

BHARATI UPANISHAT

WORKS OF MAHAAKAVI BHAARATIYAAR

PART THREE

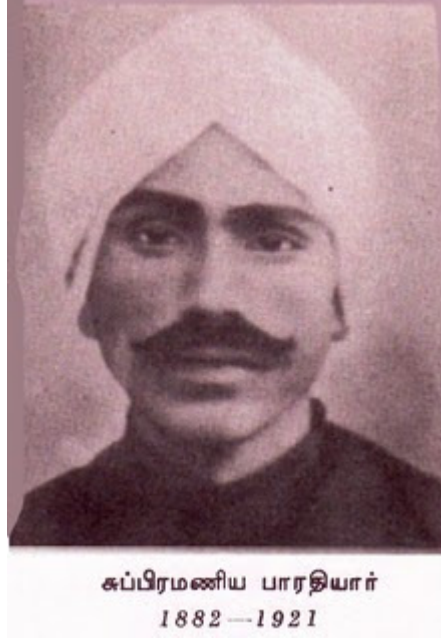
GEETA LECTURE

TRANSLATION AND EXPLANATION

by

Narayanalakshmi

DEDICATED
TO
ALL THE DEVOTEES
OF
BHAARATIYAAR



BHAARATI, THE GREAT JEEVAN MUKTA

Subramanya Bharati is a renowned poet of Tamil Nadu known for his patriotic poems. However, very few have been able to know his hidden side, his realized state, his knowledge of Upanishads and Vedas, his philosophy, his state of a JeevanMukta (liberated while alive). Here is an attempt to explain the meanings of his 'Knowledge-poems' based on his knowledge of Upanishads and his self-realized state.

- *Narayanalakshmi*

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे
 सुरतरुवरशाखा लेखनी पत्रमुर्वी
 लिखति यदि गृहीत्वा शारदा सर्वकालम्
 तदपि तव गुणानां ईश पारं न याति ॥

*If the black ink filled up the ocean bed
 and rose to the height of the White Mountain;
 if the (never ending) branch of the Kalpa Tree in heaven was used as the pen;
 if the paper was the ever-spreading earth;
 and if Shaarada (Sarasvati -the ocean of words) herself writes;
 at all times (as long as Time goes on);
 even then, Hey Master Bharati, she will not be able to reach
 the end of your great qualities!*

- *Narayanalakshmi*

SALUTATIONS TO THE GREAT KNOWER BHAARATI

He had studied all that could be studied!
 He had known all that could be known!
 He had experienced all that could be experienced!
 His thirst for knowledge is unparalleled!
 His courage is unparalleled!
 His love is unparalleled!
 His poetry is unparalleled!
 There can be only one Shiva; one Naaraayana; and only one Bharati!
 Salutation the greatest knower of Self!

Bhaarati (Subrahmanya Bharatiyaar) was a JeevanMukta. He always remained in the state of 'Self'. He made no compromises with the fools around him. He did what he thought was right and boldly worded what he thought was truth. It is a pity that nobody could catch the realized side of his nature. He was a BrahmaJnaani! He adored ParaaShakti – not the wife of Shiva residing at the Kailaasa Mountain; but the Supreme power of Brahman- the form of manifest Brahman! As he was Brahman experiencing an earth-life he requested her to fulfil all his needs on earth! Such a high state of existence is impossible for an ordinary man to achieve! His thoughts were always in the Supreme level! His inner mind remained silent in the bliss of the Self!
 For the outside world, he showed what the realized man's state of mind would be, by loving every being as his own Self.
 He could hug a donkey; hug a pariah (low-caste) hug a tree; hug his wife; hug his friends; all as his Self only!
 He saw no differences; no differentiations. He was 'That' always!

In the given text which forms the 'introductory article' on the essence of Geetaa, he analyzes the true essence of Geetaa and also the downward fall of Vedic religion!

OM OM OM

ESSENCE OF BHAGAVAD-GITA

{ STHITA-PRAJNA }

*'He who has attained the stability of intellect
renounces both the good action and bad action.
Therefore take shelter in Yoga.
Yoga is dexterity in action.'*
(Geeta-IIChapter/50th verse)

This is the basic essence of the entire Geetaa taught by Bhagavaan (Krishna)!
'Stability of intellect' means to keep the intellect completely free of dirt. 'Intellect with clarity' alone is referred to as 'intellect' in the above verse. To keep the intellect pure and taintless means to lead the intellect to its natural state and remain without the thoughts of distress and also those evil thoughts which support such (distress) thoughts.

'You will not attain the kingdom of God unless you become like children' –
Jesus Christ spoke like this expressing the very same idea.

'To become like children' should not be understood to mean –
'forget all your experiences of the world; lose all that you have learnt; drink mother's milk like babies; start prattling like a child.'
It means- 'keep the heart taintless and pure like the heart of the children'.

Unless the heart (mind) becomes clean, the intellect will not get clarity. Till the heart attains the state of complete purity, though the intellect may intermittently get clarity of vision, it will fall into confused states again and again.
If the heart is purified, intellect will attain clarity.

Lord speaks- *"Be stabilized in that pure intellect Arjuna!"*

When you do any action in that state, it will be good only. Even if you do not do any action, even then it is good only. Forget the difference between good action and bad action, do whatever you want to do. Because whatever you do will be for the good only!

Your intellect has attained clarity, is it not so? When you are in the pure state of the intellect, you cannot do any wrong action. So without worrying about the good or bad of the actions, you can do whatever you feel like doing.

Then-
without understanding the true meaning of the words, renouncing both the good action and bad action, that is renouncing all actions, if one thinks that the lord advises "Arjuna! You keep sleeping always", then it is nothing but sheer idiocy.

Because, Lord again speaks in the Third chapter-

*“No one can remain without action even for a second.
All the beings are bound to action because of their natural qualities,
without any control.”*

Therefore man has to perform actions for sure.

Even KumbhaKarna (Raavana’s brother) cannot remain sleeping at all times. Even he will keep awake for six months.

However, when you perform actions, do not do actions like the ordinary ignorant people of the world, staying always anxious and distressed by the hardships and losses met with.

Shree Bhagavaan says-

*“Arjuna! You have the right to do only action;
you never have the right over the fruits of the actions.”*

Therefore Lord says:

*He alone is a true man of renunciation, a Yogi,
who does his regular duties without attachment to the results.*

Do not lose the clarity of the intellect.

Later, be doing actions without rest. Whatever you do, it will turn out to be good. Even if you do not do any action your mind naturally will be doing good to the others continuously.

Action is not just the action done by the body.

Even the action done by the mind is also action.

Is not mental recitation, a work? Is not reading, a work? Is not thinking, a work?

All the scriptures, poems, dramas, laws, Vedas, Puraanas, poetic literature, (Kaavyas) – are not all these some kind of work? Are they not the actions of the mind rather than of the body?

Do not disturb the clarity of the intellect.

Later Shree Krishna says-

“Take shelter in Yoga; because Yoga is dexterity in action.”

To make oneself capable of doing the action alone is known as Yoga.

Yoga means equanimity (Samatva).

“SAMATVAM YOGA UCHYATE”

That means, it is a practice, where when you observe an object, you must fully concentrate on it with single mindedness, without any restlessness or boredom or fear.

When you are in contact of an object, your mind must take the shape of the object. Then only you can understand that object fully.

“YOGASTHAH KURU KARMAANI” – says the Lord.

It means-

Be established in the Yoga and perform actions.

A Yogi can broaden his intellect like that of a God. Because, as he gets habituated to observe everything minutely- whatever he sees, he can understand it clearly.

Therefore his intellect shines forth divine and expansive. There is no limit to his understanding.

Therefore, he sees God (Brahman/Self) everywhere.

Geetaa was composed only for explaining the truths of Vedas.

PurushaSookta of RigVeda (hymn dedicated to the Purusha, the Supreme Cosmic Consciousness) says-

*“All this is the Supreme Brahman.
All that has happened and all that is going to happen-
everything is Brahman.”*

(Bharati uses the word ‘KADAVUL’ in Tamil here. The Tamil term actually means ‘that which transcends everything’. So the word ‘KADAVUL’ is translated as Brahman of Upanishads than as a new colloquial term ‘God’.

(For him God means Kadavul; means Brahman; means Self.

Though he has written many poems on deities like Krishna, Shiva and others, his general works refer to Brahman of the Upanishads only.)

Based on this statement alone, Lord says in Geetaa -

*“He who sees Self in all the objects and all the objects in the Self,
he alone is a man of true vision.”*

You are Brahman. All that you do are the actions of Brahman. All the bindings that you attach on yourself one over the other, is also the work of Brahman. You getting liberated also - is the work of Brahman.

If one asks –

‘Then why should I try hard to remove these bindings? When everything is the work of Brahman, why should I try to attain liberation?’ –

then we ask him- *‘What do you mean by liberation?’*

The state where all sufferings and all pains become nil, is liberation.

If you desire to attain such a state, then try for it. Or else, keep rolling in the sufferings without a break! Who stops you?

But whatever action you do, know that it is the work of Brahman. Scriptures say that such an attitude will be conducive to your own welfare.

“SARVAM VISHNUMAYAM JAGAT” (Everything is the form of Vishnu)
(Vishnu means – All-pervading Supreme)
– this is the conclusion of the ancient wisdom.

Everything is Brahman. All appearances, all forms, all shapes, all scenes, all patterns, all conditions, all lives, all objects, all powers, - all are in essence the Supreme Lord (Eesan). (Therefore all things are equal.)

‘ISHAAVAASYAM IDAM SARVAM YATKINCHA JAGATYAAM JAGAT’ – says the Ishaavaasyopanishat.

That means-

‘Whatever happens in the world is the Supreme Brahman alone.’

Shree Krishna emphasizes this truth alone in the BhagavadGeeta as-

*‘Know that
the Brahman who pervades the entire created world is imperishable.’*

Therefore, when everything is Brahman, when everything is the act of Brahman in this world, is it not foolish to worry and fear?

‘Everything is the work of the Lord’ – if this statement is true, then why should I worry? After writing on my forehead willingly that the things have to be like this, has the Lord Supreme died off?

(Tamil-

‘ITTAMUDAN EN TALAIYIL INNAPADI YENREZHADIVITTA SIVAN SETTHU VITTAANO?’)

All the stars rotate by the power of the Supreme. The three worlds dance on his wheel. You are He. Your mind is He. All your thoughts are He.

‘SARVAM VISHNUMAYAM JAGAT’ – therefore, hey man, why are you carrying the responsibility on yourself? Drop all the responsibilities plop on the floor and happily do the work you are capable of.

What matters to you what happens anywhere? Did you create this world?

When you think of the term ‘world’, do not take into account the entire world apart from you. Did you create this (so-called) world- where you are already inside it (as a tiny Jeeva); which was created, maintained, destroyed even before you were born; and which stays as your very causal source?

Are you taking care of it? Do the stars rotate with your permission?

Did you get born by your own will?

Why do you want to take responsibility for anything?

Lord says-

‘Those who have purified themselves through the penance of knowledge, taking shelter in me, remaining in me, and getting rid of greed, fear, and anger, have attained my nature.’
(Geetaa- 4th chapter- 10th verse)

In this verse, Lord points out the method by which one can attain liberation while living in this mortal world.

*“Take resort to the path of knowledge.
Make it your way of penance.
Discard desires.
Take shelter in me and always be absorbed in me.
You will attain my nature.”*

– says the Lord.

*When one performs his duties without attachment,
offering all his actions to the Supreme Lord,
then the sins do not taint him,
like the water-drop on the lotus leaf.*
(Geetaa- 5th chapter- 10th verse)

Hey you human lot! Is this not good news for you?
Hey humans! You are lost in this world, not able to prevent yourself from committing sins! God has shown you a good path for you in this verse.

If you remember God, and maintain the clarity in the mind that everything is his work alone; and all the actions are done for his sake only; then no sin will attach itself to you. Like the water-drop slipping away from the leaf and rolling over, the sin will not have the strength to attach itself to your mind, and will roll away from you.

*“A man does not do any action by himself.
God has not made him capable of any action.
He does not acquire the result of the action also.
All things happen by their own nature.”*
(Geetaa- 5th chapter- 14th verse)

Therefore, a man need not have any envy or anxiety when performing his work. He need not oppose other beings thinking that they are obstacles to his actions.

*“The wise look equally upon
a well versed humble Brahmin, a cow, an elephant,
a dog and the Chaandaala (low caste) who eats that dog.”*
(Geetaa- 5th chapter- 18th verse)

- says the Lord.

Therefore, Lord Krishna says that the main characteristic of a knower is – not to see differences of caste and differences of intelligence in men; not only that but also not to see differences between all the living beings.

Is not everything pervaded by God? Is not Vishnu pervading all beings?

‘SARVAMIDAM BRAHMA’

Snake is Naaraayana. Fox is Naaraayana. Brahmin also is the form of God; the low caste man also is the form of God.

When this is the case, if one creature thinks of another creature as lowly, it is the sign of ignorance. Those who have such ideas of higher and lower states, will never get freed of their sufferings.

Where one sees differences, there and all fear will be there; danger will be there; death will be there.

To be free of all ideas of differences alone is Knowledge. That alone is the path leading towards liberation.

Many of you think that Bhagavad-Gita is a DharmaShaastra- a scripture teaching ethics. That means, many are of the opinion that its main purpose is to encourage man to do his work properly. That is not the right opinion. It is mainly a scripture teaching about liberation.

The first purpose of this sacred text is to teach a man to get out of all the sufferings; because, work is inevitable. When this is so, many scholars thought that doing work is against the path of liberation. To enlighten them only, Lord Krishna in his Geetaa, especially in the third chapter, and also in a general way in all other chapters, again and again, again and again instructs- *‘Do work; Do work; Do not stop working; Do work; Do work’*. Because of this many decided that it was a work-philosophy.

Here the instruction to do work is not the main teaching; in what state, in what way it should be done has been explained by the Lord; that alone is very very important.

Do work without attachment; without attachment, without attachment, without attachment, without attachment- this is the main teaching.

You have to do work anyhow. Whether you like it or not, nature will force you to work; is it not so? Therefore, the purpose of Geetaa is not to repeat it again and again.

Do not get caught in the nets of work; do not get stuck in them; do not get bound by them; do not be chained- this is the main teaching.

Remove all the attachments and do not give way to tiredness of the mind, worry, anxiety and fear, and more than all of them, never give way to the worst of them all- 'doubt'.

SAMSHAYAATMAA VINASHYATI (Sanskrit) –

(AIYAMURRION AZHIVAAN -Tamil) - So says Lord Krishna.

*“The doors of hell which destroy the Self are three in number-
desire, anger and greed. Therefore discard all these three”*

And with these, the worry and fear also should be completely got rid of.

This particular topic is discussed in Bhagavad-Gita in almost hundred verses. The only way to do it is belief in God. Unless one places God in the pedestal of the heart fully, worry and fear will keep on gnawing the mind. Anger and desire will keep on burning it. Because of that, a man will surely be ruined.

6

We must have faith in our mind as advocated by Nammaazhvaar (a devotee of Naaraayana)-

*‘Shine shine shine!
The heavy curse on the soul-life is gone;
the torturing hell and the terrifying Yama
have no more connection with us;
if you have his vision, all the evils will cease.’*

For this, devotion alone is the Saadhana (practicing method).
Devotion means- the faith that ‘God will not forsake us.’

*‘Not to the world, but to you I am telling this hey mind,
wishing your welfare-
it is not a lie;
if you say that God who gives us everything will protect us also-
then the suffering will cease.’*

Shri Bhagavaan Krishna speaks about this from his lotus mouth like this-

*‘Listen!
I will now finally tell you the most secretive knowledge of all once again. Because you
are dear to me, I relate this to you.’*
(Geetaa- 18th chapter- 64th verse)

*'Give off your mind to me.
Be my devotee. Worship me. Offer salutation to me.
You will attain me only.
This is true. I give you my promise.
You are dear to me.'*
(Geetaa- 18th chapter- 65th verse)

*'Renounce all the duties and take shelter in me.
I will redeem you from all the sins. Do not grieve!'*
(Geetaa- 18th chapter- 66th verse)

Shree Raamaanuja (founder of Vishishtadvaita) taught-

'A person who has fallen into the river, lifts both his hands up and cries for help; so also, every one caught in the flood of Samsaara (worldly existence), should lift both his hands (that means without feeling responsible anything, renouncing all the responsibilities) and take shelter in God.'

Even in the story of Prahlada, and in the story of Draupadi's plight in the courtroom of Dhrtaraashtra, the same truth has been stated. She removed the left hand that held her saree end in her waist and lifted both her hands up above the head and prayed; then only Lord Krishna protected her honour and gave her continued flow of sarees covering her body, which made Duhshasana fall down exhausted.

This alone has been expressed beautifully by Pillai Perumaal Iyengar in his poem "Meythavala..." (Tamil)

The meaning of the poem is-

*'He who holds the white conch namely the Truth,
removed the fear of Paanchaali (Draupadi)
when she removed her hand from her 'mekhalaa' (waist- girdle)
and lifted them above her head-
stays as Tirumal (deity Naaraayana)
in the Tirivenkada Malai (Tirupati hill temple; south India)*

Naavukkrasar (Devotee of Shiva) says- "Sorrundai..." (Tamil)

'Even if you tie me to a stone pillar and drown me inside the sea, I have only this Mantra to believe as my support – 'Namacchivaaya' (Namah Shivaaya) and no other.

Now, 'Since it is necessary to believe that happiness and suffering are to be viewed as equal, then why should we believe in God? For what purpose should we expect God to remove our fear, and protect us? Whether we meet with harm or good, whether we live or die, - everything is the work of God; so we should look at everything with equanimity' - when Bhagavad-Gita says this, why do we need the support of God?

If some one ties us to a stone pillar and throw us into the ocean, then is it not right to think that it is also the work of God, and die off by sinking? Why should we shout – ‘*Namacchivaaya*’ ‘*Namacchivaaya*’ (*Namah Shivaaya*) and try to save ourselves? This objection is wrong. Why it so, I will tell you.

When we trust in God remaining free of anxieties and look equally at the good and bad results rising from the actions of the previous lives, then God will make us undergo some tests. If we do not break down by those tests and do not lose faith in God, then, the Lord himself will come and reside in us. Later we never face any suffering. Difficulties will not touch us. Death will not approach us. All the apprehensions, worries, sorrows, will drop off from us by themselves. We will get the life of Gods on this earth itself and experience eternal bliss.

And also, when it is said that a knower should look upon everything as equal, it does not mean that he should forget all the rules that belong to the human life and become insane.

The actions of killing a child and worshipping Shiva are both equal in the eyes of God. He exists as the form of all movements and actions. Even then, Lord Krishna does not deny the fact that according to the rules of the human world, child-murder is a sin and worshipping Shiva is meritorious.

Man wants to be free of all sufferings and experience un-diminishing bliss. Geetaa shows the path towards that goal.

We must bear with the sufferings and losses with a courageous mind and devotion to God. But, we should not cause suffering or loss to another person wilfully. We must be always doing good to the world. We should protect the other person’s life like our own life. Lord says in the Geetaa, that we should be doing only meritorious actions for guiding the others in the correct path, even though we might not want anything for ourselves and are always in the eternal bliss state.

And also, when sufferings come to us without our control, we must bear them patiently; this is the real meaning of the instruction that we must bear the good and bad equally. It does not mean that that a man loses his thinking power completely like a clay-headed person, such that he does not know the difference between the pleasure obtained by a beloved girl and the suffering arising from tuberculosis. Because, when one has an ordinary intellect, it is not possible that he does not know the difference between the bliss of love and the pain of tuberculosis.

It is an incorrect thinking to say that just because he has attained Self-knowledge, he will lose his ordinary intelligence.

When TB occurs, the ordinary man will break down in the mind; will think of himself as weak and the disease as strong; will lose all hope; and day by day he will let the disease consume him slowly; will parade holding a title that he is a TB patient; suffer and die; a Knower of the Self will not do so. If by the results of past Karmas, a Jnaani (knower) gets such a disease, he will take shelter at the feet of God and will burn it off with the fire of knowledge.

‘JNAANAAGNISSARVAKARMAANI BHASMASAAT KURUTE’ (Sanskrit)

(The fire of knowledge will burn off all actions into ashes.)

One should have extreme trust in God. God is all around us as the world. He is shining as us also. He will not harm us from outside or inside. Why? because we have surrendered to him from all sides.

‘AVANANRI YORANUVUMASAIYAADU’ (Tamil)

Not an atom will move without him. He will not harm us. He is not a person to harm us. Why? - because we have complete trust in him.

‘KADAVULAI NAMBINOR KAIVIDAPPADAAR’ (Tamil)

‘Those who trust in God will not be forsaken’ – This is devotion.

What is the nature of that God? He exists himself as all intelligence, all movements, all objects, and all forms.

What should those who trust in him do? Not to worry about anything; not have fear and apprehension about anything.

SAMSHAYAATMAA VINASHYATI (Sanskrit)

He who doubts ends up in ruin.

7

“O Kunti’s son!

*The experiences got through senses like cold, heat, happiness, sorrow, are momentary
and not permanent.*

Bear with them, O Bhaarata!”

(Geetaa- 2nd chapter- 14th verse)

‘Hey best of all men!

*He who is not affected by them,
and who sees both happiness and sorrow equally,
he alone qualifies for immortality.’*

(Geetaa- 2nd chapter- 15th verse)

This is the paramount teaching of Geetaa.

Not to die! Without dying in the earth and live like Maarkandeya; this is the essence of Geetaa.

Immortality; this is the secret of Vedas.

Vedas are revered so much because they show this path.

It should be understood that -All those JeevanMuktas (liberated while living on earth) who have died, are not ever in the state of death after they attain JeevanMukti. Those who live in the earth as Gods as eternal beings, are alone known as JeevanMuktas. Lord teaches through the above mentioned two verses that it is possible to attain such a state in this world. He shows the method also that is to be practiced.

Cold-heat, joy-sorrow- these experiences are common by nature; they are not permanent by God's grace; they are impermanent; they appear and disappear.

Therefore, is it not the greatest foolishness to melt off in joy or die heart-broken when they are perceived? Therefore, one should understand this, and not give way to distress. He, who has learnt to not get affected by these, deserves immortality. This is the advice of Shree Krishna. This is the essence of his teaching. This is the purpose of Bhagavad-Gita. Therefore Bhagavad-Gita is the 'Immortality scripture' (AmrtaShaastra)

8

'AMRTA SHAASTRAM' – Bhagavad-Gita is a scripture which teaches the path to be deathlessness; but some people make it out be a text teaching 'killing'. Many speak of this text as having the purpose of encouraging 'killing', as Lord Krishna taught these eighteen chapters only for making Arjuna kill Duryodhana and others. All the Vedanta topics, all the talk about Saatvic character, all the paths of removing suffering, the teaching about attaining immortality – those fools think that then why are these topics there in a text which encourages 'killing'?

Duryodhana and others are desire, anger etc; Arjuna is Jeevaatmaa (Individual Self); Shree Krishna is Paramaatmaa (supreme Self).

Bhagavad-Gita cannot be understood by those who do not know this secret. The main purpose of this text is that it should be studied by the warrior class and understood. And as a general intention, Bhagavad-Gita was composed to enlighten the earth beings about the paths of liberation. There is no doubt about it.

Even then, this text belongs mainly to the Kshatriya kings. It was mainly circulated among them only. Just like the Vedas commonly belong to all but are mainly studied by the Brahmins, so also the Puranas are composed for Kshatriyas (warrior class).

The Geetaa was told by a king (of Dwaaraka); and only a king (of Hastinaapura) heard it.

Therefore, this text begins with the wonderful dramatic description of the scene of the battle-field; so that the Kshatriyas would enjoy it; this is the proof that this text is foremost among all knowledge scriptures and also on top of all poetic literatures.

Some may place an objection- 'not only in the introductory chapter, but throughout the text, intermittently, is not the repetition of the sentence – Tasmaat Yudhyasva Bhaarata (Therefore Bhaarata! Battle the enemies) going on always?'

That is why I already explained the main secret hidden in the Geetaa-secret! I will again say it now.

Duryodhana and others- are the wicked thoughts of desire, anger, laziness, foolishness, forgetfulness, distress, doubt etc. Arjuna is Jeevaatmaa. Shree Krishna is Paramaatmaa.

9

How do you know of this secret? – You are asking me! I will tell you.

Arjuna addresses Krishna and says-

*'You are Vaayu! You are Yama! You are Fire! You are Moon!
You are Varuna! You are father! You are the grandfather of all!'*
(Geetaa 11th Chapter/39th verse)

Krishna says-

*'Hey Arjuna of mighty shoulders!
Listen to my supreme words.
You are very dear to me; so am telling you this for your own welfare.'*
(Geetaa 10th Chapter/ 1st verse)

*'I am the Supreme God of all.
I am birth-less. I am beginning-less.
He among all men who knows me in my higher form
will be freed of all delusions.
He will be freed of all sins.'*
(Geetaa 10th Chapter/ 3rd verse)

Therefore, it is insisted in the Geetaa that both the teacher and the listener are the same Krishna Paramaatmaa. (Krishna the Supreme Self)

The moment you mention Krishna Paramaatmaa, any one who is talented in reading scriptures and literature, will guess that Arjuna is Jeevaatmaa and Duryodhana and others are desire, anger etc.

There is one dramatic composition named 'PrabodhaChandrikaa'.

There a king named Viveka will fight with the Lokaayatas (a cult which proposes materialism) and won over them.

A child who does not know the Vedanta scriptures sees it; that is, just randomly opens the middle part and sees what is written and asks, in which year was the war fought and how many died on both sides; so also many understand Geetaa only on the surface level as fighting Duryodhana and others.

Hindus consider three texts as the foremost scriptures of authority –Upanishat, Bhagavad-Gita and Vedanta Sootram (BrahmaSootra); and these fools forget that Geetaa occupies the second place here.

Shankara, Ramanujacharya and Madhva, the three founders of the three main philosophies of India have written treatises for all these and have mounted them as the supportive stones of Hindu Dharma.

If Shanakaracharya has to write his treatise for a book which encourages ‘killing’ then what an amusing thing it would be! These fools don’t understand this and are not capable of laughing at themselves!

How far is ‘killing’! How far is BhagavatPaada Shanakaracharya!

And also- as we mentioned before, there is no doubt that those who call Bhagavad-Gita a text promoting ‘killing’, must have read only the preface and not gone inside the complete text.

The main purport of Bhagavad-Gita is to show the path to attain the kingdom of liberation in this mortal world itself, by taking shelter in the Supreme Lord and stay sunk in the unparalleled bliss.

Therefore –

‘This’ is a Karma-Shaastra!

‘This’ is a Bhakti-Shaastra!

‘This’ is a Yoga-Shaastra!

‘This’ is a Jnaana-Shaastra!

‘This’ is a Moksha-Shaastra!

‘This’ is an Amaratva Shaastra!

For a person who wants to attain liberation, there is the main enemy- only one enemy – his own mind.

Lord says-

*‘He who conquers himself is a friend of himself.
He who does not control himself is his own enemy.
In this manner, one is one’s own enemy; and one’s own friend.’*

There is no greater friend than oneself; there is no greater enemy than oneself. When one becomes a friend of oneself, the entire world becomes his friend. On the other hand, if a person does not control himself and stands as an enemy of himself, the entire world becomes the enemy.

The enmity inside is the real enmity. The outside enmity is not enmity at all. The enmity inside alone appears as the enmity outside. If one gets rid of the inner enmity, the outside enmity will drop off by itself.

All that is outside should be revered as God. The only thing that needs to be destroyed is the ignorance, i.e. the idea of separateness - which is the enemy of the Self.

Getting rid of the idea of separateness, when one understands that all that happens around us is the work of God and all the forms that get perceived are the forms of the Supreme Lord, the fear gets destroyed.

*'Answer you little boy! Where is that God named Hari? Tell me'
When Hiranya roared and questioned him, the good son said-
'He is in the pillar; Naaraayana is in the straw-piece also.'
There is no place, where the great God is not there.
There is no object where the Great Shakti is not there.
There is no suffering; there is no suffering; there is no suffering!
When everything is God, can there be any suffering?'*

'Is it not foolish to say that one's own mind is one's enemy? If everything is God, is not my mind also God? Why should we think of it as an enemy?' If you ask like this- (I say) when you conquer the mind and do good to yourself, the mind becomes divine and is to be praised. Otherwise it is the enemy.

If everything is God, will not the mind be God even when doing evil things? 'Whatever anything will do, that thing is God; its work is God's work' this rule will not change; is it not so' - (if you say like this)

(I say then,)

Yes, this statement is true! But the world-experience is our unobjectionable guide book. According to world-experience, mind does harm to us; it is possible to conquer the mind and make it do good things for us.

To make it possible only, countless scriptures and Vedas have been made.

We have seen directly in front of our eyes that the mind harms others and crores and crores of living beings die because of that. We cannot completely deny this fact.

It is a direct experience that the mind by its very nature and by the contact of the wicked, harms the Self. It is possible that it can be made as a beneficial thing through good company and proper practice; this is the very common experience of Yogis.

Everything is the work of God; it is very true. Even so, the humans have suffering. Everything is the form of God; this is also true. Even then, we have the direct experience of all Jeevas suffering.

That means-

For God, everything is the same. Nothing matters to God if crores of living things are alive or crores of living things die!

So many cosmic eggs shatter to pieces. Volcanoes burst and countries get destroyed. Sun discs dash against each other and turn into dust. And again all these appear freshly once more. Crores and crores of things –

Crore? One Crore? Crore Crore?

Crore Crore Crore Crore Crore Crore Crore Crore Crore Crore?

No!

ANANTA - endless; beyond the numbering levels!

Things beyond numbers appear every second. Things beyond numbers disappear every second.

All this is the same for God! His nature is movement.

His body namely the 'world' keeps moving continuously, is the Nature.

He does not move. He does not perish.

God is everywhere; is always there; is everything.

Even then, we see that individual lives experience joy and distress. It is true that the Jeevas get into suffering only because of the ignorance; it is true also that they in their true nature do not have any difficulty or suffering.

Even then, is not ignorance also a harmful thing? We have to get rid of it; is it not so? To control the mind, to conquer the mind, - all these mean that the ignorance alone has to be got rid of; and nothing else.

'Ignorance is also of the nature of God! Why should we get rid of it' –
if you ask like this-

(I say) If you truly understand that '*Everything is God; Knowledge is God. Ignorance is God*' - then you have attained the Supreme Knowledge!

You have lost your ignorance.

Ignorance and its result namely suffering - are God in essence! It is true!

Yet, later you got rid of them and you attained Knowledge and bliss; that is also the work of God! Do not forget that! Do not worry that the ignorance has gone !

How to worship God?

Shree Krishna says-

*I am the father of all. Everything moves because of me.
The wise who know this worship me as such.'*

The people, who hurt any creature, will not be true devotees. The people who hate any living being will not be the true servants of God. The people who get disgusted by any living being are not considered as the true lovers of God. Those who eat meat are not the true servants of God.

‘AHIMSAA PARAMO DHARMAH’

‘Not hurting any being is the true religion.’

This is the main code of Hindu Dharma.

If one does not follow the discipline of ‘not-killing’, he will not reach the immortal state even if he has devotion. God will not forgive him who kills another living being. Nature will take away life for life.

We must follow the rules of Nature. No harm will arise because of that. Therefore ordinary understanding is the Supreme knowledge.

English call this as ‘common sense’.

The understanding which is pure, taintless, undisturbed, fearless, and faultless – this ordinary understanding alone is the knowledge of the Supreme.

To remain in this ordinary knowledge and live in the world is the simplest method of all.

Ordinary language means it belongs to all- this is true. But all hesitate to live their life with this common understanding. Desires and angers stop the Jeevas from living with the common knowledge. The main essence of common knowledge is-

If others should love us, we must love others. Affection begets affection. Love alone begets love.

The Jeevas start thinking that the others should love them more than they love others.

This should be changed. This brings about death.

We must love other living beings. Life grows because of that. That means our Jeeva-power will increase more and more.

Expecting others to love us, and at the same time hurting others by mind and action- that is, if we hate others, develop enmity, and keep cursing others – we will perish for sure.

Some people think that Bhagavad-Gita is a text promoting Sannyasa (renunciation).

That is, they think that it is a text composed for the mendicant who renounces his wife and children, shaves off the hair on his head and wanders in the street.

There is no other mistake more surprising than this.

He who listened to the Geetaa also was not a Sannyasin; the one who spoke Geetaa also was not a Sannyasin. Both were rulers of kingdoms. They were living with their families.

‘Aha! How can you say like this? You just now said that Arjuna was a Jeevaatmaa, and Krishna was a Paramaatmaa! And now you are saying that they were kings on this earth!

How is it right’ *if* you say so-

then it is alright; let us drop this type of argument.

Both Paramaatmaa and the Jeevaatmaa have pushed into these world affairs. The famed poet of Bengal, Shreemaan Ravindranaath Tagore addresses God and sings – *'Hey Master! You yourself are caught in this net of Samsaara! What foolishness is this that I want to get out of it?'*

The affairs of the world are the affairs of God. All the work is the work of the Lord. You already know that the wise have said- *'Not even an atom moves without him'*.

In Geetaa, Bhagavaan says-

*"Arjuna! There is no work that is there that has to be done by me.
There is nothing that has to be gained or not gained.
Even then, I keep working.'*

Because God says-

*'If I do not do work and keep quiet,
then all the beings in the world will follow my example.
That will cause the destruction of the world and
I will become the cause of that destruction.
In order to prevent that, I keep on working.'*

God is continuously performing work. Can a lazy God do all this work? God is the best of Karma Yogis. He has ordained continuous work for the Jeevaatmaa also. He has ordained a world; ordained the family; ordained wife and children; ordained relatives and outsiders.

If a man renounces the society of people in the city and goes off to the forest, he will not be freed of living beings around him. Countless animals, birds, trees, plants, and creepers- all these living things will stay surrounding him. A person who thinks that living with animals all around him is easier than living with all the humans and less worrisome, he is thinking wrongly.

May be men number to crores and crores; they may be fools also; yet living with them is more beneficial to a man than living with tigers, bears, wolves and foxes. However, wise men of the yore have stated that living in a tiger-filled forest than living in a country ruled by a cruel king is good; it is quite true that there might be men who make city-life more unbearable than a forest populated by tigers. But this should not be taken as a common rule. It is an exceptional case of the established common rule.

There is no need of extending the story (topic).

By just renouncing wife and children, a man will not become qualified for liberation. This is the main instruction of the Lord in his Geetaa.

He who renounces wife, children, relatives, his people, and citizens and walks away renounces the natural commands of God. The man who renounces the society of men and goes off is doing so because he has no strength. He who renounces the family is trying to renounce God.

Saint Taayumaanavar sings that Saint Pattinattaar is the best of all those who have renounced. What does that Pattinattaar say?

A crore times better is a man who renounces than a virtuous man; hundred crore times better than him is the one who mentally renounces..!

He says that ‘mental renunciation’ is hundred crore times better than the ‘family-renunciation’.

Pattinattaar is a recluse; so he says like that.

I say that the only renunciation to be done is the ‘mental renunciation’ and the ‘family-renunciation’ is a great sin!

What is sin? What is merit?

That which hurts oneself and others is sin; that which makes oneself and others happy is a meritorious act.

There is nothing more painful to oneself than the renunciation of a family and home.

‘If a wife is at home, there is nothing that is not there’

‘Loving a wife who has good character, and living in the world without swerving from the ordained rules of Dharma’, is equal to a life in heaven.

House alone is the best abode for a man; not the mountain. He who cannot see God in his house cannot see God in a cave on top of the hill.

Where is God?

He is everywhere!

Is he only on top of the hill?

He is at home also!

Taayumaanavar sings-

*‘When Shuka, your own form called you, Hey Brahman,
you asked from everywhere ‘What? What?’*

Sage Shuka who wanted to see God in person, ran along the forest paths crying – ‘*God! God!*’

Then all the objects that were there- hill, pool, cloud, river, stream, tree, plant, creeper, leaf, flower, bird, animal- all the objects there asked with concern – ‘*What? What?*’

God is everywhere.

‘SARVAMIDAM BRAHMA’ (All this is Brahman)
The above mentioned story explains this truth of Vedas.

When this is so, is it better to live at home, help relatives and others, experiencing all the joys of the human world, continuously worshipping God, freeing oneself from the human suffering, and live as Jeevan-Muktas? Or is it better to go to the forest and search for God by torturing the body, drying it up, and dying attacked by wild animals like tiger and snakes?

To see god, if one lives in forests and dark caves, it is like searching inside one’s hand-box to search for the Sun!

There is nothing better than the Dharma followed by a householder.

Saint Taayumaanavar though he followed the highest form of renunciation, says in a verse that both renunciation and householder’s life lead equally towards renunciation. He does not speak of any one of them as better than the other.

‘Mattha mada kari mugir....’ (Tamil)

*“What if-
like the array of clouds,
intoxicated elephants crowd the gates of the palace;
mansion roofs rise high as if trying to catch the moon;
on the moon-stone benches constructed for sporting in the moon light;
in the midst of sweet songs, sweet Tamil speeches and dances;
enjoying the sweet company of the pretty girls flashing pearly smiles murmuring pearl-
like words;
kissing them again and again and lost in the intoxication of love?”*

*On the other hand, what if-
controlling the Praanas through yoga,
live in a hole on top of forest hill
where tiger, lion, bear and all wild animals live in hollows?*

*(We will tell you the truth)
which is as clear as the amla (gooseberry) fruit in the palm!*

*‘Those who attain the quiescent unperturbed state of the mind
will attain the Supreme’*

Is not this the path taken by Janaka and others?

Hey Sacchidaananda Shiva!

*(Hey the auspicious state of existence, knowledge and bliss!)
You are the unbroken principle fully pervading all!”*

In this manner, like other recluses who hold renunciation as the best method; and not stating that the family-life is the cause for the bondage; and renunciation only leads to the liberation state- Taayumaanavar suggests that both equally lead towards the liberation! This is quite consoling to us.

Some modern recluses say that-

'all the pleasures experienced in the world end up only in pains; and the family life is nothing but another name for suffering' and with the mistaken idea that –*'if one renounces the house, wife and children, he renounces the world-life fully'*; and wander from place to place; live in solitude without house, shade, relations, support, people and survive by begging on streets.

The plight of these recluses is very pathetic!

Sometimes in this group, we find some great men who are highly educated; highly devoted to God; and having immense compassion for other beings. And most of them have a sincere longing for liberation also. Even then, it cannot be stated that even the greatest of these have experienced a full life reserved for mankind in this world.

At the Vedic times, this path of renunciation was not advocated for Hindus. Swami Vivekananda says that, in the Vedic times, renunciation was within oneself. Vedic Sages like Vasishtha, VaamaDeva and others were all married and lived happily with their wife and children. In order to control the senses, those Sages of yore might have lived as celibates and performed various types of fierce penance for a long time. But, after performing penance for some particular time, they usually entered the householder's life. The stories and histories of the Vedic Sages mentioned in MahaBhaarata and other Puraanas prove the fact that these Vedic Sages had no idea of such renunciation at all!

Moreover Swami Vivekananda had studied only the Upanishads which were the additional portions of Vedas at the end. These Upanishads are also known as Vedanta; that is they are the concluding portions of Vedas. They were not made by Vedic Sages. Later they were added up. Samhitas which contain Mantras (mystical chants) alone are the true Vedas. They alone form the roots of Hinduism. They alone present the views of Vasishtha and VaamaDeva.

Upanishads are not against the Mantras; they are the conclusions arrived at by the scriptures. They are the crest jewels of scriptures. But, pure Vedas are the Mantras or the section called Samhitas.

These Mantras are written in very very old Sanskrit language. Upanishads are written in the later-Sanskrit dialect. That means- the Sanskrit of the Vedas is like the Tamil belonging to the age before the 'Madurai Tamil Assembly' was formed; and the language of the Upanishads is like the Tamil of the later times.

When this is the case, some of the later Achaaryas – authorised teachers of spiritual wisdom- referred to Vedas as Karma Kaanda (section containing the rules and regulations of rites) and lower in category; and the Upanishads belonged to the Jnaana Kaanda (Knowledge Section) and so higher in category than Vedas.

There are many reasons why the teachers of the later age thought like this. I will mention some of them.

First reason is- as the Vedic language had become very ancient, it was difficult to detect their true meaning. One had to study the Vedic dictionary named 'Niruktam' (etymological interpretation and explanation) and the explanations given for Vedic hymns in 'Braahmanas' (Prose commentaries attached to Vedas) first; and then only could understand the Vedic hymns. Veda is a huge text. Very few do research in that field.

The treatise of Vidyaaranya Shankaracharya named Saayana's Bhaashya' (commentary) alone stays as the light revealing the meanings of Vedas and it is based on the Braahmana portions and Nirukta.

But, in these 'Braahmanas', there are only imagined stories and imagined meanings. In the Nirukta on the other hand, mostly correct meanings have been given for Vedic words. But, in many places, the root-meanings of the words are vague and the meaning seems to be wrong.

Now many scholars are working hard in Europe and India to find the correct meanings of Vedic Mantras. A few years back, the late Swami Dayaananda Sarasvati conceived new meanings for the Vedic Mantras and accordingly started a new religious cult named Aarya Samaaj.

But, though it appears on the surface that the explanation given by Saayanaachaarya for some words are not correct, yet when general meaning is required, SaayanaBhaashya alone is accepted nowadays by the Hindu Vedic adherers as it is not opposed to the detailed explanations and is clear and more truthful.

If SaayanaBhaashya was not there, Vedas would have not benefited the Hindus at all. At the correct time, Saayana wrote the Bhaashya for Vedas. Even then, Saayanaachaarya also had decided that Vedas are the texts explaining the Karma portion, like his Guru. Because of this, though the Achaaryas could not deny the fact that Vedas form the basic roots of Hindu religion, they had the mistaken notion that it had nothing to do with the Knowledge path; because- as these people decided that the Vedas are texts promoting 'Karma'- they explained 'Karma' as performance of Sacrifices. That is, they thought that Vedas are texts useful for only the performance of Sacrifices; and understanding the word 'Karma' to mean Sacrifice, they called Vedas as Karma Kaanda.

These types of Sacrificial rites mostly involve killing of animals like horse, or goat etc. So the fake Brahmins who promoted such killings and said that such things will lead to liberation, were accused; Buddha Bhagavaan and the kings who were his followers established that such killings would lead a man to hell and thus pushed the performance of sacrifices to a lower level.

At that time, Shankaraachaarya descended down to re-establish the Hindu religion. He liked many of the ideas stated in Buddhist philosophy and made them as some basic doctrines of his Vedanta.

Shree Shankaraachaarya was the founder of six philosophical systems of India and he 'revived' the wonderful tree of Hinduism with its roots as Vedanta and six branches of Shaivism, Vaishnavism and others – by his extraordinary knowledge and learning; and endowed it with never-declining strength and left. He took some of the branches of the tree of Buddhism, which he had cut off and added them to the tree of Hindu Dharma as manure.

Those who opposed Shankara's philosophy even named him as 'Pracchanna Bouddha' (concealed Buddhist) as he had taken many ideas presented by Buddhism for supporting Hindu Dharma.

Even so, many Hindus considered him as a descent of Shiva himself, because of his great contribution to Hinduism.

Buddha's religion was the one which introduced the path of recluse-life into the world. Before that there were a few recluses here and there; or they all lived together in a group. Bouddha Religion paved a way for making monasteries more generous and strong. It converted India into a flood of Sannyasins all over. The entire country of Bhaarata became a huge monastery. King, minister, army – all were supports of the monasteries. To provide proper food and other comforts to the recluses became the highest motive of a human being. Recluses were the main citizens. Others were all their servants. Monastery was the main thing; Kingdom was its helper.

In the country of Bhaarata, Buddha's religion deeply rooted two doctrines as the main duties to be followed by all – compassion to all living beings and equality for all. But, Buddha's religion has the fault of trying to destroy the human civilization by giving a high place for recluses who renounced 'the wife who is the light of the world', and it placed the rest of the world below them; and made the path of knowledge as spending the whole life blabbering that the world is unreal and filled with suffering alone. Fortunately, India threw it off!

Later on, in those states like Burma and others which were influenced by Buddhism, the monasteries were held high and human civilization has been on the deterioration path. Later, Roman Catholics also established strong monasteries imitating the Buddhist way; but there also the Guru's power grew excessive and was endangering human civilization. The European countries opposed them and conquered them through many revolutions, riots and battles. From then onwards the high position and power of those monastery-heads has lessened day by day. Let this be aside.

A few months back, at Kaaraikudi (a place in South India), one friend of mine argued with me that Hindu religion did not win over Buddhism; but Buddhism has won over Hinduism.

It is written in history and also we directly see that Buddhism has perished and Hindu religion is now in a victorious position; yet the friend was saying this raw untruth and proving the day as night.

Why I mention this is, 'what he said was not fully an untruth. There is a little truth in what he said; because- Hindu religion which overthrew Buddhism absorbed many doctrines of Buddhism fully and some doctrines were taken in with some slight change.'

Therefore, Buddhism did not vanish and got buried off under the ground of this land. Many of its doctrines have mixed up with the doctrines of Hinduism and are still in vogue here.

This alone was mentioned by that Kaaraikudi friend in an exaggerated manner in the guise of a lie.

The rebirth idea; not eating meat; –both these are considered as the main doctrines which have entered Hinduism. But there is no strong proof to prove that these doctrines entered Hinduism from Buddhism alone.

The doctrine of rebirth was already there in the ancient Puranas. But Buddhism insisted on that principle even crossing the limits over thus becoming the laughing stock in front of the wise. In the later Hinduism, that doctrine has been too much in excess and; staying meaningless, now has become one of the faults of Hinduism.

The situation is such that-

even if a person gets an ordinary headache, then, without analyzing whether it was caused by the previous day's meal consumed without hunger, or is it because of keeping awake at night for long; or is it because of bathing in very cold or impure water, the ordinary Hindus decide it off as a result of the actions in the past life.

The world trade situation and the selling of products could be changed by human technology; and when such changes happen- the problems, humiliations, hungers and deaths which happen because of some one having excessive wealth and some others having very less wealth- will be completely eradicated - there is no chance that this fact is known to many of the modern Hindus! Even if explained by others, it will not be easy for them to understand. Because- when the huge differences in economic status and also the comparative values and partialities were seen, when there was no solution for these things, then the topic of the actions of the past life are taken into account.

Short span of life, longer span of life, freedom from illnesses, beauty, ugliness, singing ability, ignorance, literacy, illiteracy – all these differences were said to be caused by the actions of the past birth; yet the differences in wealth alone caused a burning in the heart and a lack of faith, making them search for causes for the sufferings of this birth in the past births and trying to find some antidote – and thus brought about a new profession into vogue.

Therefore, we need not feel grateful to Buddhism for ascertaining the doctrine of rebirth in our country.

Of all the benefits we got from Buddhism, there is only one that deserves credit. Buddhism re-established the system of statue-worship. It was not newly invented. It just spread out the system which was already there and made it firmly take hold in the land.

What statues the Buddhist made for humans, our people adapted the same technique to make the statues of Gods through the expanded power of knowledge and clarity of imagination. To worship Gods in statue-forms is said to be one of the great paths towards liberation; but one should salute them with true devotion. Now, the greatest harm caused by Buddhism is raising the 'Maayaa-Vaada (debate on Maayaa) in the intermittent ages.

In the Upanishads and Vedas, the term 'Maayaa' refers to ParaaShakti – (the manifest power of Brahman). In the later ages, there arose a theory which described Maayaa as a 'lie'. Because of that, a new theory came into vogue saying - 'This world is unreal. Gods are unreal. Sun and stars are unreal. Five elements are unreal. Five senses are unreal.

Mind is unreal. Consciousness alone is real. Therefore all the works belonging to the world deserve to be burnt off. All the pleasures have to be renounced.'

A philosophy arose saying - 'All the pleasures of this world are impermanent. Pain alone is permanent. It is foolishness to seek any happiness in this world. Therefore it is a waste to do any sort of work'

But all these adherents of such a theory act only (pretend) as if they have renounced everything; actually they do not do so.

It is not possible for the Jeevas in this world to renounce all pleasures; but it is possible to renounce all duties and wander like lazy idiots. It is very easy too. I am of the opinion that many take to this Sannyas, because they consider laziness as a great pleasure!

These people have renounced only their duties; they did not renounce pleasures. Have they renounced the pleasure of food? If you argue that if food is not consumed, life cannot survive, then you must do work to protect your life. These people did not renounce the pleasure of clothes; did not renounce the pleasure of bathing; did not renounce the pleasure of sleep; did not renounce the pleasure of learning; did not renounce the pleasure of fame; did not renounce the pleasure of living; did not renounce the pleasure of talking. The prominent chiefs of these monasteries did not renounce the pleasure of money also.

Bhagavad-Gita was composed only for destroying their fake Vedanta.

"The entire world is of the nature of Brahman (God)" – this true Vedanta alone is the basic tenet of Geetaa.

Maayaa is not unreal. Unreal cannot arise. If you say that 'change' is there, changing is the nature of Maayaa.

Maayaa is not unreal. It is the auspicious body of God. Evil is there to get conquered and destroyed. Good is there to do and attain.

Through complete surrender, through deep unchanging devotion, you will attain Yoga (union with the Supreme).

Look upon all the beings as equal. You will attain bliss by following the vow of Truth. You will attain the state of the Supreme through the purity of family life.

Geetaa teaches this great truth alone!

OM OM OM

