक्षो निवेशयेत् | अनपाकृत्य मोक्षं तु सेवमानो ब्रजत्यथः ||” the fulfillments of these three obligation assures one of deliverance from the cycle birth and death.

Maitri Upanishad declares “चित्तमेव संसारम् |”. As the mind is fashioned by thoughts, ideas, opinions, gathered knowledge, in that manner the event in primordial world come be seen. Therefore mind is the reason for bondage and mind alone because the reason for deliverance – “मन एव मनुष्याणां कारणं बन्धमोक्षयोः | बन्धाय विषयसङ्गं मोक्षो निर्विषयम् ||”. The mind of the newly born child is without memories or thoughts, no desires, and no hopes therefore it is pure, flawless and immaculate. Both clod of earth and a brick of gold are same to the child, no desire to protect things, no fear of loosing them. Therefore a man of *Wisdom* having known the distinction between renunciation (संन्यास) and relinquishment (त्याग) desires to live like a child - “तस्माद् ब्राह्मणः पांडित्यं निर्विद्य बाल्येन तिष्ठसेद् |”.

The perennial अव्यय योग communicated to the Sun earlier has been restated time and again by the *Prime Existence* establishing in many gross forms like fish, tortoise, boar, semi-human and many human forms, the form as *Devaki’s* son *Krishna* due to his vast, comprehensive and all pervading reach being the foremost of them all. Therefore when *Krishna* says – “निश्चयं श्रुणु मे तत्र त्यागे भरतसत्तम | त्यागो हि पुरुषव्याघ्र त्रिविधं संप्रकीर्तितः ||” , then those words to listened with care. *Krishna* says – “यज्ञदानतपःकर्म न त्याज्यं कार्यमेवतत् | यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ||”-performance of actions like sacrifice, charity, penance should never be overlooked because they purify one’s mind, speech and actions. Since a person performs actions by nature responding to his attributes and inclination, one should be consciously aware that all his actions are of the nature sacrifice, charity, penance for the welfare of the worlds. Because any

performance of actions without using sense of discrimination or without due diligence is fraught with danger.

Krishna makes clear distinction between renunciation (संन्यास) and relinquishment (त्याग) and conveys his firm opinion that all actions should be performed giving up completely desires for fruits from such actions “एतान्यापि तु कर्माणि संगं त्यक्त्वा फलानि च | कर्तव्यानीति मे पार्थ निश्चित मतमुत्तमम् ||”. In fact renunciation (संन्यास) of any performance of action that ought to be performed should never be abandoned. On the other hands abandonment of such relinquishment (त्याग) is known as तामसिक. The performance of actions which is not undertaken because it is painful or fearing physical pain and is abandoned such relinquishment (त्याग) is known as राजसिक. The performance of actions which is undertaken as duty required to be undertaken, renouncing all attachments to and the fruits thereof such relinquishment (त्याग) is known as सात्विक.

One who with doubts dispelled relinquishes performance of actions without any aversion to disagreeable action or any attachment to agreeable actions his relinquishment (त्याग) is said to be सात्विक. Indeed it is impossible for any one to abstain from performance of work, therefore he who gives the fruits of the actions performed is said to be the true relinquisher (त्यागी). But for one who affected by his *I-sense* and attributes and inclination abstains from relinquishment (त्याग) pleasant, unpleasant and mixed are the fruits accrued but for one who unaffected by his *I-sense* and attributes and inclination has relinquished no fruits are ordained.

Krishna thereafter enumerates the *Sankhya* principles according to which the primary five factors which were made available for the Creation to evolve. These are the foundation (body), the medium (the phenomenal experiencer) various instruments (five sensory organs, five organs of action), many movements (like प्राण, अपान, व्यान, समान and उदान) together with दैव, the divine element. Whatever actions come to be performed by body, speech or mind, whether right or wrong, they should be known as having been caused by these five. Therefore if one thinks that the *self* within is the performer of actions the, he being of perverse mind and of little intelligence, is in error. He who is free of the *I-sense*, whose intelligence is not obscured, knows that though having killed knows that he does not kill, therefor, is not bound by that action – “यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते | हत्वापि स इमांल्लापकान् हन्ति न निबध्नते ||”.

Krishna has said earlier “प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः | अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ||” here now says that the performance of all actions are caused by the body, जीव, the phenomenal experiencer, the instruments like five sensory organs, five organs of action, by movements of the five breaths - प्राण, अपान, व्यान, समान and उदान and the function of दैव, the divine element. Therefore any thing that happens or does not

happen should not be attributed the self within the body as eloquently told earlier – “य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् | उभौ तौ न विजानितो नायं हन्ति न हन्यते ||”.

Krishna makes it clear that *Knowledge*, the object of the *Knowledge* and the subject of the *Knowledge* these three stimulate, promote the mind to plan the performance of actions, the instruments, the performance of action and the performer of actions being the threefold contributors – “ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना | करणं कर्म कर्तेति त्रिविधः कर्मासंग्रहः ||”.

Each of these contributors respond, react according to their infidel attributes, each one differing from the other. The knowledge which enables one to be conscious of *the Prime Existence*, undivided in the many manifest divided forms in creation is सात्विक knowledge. The obligatory action performed without attachment, without seeking the fruits thereof, with neither passion nor aversion, is said to be सात्विक action. The performer of actions free from attachment, uninfluenced by *I-sense*, full of determination and zeal, unmoved by success or failure is said to be सात्विक performer. The intelligence which is conscious of action and non-action, what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is bondage and what is freedom, that intelligence is said to be सात्विक intelligence. Unswerving resolve through concentration by which the activities of mind, life and senses are restrained is सात्विक resolve. The pleasures in which one rejoices in the beginning and with practice puts end to his pains, which is venomous in the beginning but nectar in the end is सात्विक pleasures.

The knowledge which enables one to be conscious of differences, multiplicity in different things in creation is राजसिक knowledge. The action performed with great strain impelled by *I-sense*, to gratify one's senses is said to be राजसिक action. The performer of actions, who is swayed by passion, eagerly seeks fruits of his enterprise, who is greedy, of harmful inclination, impure, affected by success and failure is said to be राजसिक performer. The intelligence which is not conscious of what is righteousness and what is unrighteousness, what ought to be done and what ought not to be done, that intelligence is said to be राजसिक intelligence. The resolve by which one upholds righteousness, pleasure and obligation desiring fruits for actions performed is राजसिक resolve. The pleasures from senses and sense objects, which is nectar in the beginning but is venomous in the end is राजसिक pleasures.

The knowledge which makes one focus, concentrate attentively on one thing as if it is the whole, entirety, without concerning the cause or the real source is तामसिक knowledge. The action performed in ignorance, without concern of injury and harm to others or to one's own capacity is said to be तामसिक action. The performer of actions who is unstable, offensive, obstinate, deceitful, malicious, lethargic, dejected, procrastinating is said to be तामसिक performer. The intelligence

which is enveloped with darkness, thinks as right what is not right, sees all things in distorted way contrary to truth, that intelligence is said to be तामसिक intelligence. The resolve by which a man of warped intelligence clings to slumber, fear, grief, dejection and arrogance is said to be तामसिक resolve. The pleasures which bring from slumber, sloth, and inattention, mislead, deceive the soul both in the beginning and in the end, are तामसिक pleasures.

Krishna has already told earlier that mind is influenced by his nature-born attributes and inclinations – “प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः ।” Therefore once again he tells *Arjuna* in no uncertain words that there are no creatures in the entire creation or divine beings in heavens who are free from the influence of the three सत्व, रज, तम attributes - “न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः । सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥”. One’s attributes and inclination are not categorized by the family in which one is born but on the consequential - प्रारब्ध कर्म of the person. Therefore if one is born to *Brahmin* parents need not necessarily have *Brahmin’s* attributes and inclinations. He may have attributes of attributes of any others classes consequential - प्रारब्ध कर्म of earlier life. There are instances where one born in *Shudra* parents having the attributes and inclinations of a *Brahmin*. History is replete with instances where a persons born in a family with particular attributes and inclinations giving birth to one who possesses complete different attributes and inclinations, substantiating the *upanishadic* statement – “रितस इति मा वोचत् ... जात एव; न, जायते ... विज्ञानमानन्द ब्रह्म रतिर्दातु परायणम् तिष्ठमानस्य तद्विद इति ॥”. *Parashurama* was born to *Brahmin* parents but displayed attributes and inclination of a *Kshatriya*; *Vishvamitra* was born to *Kshatriya* parents but displayed attributes and inclination of a *Brahmin*. One born *shudra* became *Brahmin*, *Valmiki*, one born *shudra* became *Brahmin*, *Vyaasa*.

Every one born with attributes and inclination of equanimity, self-restraint, austerity, purity, forbearance and righteousness, *Knowledge* and *Wisdom* to be receptive are equipped and qualified to perform actions of the one who is a *Brahmin*. One born with attributes and inclination of bravery, vigour, and composure, ingenuity, not fleeing from the battlefield, munificence, and leadership are equipped and qualified to perform actions of the one who is a *Kshatriya*. One born with attributes and inclination of agriculture, cattle-breeding and engaging in trade are equipped and qualified to perform actions of the one who is a *Vaishya*. One born with attributes and inclination to perform actions as and by of service are equipped and qualified to perform actions of the one who is a *Shudra*. Therefore, in olden times society was already classified as per the attributes born of their natural inclination – “ब्राह्मणक्षत्रियविशां शुद्राणां च परंतप । कर्माणि प्रविभक्तानि स्वभावगुणैः ॥”, even a person was born in *Brahmin*, *Kshatriya*, *Vaishya* and even *Shudra* families. Because only when one performs his actions according to his attributes and

inclinations that he attains perfection – “स्वे स्वे कर्मण्याभिरतः संसिद्धिं लभते नर | स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥”.

With Creation the attributes and inclination which were pure and exclusive became altered and modified with diverse forms in which these three primary attributes and inclination came into existence. Consequently each created element began responding not only one or the other attribute or inclination, from mixture of these attributes and inclinations by permutation and combination according to the influence of senses. A *सत्त्विक* man desires to respond according to *विवेक* - his senses of discrimination but the senses influencing his mind oblige him to do quite otherwise. He desires to become like god, but under the influence of senses ends up being lower than animal, let alone be a man, that is what he is. Only he who knows and is consciously aware of the influence of senses on his mind, with his mind fixed on higher values, objectives and goals, restrains his mind from being influenced by the attributes and inclinations.

Krishna says that what nothing happens without a reason being in existence. All the actions performed according to the attributes and inclination together with the desires, ideas, thoughts, memories influenced by senses and secreted in mind determine the life which would be available to them after the present *body-form* decays, disintegrates and is destroyed. If the actions performed according to the attributes and inclination together with the desires, ideas, thoughts, and memories are pure and propitious then he will have pure and propitious opportunities in the subsequent life, otherwise he will have impure and unpropitious opportunities in the subsequent life. Therefore it is preferable performing one's actions according to one's attributes and inclinations, howsoever imperfectly performed than performing actions according to the attributes and inclinations of others howsoever perfectly – “श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वभावनियतं कर्म कुर्वन्जोति किल्बिषम् ॥”. Therefore one should give performing naturally ordained actions, though defective, because performance of all actions in shrouded by smoke – “सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् | सर्वा रम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥”. *Krishna* thereafter substantiates his statement saying that he who performing is actions according to his attributes and an inclination worshipping *the Prime Existence*, from whom every thing has arisen and by whom all this is pervaded one attains perfection.

In fact once the Creation comes to be the responsibility to supervise and sustain it does not lie with *the Prime Existence* as the creator alone but also with every element in creation, on lesser extent from the unconscious to the conscious, from the less conscious to those who are supremely conscious endowed with *विवेक*, the sense of discrimination. Therefore every human being should reflect upon from where has he come, where is expected to go, what are his rights and what are his duties, what are his responsibilities and what are the expectations from him and live his life performing actions according to this attributes and inclinations. Every

one who is on the *Path* has to tread the *Path* himself, even though he needs direction in the beginning. If the *Path* is not clear, if it appears as having been clouded and obscured he need not worry, because the ray of light, the ray of hope is within each one. If one has to have patience then patience he will have to cultivate, if one has to struggle, then struggle he will have to, because the *Path* is strenuous and difficult to tread. He will with comprehension, which is unattached and comprehensive, with self restrained, desires detached, through renunciation come to the supreme state transcending the effect of performance of all actions – “असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः | नैष्कर्मसिद्धिं परमां संन्यासेनाधिगच्छति ||”.

The *Cosmic Law*, ऋत or the rules and regulations of righteousness, धर्म are meant for those who have surrendered to *the Prime Existence* and therefore it is not individual desire that rules but the *Will of the Prime Existence* prevails. Then the individual needs no alternatives, has no choices, no duality to chose from, being obliged to follow the ऋत and धर्म as *the Will of the Prime Existence* as said by *Krishna* - “मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सब्यसाचिन् ||”. Then whatever happens as *the Will of the Prime Existence* and not as his desires promote or initiate. He walks in the shadow of divine benevolence, doing what is to be doe, avoiding what is not to be done. Whatever is to be done, whatever one does for that *the Prime Existence* is the सूत्रधार, the wielder of the reigns of his chariot. If his *Path* takes him to him fight on the side of *Kauravas* he will do so without any compunction as *Bhishma*, *Drona* or *Karna*, *Ashvatthama* did. If his *Path* takes him to him fight on the side of *Pandavas* he will do so without any compunction as *Drupada*, *Dhrishtaketu* did. When one becomes aware of one’s divine responsibility and obligation then he will also be aware of his स्वधर्म and स्वकर्म, performing which he will no longer return to these worlds finding eternal refuge in the other worlds.

The relationship between *Krishna* and *Arjuna* was not only that of the Teacher and the disciple but also of two friend and companions. Therefore, the distance and detachment between Teacher and the disciple does not exist between *Krishna* and *Arjuna*. Therefore, *Krishna* is ready to reiterate all in condensed manner – समासेन, what was told by him earlier in extensively. In truth *Krishna*’s affection for *Arjuna* grew therefore he says – “सिद्धिं प्राप्तो यथा ब्रह्मतथाऽऽप्नोति निवेध मे | समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ||”. The one who endowed with pure understanding, firmly restrains his *self*, turning away from sound and other objects of sense, casts aside all attractions an aversions, dwell in solitude eating little, controlling speech, body and mind, engages unceasingly in thinking, reflecting and meditating, with concentration and dispassion, casting aside *I-sense*, intimidation, arrogance, desire, anger, ownership, with mind tranquil with complete eradication of ego, becomes in the end one with *Brahman* – “निर्ममो शान्तो ब्रह्मभूयाय कल्पते”.

Such one who has become one with *Brahman* becomes tranquil in his *self*, neither grieves nor do desires, regarding all alike attain supreme devotion and communion in *the Prime Existence*. Being in Communion, he becomes consciously aware of *the Prime Existence*, its comprehensive reach, which it really *IS* and becoming wise in this manner merges in it thereafter – “ब्रह्मभूतः पद्मनाभा न शोचति न काङ्क्षति | समः सर्वेषु भूतेषु मदभक्तिं लभते परम् || भक्त्या मामभिजानाति यावन्यश्चास्मि तत्त्वतः | ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ||”. *Krishna* commends *Arjuna* to perform all his actions taking refuge in him to reach by his grace the eternal, immutable state of *the Prime Existence* “सर्व कर्माण्यपि सदा कुर्वाणो मद्भयपाश्रयः | मत्प्रसादाद्वाप्नापति शश्वतं पदमव्ययम् ||”. Surrendering in thought the performance of all actions to *the Prime Existence*, regarding it as the supreme and resorting to the communion of intelligence and fixing thought and attention on it, the devotee by its grace transcend all troubles. But if my self-conceit he does listen then he will indeed perish – “चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः | बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव || मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि | अध चेतमहङ्कारान् श्रोष्यसि विनङ्क्ष्यसि ||”.

On the other hand being conceited if *Arjuna* thinks that he will not fight then vain is his resolve because his attributes and inclination born of nature will force him to fight. He will what he do not desire to do through delusion he will be compelled to do against his desire – “अहङ्कारमाश्रित्य न योत्स्य इति मन्यसे | मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति || स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा | कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ||”. Because *the Prime Existence* as the lord of all creation existing within each one regulates them all through the instrument of his illusory power. Therefore *Arjuna* should resort to him with all his being so they by his grace he may obtain the supreme peace and his eternal abode in him – “ईश्वरः सर्वभूतानां हृद्देशेर्जुन तिष्ठति | भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया || तनेव शरणं गच्छ सर्वभावेन भारत ऽ तत्प्रसादात्परां शान्तिं स्थानं प्राप्यसि शाश्वतम् ||”.

It is natural for *Arjuna* to ask questions after questions because it is his mind that are in confusion. *Krishna* as his friend and universal Teacher has to provide answers for questions after questions till all his problems are resolved. But since *Arjuna* had no satisfaction regarding the replies given on temporal basis replies and even experience was made available on spiritual level. In fact *Arjuna* was not ignorant of all that was being told to him, because as nar of ancient times performing sacrifices with *Krishna* as seer नारायण was potentially a man of *Wisdom*, but temporarily his mind due to his राजसिक attributes and influences and the influence of senses was enveloped with ignorance and despondency. *Krishna* was not only aware as a man who had experienced the ultimate *Bliss of Beatitude* but also as *Arjuna's* friend his frame of mind. Therefore though what *Krishna* told *Arjuna* was highly mystical truth, he as a true friend tells him again, who knows the *Wisdom* but is presently unable to remember. When *Krishna* speaks then it is not from an attitude that *he knows* but being fully conscious that even *Arjuna* knew, but has temporarily forgotten. Therefore between *Krishna* and *Arjuna* there

is no one superior or inferior, but only one who fully aware of his *Wisdom* and one who is not so aware. Therefore as much as *Krishna* as a teacher is a perfect, exemplary, and standard even so *Arjuna* is as much a perfect, exemplary, standard as a disciple. Therefore *Krishna* tells *Arjuna* that he has told him the wisdom more secret than all secrets, and reflecting thereon he may do as he deems fit and proper “इतिते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया | विमृष्यैतदशेषेण यथेच्छसि तथा कुरु ||”. Indeed the *Path* is shown by *Krishna* but the *Path* is to be traversed by *Arjuna*, no one else can do it for him.

Human being is strangest of all the creatures created in creation. Unlike other creatures he is provided with विवेक, the sense of discrimination, which enables to choose between the *Proper* (श्रेय) and *Pleasant* (प्रेय) but his *I-sense* (अहङ्कार) makes him chose that which is (प्रेय) pleasing to the senses and not what is (श्रेय) proper for his *self* within. *Krishna* communicates *Arjuna* because he is friend and companion – “सर्वं गुह्यतमं भूयः श्रुणु मे परम वचः | इष्टोऽसि मे धृढसिति ततो वक्ष्यामि ते हितम् ||”.

Response through was on temporal level, *Krishna's* approach has always been spiritual. He knows the unknowable cannot be known from known facts. In fact if one desires to know the unknown than the known has to be exterminated from mind, surrendering mind and *I-sense*, so that one can become receptive to the *unknown*. One cannot know depth of the ocean however much and how many times you have jumped in the lake or a river. Though the waters of the lakes and the rivers may give one the idea of the ocean, the lakes and rivers cannot be the waters of the oceans. As they say, one has to be pure like gods to become like gods. Therefore *Krishna* tells *Arjuna* to be likeminded, compatible, on the same wave length as he is, become in communion with him, perform actions for his sake, bow down to him, to him he shall come, this is his promise because indeed he is dear - “भक्त्या भव मद्भक्तो मद्याजि मां नमस्कुरु | मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ||”. Every distinct existence which relinquishing every thing connected to his individuality takes refuge in *the Prime Existence* will surely be delivered of all limitations and demerits even as the rivers loose all their limitations and demerits when they enter the vast Ocean.

Krishna's Wisdom is similar to those who have transcended the attributes and three periods of time, therefore his mind is such where there nothing more to be filled. But not so *Arjuna* he has to unlearn first what he has known on temporal level before he can learn more on spiritual level. Therefore *Krishna* says - “सर्वधर्मा न्यतित्यज्य मामेकं शरणं व्रज | अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा सुच ||”. What *Krishna* has communicated is the secret of all secrets, which *Wisdom* delivers one from the empirical world, not knowing which one become knowledgeable in temporal world. Therefore it should be handled with care and not part with one who is not austere in life or who his no devotion in him, nor who is disobedient and speaks ill of the divine “इदं ते नातपस्काय कदाचन | न चाशश्रुपवे वाच्यं न च मां योऽभ्यसूयति ||” or said by Jesus -

“give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you”. But those who with reverence and devotion cause these teachings to be known by others will undoubtedly reach *the Prime Existence*. And there are no one or nor would be there be dearer to *the Prime Existence* than these devotees.

Then with great concern and hope *Krishna* asks Arjuna whether he has understood these empirical teachings communicated by him and Arjuna responds overwhelmed by *Krishna* extraordinary personality as one responds to *the Prime Existence*, the all pervading, all knowing Lord of all creation since in the end he says more like one impressed on empirical level than one on spiritual level - “नश्ये मोहः स्मृतिर्लब्धा त्वत्प्रसादात्सयाच्युत | स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ||”. One wonders whether *Arjuna* was intellectual convinced or whether he was spiritually transformed. Because his response in later days brings back his temporal influences, often contesting with *Krishna* the manner of the warfare and later after the battle is finished and *Krishna* is on his way admitting that in the flush of the battle about to be started and despondency which he was speaking he has not heard the teachings as intently as he should have done. And thereby hangs the tale which is *Mahabharat*.

00000



Epilogue

When *Krishna* decided to communicate अव्यय योग to *Arjuna* he had two things in mind. First objective was to remove the despondency which he was harboring on the temporal level and reminding him his performance of actions according to his attributes and inclinations to give *Pandavas* the right which was unrighteously snatched by *Kauravas*. The second objective was to shake *Arjuna* of his temporal trappings and lift him to his spiritual endowment, which is the ultimate purpose and final goal of every human endeavor. While the first objective was possible by changing the empirical mind and the way one perceives temporal events in life, the second objective was difficult since it is not the change of the empirical mind but transformation of the mind from divesting the empirical influences therein and making the path for spiritual Wisdom to seep therein.

Arjuna's response to *Krishna's* first objective was clear, the empirical mind and the way one perceives temporal events in life was changed, enabling *Arjuna* to enter the battle field without any inhibitions. But *Arjuna's* response to *Krishna's* second objective remained unclear, transformation of his mind from divesting the empirical influences therein and making it fit and capable for the spiritual Wisdom to seep therein was doubtful. Because not only his perspective on his and other people's conduct perceptibly did not change but *Krishna's* communication did not transform his life or the spiritual dimension. When *Yudhishtira* degusted with the outcome of the war says that it would have better to have gone to *Vrishni's* land and lived begging for food, than be responsible for destruction of the family members – “यद्भैक्ष्यमाचारिष्यम वृष्णयन्धकपुरे वयम् | ज्ञातीन् निष्पुरुषान् कृत्वा नेमां प्राप्यस्याम दुर्गतिम् ||...त्रैलोक्यस्यापि राज्येन नास्मान् कश्चिद् प्रहर्षयेत् | बान्धवान् निहतान् दृष्ट्वा पृथिव्यां विजयैषिणः ||... धिगस्तु क्षात्रमाचारं धिगस्तु बलपौरुषम् | धिगस्त्वमर्षं येनेमामापदं गमिता वयम् || निवृत्या तीर्थगमनाच्छ्रुतिस्मृतिजपेन वा || त्यहावांश्च पुनः पापं नालं कर्तुमिति श्रुतिः | त्यागवाज्जन्ममरणे नाप्नोतीति श्रुतिर्यदा ||” *Arjuna* responds angrily saying as one born *Kshatriya* he should think of renouncing all enterprise after defeating enemies and conquering world. On the contrary he should offer himself for maintenance of the world order, like creator of the worlds offer himself for maintenance of the world order – “यत्कृत्वा मानुषं कर्म त्यजेथाः श्रियमुत्तमम् || शत्रून् हत्वा महीं लब्ध्वा स्वधर्मणोपपादिताम् | एवविधं कथं सर्वे त्यजेथा बुद्धिलाघवात् ||.. अस्मिन् राजकुले जातो जित्वा कृत्स्नां वसुंधराम् | धर्मार्था

वखिलौ हित्वा वनं मोदयात् प्रतिष्ठसे ॥...त्यहावांश्च पुनः पापं नालंकर्तुमिति श्रुतिः । त्यागवाज्जन्ममरणे नाप्नोतीति श्रुतिर्यदा ॥..वनमामन्त्र्य वः सर्वान् गमिष्यमि परंतप । न हि कृत्स्नतमो धर्मः शक्यः प्राप्तुमिति श्रुतिः ॥”.

Again *Arjuna* approached *Krishna* when he was returning to *Dvaraka* after the war was over and said that whatever that was communicated to him on the battle field by him and enlightenment of his *divine resplendence* is lost due to fickleness of his mind, भ्रष्टचेतसा therefore, he is keen to listen the wisdom gain – ‘विदितं मे महाबाहो संग्रामे समुपस्थिते । माहात्म्यं दावकीमातस्तच्च ते रूपमैश्वरम् ॥ यत् तद् भगवता प्रोक्तं पुरा केशव सौहृदात् । तद् सर्वं पुरुषव्याघ्र नष्टं मे भ्रष्टचेतसा ॥ मम कौतुहलं त्वस्ति तेष्वर्थेषु पुनः पुनः । भवांस्तु द्वारकां गन्ता नचिरादिव माधव ॥’.

At that moment *Krishna* chides him saying that he had communicated to him the secret wisdom which revealed his supreme metaphysical *essence* and resplendent *form* and other eternal worlds, but *Arjuna* had due to his lack of receptivity and through insensitivity had not been recipient. It is difficult for him now to communicate the *Wisdom* again – “श्रावितस्त्वं मया गुह्यं ज्ञापितश्च सनातनम् । धर्मं स्वरूपिणं पार्थ सर्वं लोकांश्च शाश्वतान् ॥ अबुद्ध्या नाग्रहीर्यस्त्वं तन्मे सुमहदप्रियम् । न च साऽद्य पुनर्भूर्यः स्मृतिमेड सम्भविष्यति ॥ नूनमश्रद्धधानोऽसि दुर्मथा ह्यसि पाण्डव । न च शक्यं पुनर्वक्तुमशेषेण धनञ्जय ॥” substantiating the statement that lightning does not strike with the same intensity and in the same place twice. But *Krishna* is compassionate, therefore, what comes out as गुह्यं वैष्णवं धर्मशासनम् is *Anu Gita*.

It may appear strange that both *Arjuna* and *Krishna* spoken as the descent of the seer नर and नारायण - ‘नरनारायणौ यौ तौ पूर्व देवै विभावासो । सम्प्राप्तौ मानुषे लोके कार्यार्थं हि दिवौकसम् ॥ अर्जुनं वासुदेवं च यौ तौ लोकोऽभिमन्यते । तावेतौ सहितावेहि ख्वाण्डवस्य समीपतः ॥, they should respond as they do former lacking receptivity and failing to remember and recollect the supreme *Wisdom* “यत् तद् भगवता प्रोक्तं पुरा केशव सौहृदात् । तद् सर्वं पुरुषव्याघ्र नष्टं मे भ्रष्टचेतसा ॥” and the latter expressing inability to convey the same again in the same form and substance, without leaving some thing of the earlier communication –“न च साऽद्य पुनर्भूर्यः स्मृतिमेड सम्भविष्यति ॥ नूनमश्रद्धधानोऽसि दुर्मथा ह्यसि पाण्डव । न च शक्यं पुनर्वक्तुमशेषेण धनञ्जय ॥”.

Though *Krishna* fully realizes that having been fully enlightened to the supreme he is authorized as the principal and comprehensive instrument of divine resplendence he also conscious as human being born to *Devaki* he is obliged to act in normal instances as a normal human being. In fact he explains this divine माया which he obliged to use in different cases as occasion demands. There we find *Krishna* behaving as an human in most cases in life, and only in rare instances he speaks as *the supreme Self*, सत्य, *the Prime Existence* itself. *There is reason for Krishna to explain thus and he does so. When Uttank Bhargava* finds fault with *Krishna* for his failure to amity between *Kauravas* and *Pandavas* and stop dissention in *Kuru* family, *Krishna* tells him he tried his best to settle the dispute. But what fate had decided no one could prevent, therefore they all repaired to the

death's abode – “कृतो यत्नो मय पूर्वं सौशाम्ये कौरवान् प्रति | नाशक्यन्त यदा साम्ये ते स्थापयितुमञ्जसा || . . न दिष्टमप्यतिक्रान्तुं शक्यं बुद्ध्या बलेन वा || महर्षे विदितं भूयः सर्वमेतत् तवनघ | . . ततो यमक्षयं जग्मु समासाद्येतेतरम् ||”.

When dis-satisfied by his explanation *Uttank Bhargava* readies to curse *Krishna* tells him he will explain to him the spiritual truth – अध्यात्मतत्त्व, to satisfy his doubts.

Then what comes to be narrated is the great mystical secrets clarifying the divine descent in temporal worlds. Though he is undoubtedly सत्य, *the Prime Existence* itself enveloping and pervading all in creation, he dwells like a spark among the pure ones and for the sake of protection and establishment of righteousness takes birth in many wombs in any forms and places operating for many years – “तत्राहं वर्तमानैश्च निवृत्तैश्चैव मानवैः || वह्नीः संसरमाणो वै योनीर्वर्तामि सत्तम | धर्मसंरक्षणार्थाय धर्म संस्थापनार्थाय च || तैस्तैर्विपैश्च रूपैश्च त्रिषु लोकेषु भार्गव ||”.

Though he is *Vishnu, Brahma, Shakra*, the creator and destroyer, he conducts himself as *God* in the *godly* forms, as *Gandharva* in the *gandharva* forms, as *Naga* in the *naga* forms and as *Yakha, Rakshasa* and as others in their respective forms, in his present *Krishna-form* he performs actions as a human being in human form, pleading with *Kauravas* for a negotiated settlement and when they did not listen, obscuring their intelligence, even showing his terrifying form to frighten them and describing them the effect of dreadful war. But being in attributes and inclination, unrighteous in their disposition they refused to listen to him and died like *Kshatriyas* in the great war, –“अहं विष्णुरहं ब्रह्मा शक्रोऽथ प्रभवाप्ययः |..यदा त्वहं देवयोनौ वर्तामि भृगुनन्दन | तदाहं देववत् सर्वमाचरामि न संशयः || यदा गन्धर्वयोनौ.. नागयोनौ ..यक्षराक्षसयोन्योस्तु यथावद् विचराम्यहम् || मनुष्ये वर्तमाने तु कृपणं याचिता मया | न च ते जातसम्महा वचाऽगृह्यन्त मे हितम् || भयं च महदुद्दिश्य त्रासिताः कुरवो मया | कृद्धेन भूत्वा तु पुनर्यथावदनुदर्शिताः || तेऽधर्मणेह संयुक्ताः परीताः कालधर्मणा | धर्मेण निहता युद्धे गताः स्वर्गं न संशयः ||”.

Therefore we find *Krishna* as *Devaki's* son enjoyed his childhood in *Gokula* playing in the company of cowherd and in adolescence killing his evil uncle *Kamsa* and restoring the usurped throne again to his grandfather, when *Kalayavan* raided *Mathura* got him killed shrewdly and when *Mathura* was raided repeatedly by *Jarasandha* to save the citizens from his cruelty, like a shrewd statesman shifted all the *Vrishni-Andhaka-Yadavas* to *Dvaraka* which was far off from *Mathura*. Even though had shifted far in the west his influence as wise statesman, a man of *Wisdom* had spread all over India, elevating to the level as *Purushottama*, the supreme God incarnate, the very embodiment of *the Prime Existence*.

But *Krishna* being renowned as *Purushottana* had nothing to prove or to begin any new religion or tradition, but certainly had to exterminate unrighteousness from the worlds and re-establish the अव्यय योग which was in the beginning communicated to the Sun but which with afflux of Time had become

distorted, obscure and vitiated. It is said that great thoughts rise in mind when mind becomes shorn of all ideas, opinions, thoughts, memories secreted therein. *Arjuna* on the battle field sorrowing and becoming despondent seeing his kith and kin, friends and companions arrayed before him to fight was the ideal person to be the instrument for communication and dissemination of the अव्यय योग. *Krishna's* message was so vast, comprehensive and all-pervading deep that it was no surprise that it stood test of time and became heritage of the entire world since generations to generations to come, spreading the soundless Sound ॐ, spreading like fragrance of the flowers gliding wherever breeze took.

अव्यय योग which *Krishna* communicated was eternal, having neither beginning nor any end, neither old nor new, ever fresh ever alive and vibrant which every sensitive soul can source for spiritual enrichment. It has within the same immutable सत्य, *the Prime Existence*, in which all the luminous, divine light exists, which if one cannot apprehend the loss is theirs; but those who understood, they are verily the men of *Wisdom* - “ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः | यस्तन्न वेद किं ऋचा अरिष्यति य इत् तद् विदुस् त इमे समासते ||”. Likewise अव्यय योग is the purest of pure Wisdom ever dwelling with *Sriman Narayana's* bosom at the end of ever dissolution as potentiality become potential and manifest again in diverse forms when the creation begins again.

अव्यय योग can not be accessed because one is curious to know, अव्यय योग becomes accessible only when taught by a qualified teacher, and practiced as स्वधर्म continuously according to one's attributes and inclination, listening, thinking, reflecting and meditating with sense of discrimination on the mystery contained therein as *Brihaspati* did in earlier days sifted speech as the flour is sifted in sieve – “बृहस्पते प्रथमं वाचो अग्रे यत् प्रैरत नामधेयं दधानाः | यद् एषां निहितं गुहाविः || सक्तुमिव तितऊना पुनण्तो यत्र धीराः मनसा वाचम् अकृत | अत्रा सग्वाय सख्यानि जानते अद्वैपां लक्ष्मीः निहिताधि अवाचि ||”. If that is possible then opening the doors made available by *Vyasa* one can enter the wonderful world of spiritual resplendence.

00000



*As a student of religious philosophy,
every step is a step on the Path to Perfection,
conscious of the pitfalls and the distance
for the luminous light to reveal its lights.
He has sought to recollect what he has read,
rearrange thoughts and to record them in words
but not to communicate as Wisdom gained.*

*Not to attempt to be the Wind
that passes through the flute.
But instead be the flute through which
The Wind passes through.
Then the song will make me sing and dance,
Even as flowers sing and dance in abundance.
Then Bliss will surely enter my Being
And enlighten me on the Path.
So let it come to pass
So shall it come to pass
Yes it will come to pass.
That, verily is That.*

*No other desire nor any expectation for fulfillment.
Who having written the words found them
read by some and appreciated by others,
feeling satisfied if they have shed
if little light on their own Path chosen.*

Books written by Shri Nagesh D. Sonde - In English & Konkani

1. *Madhava's Commentaries on Isha & Kena Upanishad* 1990
2. *Madhava's Commentaries on Katha Upanishad* 1991
3. *Madhava's Commentaries on Mandukya Upanishad* 1992
4. *Madhava's Commentaries on Bhagavad Gita* 1995
5. *Narada's Aphorisms on Bhakti* 1988
6. *Three Vedic Suktas A study* 1993
7. *Sri Ramana Maharshi - Upadesha Saram* 1993
8. *Sri Ramana Maharshi Sat Darshnam* 1994
9. *Philosophy of Sri Ramana Maharshi* 1995
10. *Dakshinamurti Stotra – Manasollasa*
11. *Sri Sukta - A study*
12. *Sri Manik Prabhu - Life & Teachings* 1995
13. *Ganapati Atharvasheersha A study* 2004
14. *Dakshinatya Sarasvats.* 2004
15. *Asmi –Buddha and Ramana Maharshi* 2005
16. *Rigveda – Study of 40 Hymns* 2006
17. *Sadhana Panchkam by Sri Shankara* 2007
18. *Krishna – A study based on Mahabharata* 2008
19. *Bhagavada Gita – Remembrancer* 2011

- १ विष्णु आनि वैष्णव संप्रदाय
- २ उपनिषदांचे अवलोकन
- ३ राधा माधव प्रणय प्रणालि
- ४ . कथा संगम
- ५ . श्री सूक्त
- ६ . श्री मध्वाचार्य जीवन आनि विचार
- ७ . गणपति अथर्वशीर्ष
- ८ . कोंकणी भाशेचो इतिहास
- ९ . संत पुरंदरदास
- १० . सारस्वतांले भवितव्य
- ११ . वैराग्य शतकम्
- १२ . विष्णु सहास्रनाम विवेचन
- १३ . भगवद गीता संस्मरण - एक उपन्यास



॥ ॐ ॥

अजोऽपि अन्नप्ययात्मा भूतानामीश्वरोऽपि अन् ।
प्रकृतीं अयामधिष्ठाय अंभवात्ममायया ॥
यदा यदा हि धर्मस्य ग्लानिर्भवति भावत ।
अभ्युत्थानमधर्मस्य तदात्मानं वृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय दुष्कृताम् ।
धर्मसंस्थापनार्थाय अंभवामि युगे युगे ॥

Though unborn, immutable supreme Self, verily the Lord of all creation, the Prime Existence by his own potency, power – माया establishing in gross object-forms already manifest in nature, whenever there is ambiguity over righteousness to re-establish righteousness in the worlds, take possession of one distinct and unique spiritually sensitive subtle essence (नाम) manifest within the manifest gross forms and recharging and refreshing and fortifying the individual subtle essence has made himself and his power and Wisdom available for the world to fulfill the Divine Purpose and Divine Intent.

Krishna's form is not to be understood but to be experienced accepting as अमृत and never rejecting as हालाहल never selecting one and rejecting the other, accepting every thing as the comprehensive whole, listening the tone and tenor of his flute. Choice is human, the gain will surely be divine. When one drops choosing and selecting, one ends up accepting every thing; his discus destroying obscurity revealing Krishna in life, in clouds in stars, in flowers, in flowing rivers.

People accept Krishna as God because it is easier and convenient to fall at his feet than rise in his estimation; to accept Krishna as a God than struggle to be God like him. If one truly understands Krishna, the Man then there is hope for humanity to rise and become God, as Krishna born in human womb rose to be the Supreme God. Or else, though Krishna a thousand times is born, if he's not born your heart, your soul will still forlorn. Neither the sermons nor the sounds will ever save thy soul. The terrible discus in your heart alone can make your soul the whole.